# EXTRACTS

FROM THE

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OF THE

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VOLUME I

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# GENERAL PREFACE

To meet a long standing need of general readers and research scholars, the Research Society of Pakistan, has decided to reprint by off-set process the following Sections of official District and States Gazetteers of the Punjab (Pakistan) and the Punjab (India):—

1. Physical Description:
2. History;
3. Families of note;
4. Arts and Manufactures;
5. Places of Interest.

The reprint is based on the revised editions of the Gazetteers published mostly in the first quarter of this century.

Page numbers of the extracts have been kept intact to facilitate reference. However for the convenience of general readers, serial numbers have been given at the bottom of each page.

The reprint is in two volumes each of the Punjab (Pakistan) and the Punjab (India) in the alphabetical order of the names of the districts. A general index has also been added.

In view of the importance of Lahore some additional information has been provided from the District Gazetteer of Lahore in an Appendix.

DR. M. JAHANGIR KHAN

Director,

Research Society of Pakistan

24th June 1976.

PUNJAB DISTRICT GAZETTEERS

VOLUME XXIX-A

# ATTOCK DISTRICT

**PART A**

WITH MAPS

**1930**

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1932

## PREFACE TO SECOND EDITION.

The first edition of the Gazetteer was written in 1906 and published in 1907, at a time when the four tahsils, which had been cut off from Jhelum and Rawalpindi to form a new district, had hardly found themselves as an entity. This is reflected in the general arrangement followed by my predecessor, who described the tahsils from Tallagang upwards instead of, as now, from Attock downwards.

I have had to alter the order of description in parts: and I have also taken out from the "Historical" Section and transferred to the "Places of Interest" material which in the Gazetteer as re-arranged falls more appropriately there. Otherwise I have retained as much as I could of the original, in the hope that the development of the district may be the more clearly depicted.

The new Gazetteer contains three features which will be of more than local interest.

The first is the note on the "Pindigheb Find," an epoch-making discovery of Lieutenant Todd, R.I.M., to whom my readers and I are greatly indebted for his clear note on the great discovery made by him during a recruiting tour.

The next is the account of the early history of the Chhachh, which I owe to the kindness of Sir John Marshall, Sir Aurel Stein, and Rai Bahadur Daya Ram Sahni, a kindness I most gratefully acknowledge.

Lastly is the note on oil production for which I have to thank the Attock Oil Company.

Finally, I would express my acknowledgments to the Sardars and people of the district, among whom and with whom and for whom it has been an inspiration to work in the beautiful country which is their home.

Rawalpindi:
*The 4th November 1930.*

C. C. GARBETT.

# CHAPTER I.—DESCRIPTIVE.

## Section A.—Physical Aspects.

### General Description.

CHAP. I. A. Physical Aspects.

Attock District, which takes its name from the famous ford and fort at the north-west corner of the district, a name accorded to it by the Emperor Akbar, has an area of 4,223 square miles, and lies between 32° 32′ and 34° north latitude, and 71° 17′ and 73° 5′ east longitude. It consists of the western portion of the rough plain country lying between the Indus and Jhelum rivers and under the mountains of Hazára. The real Sind Ságar Doáb stops short of the Salt Range, which runs east and west from about Kálabágh on the Indus to near Pind Dádan Khan on the Jhelum. North of this range the Doáb is continued in the rugged upland plain country, which includes the famous Pothwár tract, and stops short below the hills of Hazára and Murree. This rough northern Doáb is divided between the three districts of Jhelum, Ráwalpindi and Attock. The Attock portion is a strip along the eastern bank of the Indus, broadening out at places to east and south till it extends almost half way across to the Jhelum.

It is perhaps the most picturesque of all the plains districts, presenting every variety of scenery. Travel by boat from Attock to Makhad, and as you pass through the gorges, you might be on the Rhine. At Bágh Niláb, looking across the expanse of waters, where the Haro meets the flooding Indus, to the green clad slopes of the Kála Chitta rising rapidly to its full 3,000 feet, you might be in Scotland. The Chhachh, particularly when all is fresh and green and scudding clouds deepen patches across its face, has a beauty of its own. The road from Basál to the Kála Chitta running through the preserved jungle forest, passing through winding valley and hill, is a fascinating medley of jungle, dale and mountain views. On the northern half of the Tallagang Tahsil you can gallop over undulating downs for twenty miles at a stretch. On the southern half, and in the centre of Fatehjang and Pindigheb, you have a bleak ravine-scattered terrain, fierce and forbidding. The range of the Kála Chitta offers as delightful a camping ground as the heart could wish. But perhaps what holds the memory longest is the ruined village of Attock, the dominating fort, the old serai : the place where hill and river meet, and the Indus roars as the sea, and the sunrises and sunsets are ever changing and ever beautiful.

B

## BOUNDARIES.

CHAP. I, A. — Physical Aspects.

On the west the boundary for over 80 miles is the Indus, across which lie the Peshâwar and Kohât Districts of the North-West Frontier Provinces and the Isa Khel Tahsil of the Mianwali District. The remainder of the western boundary marches with the Mianwali Tahsil of Mianwali District. Across the southern boundary lies the Khushâb Tahsil of Shahpur. The Chakwâl Tahsil of Jhelum and the Gujar Khan and Râwalpindi Tahsils of Râwalpindi adjoin the district on the east. The northern boundary is to the east hills, to the west, for thirty miles, the Indus. Across the hills lies the Haripur Tahsil of Hazâra, and beyond the Indus, the Mardân Tahsil of Peshâwar.

## DIVISIONS.

The district forms part of the Râwalpindi Division. In shape it is not unlike a skull and neck, facing west, with a bite out of the upper part of the back of the head. The greatest length from north to south is 96 miles, and the greatest breadth 72 miles.

This large tract is divided into four tahsils. Tahsil Attock occupies the whole of the northern end, as it were the forehead of the skull, down to a line across the bridge of the nose. Tahsil Tallagang is a square block at the southern end, as it were, the neck. Tahsil Pindigheb to the west and Tahsil Fatehjang to the east divide the central portion of the district. These administrative divisions correspond fairly closely with the natural divisions.

### *Attock Tahsil.*

Tahsil Attock is divided off from the rest of the district by the Kâla Chitta hills, at the northern foot of which the Haro river runs till it falls into the Indus. It includes all the country between that range and the hills of Hazâra with the exception of a few villages to the east included in Tahsil Fatehjang. In character it differs from all other portions of the district, and is not itself homogeneous in nature. Three well-defined and quite distinct tracts are included in it known as the Chhachh, the Sarwâla, and the Nâlâ Circles.

Chhachh plain.

The Chhachh plain lies to the north-west, centring about Hazro and containing the most fertile and richest portion of the district. On the north and west it is bounded by the Indus, and on the east by the Gandgarh hills running down almost due south from Hazâra. In the south it is shut in by a steep slope, the edge of a bank of pure sand which runs across the western half of the tahsil from east to west. It is a perfect example of what the

Persians call "*Kaf-i-dast,*" a plain, that is, as the palm of a hand. This Chhachh plain must at one time, before the Indus cut its way through the Attock hills, have formed, with the greater part of the Swábi Tahsil of the Peshávar District, a vast lake. Tradition even now speaks of it as a marsh, and the older inhabitants affect to derive the name Chhachh from the word Chhab, which is said to mean a marsh.

CHAP. I, A. Physical Aspects. Chhachh plain—contd.

Certainly the old villages are mostly raised above the surrounding country on eminences, and as late as 1835 the traveller, Baron Hugel, who came to Attock from Hassan Abdál, wrote as follows :—

"There is not a single tree on the plain of Attock, which is as level as a sheet of water. Ruinous villages are situated on eminences artificially thrown up, like those of the Egyptian delta. The Indus frequently inundates (*sic*) the whole plain, though not with the same regularity as the Nile. Shujánpore (the place is presumably Sham-abád) is a wretched place by the side of a rivulet (the Chel), with morasses in its immediate vicinity. The view would be splendid, were the plain well cultivated; as it is, however, the scene is devoid of interest, and one only feels surprised at the endless range of mountains seemingly one above the other."

Great havoc was wrought by the flood of 1841, when whole villages were swept away with enormous loss of life and cattle, and the plain then may well have resembled the picture drawn by the traveller. But it is as difficult to believe that there was not a single tree on the plain, as it is certain that the plain is not as 'level as a sheet of water'. Down the mountains and slopes that hem it in, run numerous water-courses, some of which used to fall direct into the Indus, while others fed the Chel rivulet that forms the principal drain of the tract as a whole. The slope of the land towards the Indus being gradual, the natural course of the Chel is winding, and the bed tended to silt, and increased the occasional morasses of Baron Hugel's time into what was for the first quarter of this century the huge Hatti Jhil. This swamp, however delightful to the sportsman, destroyed the health and the cultivation of the neighbouring villages. So high did the water level rise, that in certain seasons of the year wells literally overflowed. A medical census taken in the autumn of 1924 of the school children of Bahadur Khan, one of these villages, showed that 99 per cent. were suffering from spleen, itself the aftermath of malaria.

The villagers were encouraged to drain off to the Chel the stagnant waters that surrounded their dwellings, and Govern-

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CHAP. I, A. — Physical Aspects. Chhachh plain—concld.

ment undertook a comprehensive scheme both for the regulation of the storm waters from the Gandgarh hills, which were headed by a four mile *band* and turned by a northerly cut into the Indus, and also for the drainage of the Chel area by improving the course of the Chel and by digging several miles of feeder drains. These works were completed in 1928: and have added ten square miles of rich alluvial soil, comparable to that of the Mesopotamian delta, to the cultivated area of the district.

Sarwála.

From the crest of the ridge which fringes the southern edge of the Chhachh plain the country runs right away down to Campbellpur, the head-quarters station, in a desert of waterless sand some five or six miles in length. Beyond Campbellpur, a strip of firmer land runs down to the Haro river, across which the country, stony and unproductive at best and everywhere gashed by numerous ravines, rises to the Kála Chitta Range of hills. This strip is known as the Sarwála. The portion north of Campbellpur, which is all waterless sand, contains no human habitation, and the railway, which once tried to follow the crest of the ridge, was driven in 1899 by want of water to strike down to Campbellpur, and climb thence back to Attock. The villages which own this piece of country have their sites either just to the south of the Chhachh plain, where the land begins to rise on the north side of the ridge, and where the Grand Trunk Road is aligned, or on the line of Campbellpur on the southern side of the ridge, where water can be tapped. All these villages are spread out in long narrow strips some five or six miles in extent. South of Campbellpur and north of the Haro the soil is rather less sandy and water is nearer. Across the Haro the soil becomes firmer and is capable of producing better crops, but is far more liable to drought. The country is everywhere very broken, and becomes more stony as the hills are approached.

Nála Tract.

The rest of the tahsil, the eastern portion, along with the villages of Fatehjang Tahsil north of the Kála Chitta Range, forms the Nála tract. Imagine a level plain. Dot it with meaningless barren hills, the spurs and offshoots of the Gandgarh Range. Streak it with equally meaningless ravines and streams, coming now from the Gandgarh mountain, now from its offshoots, now from the Margalla Range, and now from the hills of the Kála Chitta. Through it all twist and turn the river Haro in every direction. It is a country of sudden and constant surprises. All along the northern boundary the country is very much broken.

On the whole poor, the best villages are to be found in the Panj Katha, a tract irrigated by mountain streams on their way

CHAP. I, A. Physical Aspects. Nála Tract—concld.

to the Haro. Then comes the broken and hilly country round Wáh and Hassan Abdál, shot through by the Kandháripur, Lundi and Kherimár hills; then a bewilderment of hills and ravines and the Saggar well tract; ending in a waterless sandy waste on the borders of the Sarwála.

The southern portion of this tract is a comparatively open plain, sloping south from the Haro up to the Kála Chitta Range, and including the northern corner of Tahsil Fatehjang. The soil is of limestone formation, but to the west pebble ridges crop up, and to the east the tract shades off into the western and drier portion of the Kharora Circle of Ráwalpindi Tahsil. In this portion is much good land, but it is everywhere scoured by many streams and numerous nameless ravines, which carry the drainage of the Kála Chitta hills down to the Haro.

*Tahsils Fatehjang and Pindigheb.*

The central portion of the district, divided for administrative and political reasons into Tahsils Pindigheb and Fatehjang, lies between the Kála Chitta Range on the north and the Soan river on the south, and in general character is a high upland plateau, bounded on the west by the Indus and extending on the east into the Indus-Jhelum Doáb. But there are three tracts which differ in character from the rest of these two tahsils.

*Fatehjang Tahsil.*

Sil Soan.

First, the south-east corner of the Fatehjang Tahsil, known as the Sil Soan Circle, is cut off from the rest of the district by the abrupt wall of the Khairi Murat, which stretches along the northern boundary, and, being only passable by goat tracks, presents an insuperable barrier to internal traffic and commerce. This corner of the district is traversed by three streams, emerging from the Ráwalpindi District and flowing through the district here in a south-westerly direction. Year by year in the flood season the torrents take their toll of life. The journey to Campbellpur across them and across the Khairi Murat beyond them is always toilsome and sometimes dangerous, so that the people of this tract desire to be attached to the Ráwalpindi District, the headquarters of which are easily accessible along the lines of country hedged by the perilous streams. North of the Sil the high lands slope up in a wilderness of ravines to the Khairi Murat, scoured with torrents, and divided into fantastic shapes. Between the Sil and the Soan to the south the country is a strip of low hills and pebble ridges. The valley of the Soan itself consists of the broad and sandy bed of the stream flanked by wide stretches of rich alluvial

CHAP. I, A. — Physical Aspects. Sil Soan.— Wadála.

loam, with thickly wooded villages clustered closely along the banks, each surrounded by clumps of rich wells. This tract is secure from famine in the worst of years. Beyond the Soan again and separated from it by high dry uplands is the Wadála, with many good wells and much good low-lying land along its banks. Neither the wells nor the alluvial lands of the Wadála can compare in fertility with the more favoured valleys of the Sil and the Soan, while the drifting sand of the stream's bed is always spreading and enveloping the fields along its banks. South of the Wadála and extending up to the Gujar Khán and Chakwál boundaries is the tract known as the Asgam. Here there are no wells. There is a narrow undulating plain of small villages, light fertile soil, and good *báráni* cultivation, closely resembling the north of the Dhanni Circle of Chakwál and the south-west of the Jatli Circle of Gujar Khan. The Asgam is really a part of the Lundi Patti *ilaqa*, part of which forms the assessment circle of the same name in the Chakwál Tahsil of Jhelum District. The name Asgam, meaning the unknown country, seems to be the Sanskrit equivalent of the name Lundi Patti, which means the patti without a tail, the country which is neither Dhanni nor Pothwár, nor Soan and yet lies near them all. This strip is most commonly spoken of as the Lundamaira, having reference to the fact that it is a *báráni* country with no irrigation and little water.

*Pindigheb Tahsil.*

Makhad *Ilága*.

The second peculiar tract is the south-west corner of Pindigheb Tahsil, the Makhad *iláqa*, a wild and mountainous country. A range of hills extends along the bank of the Indus from the Soan on the south to the Reshi on the north, and in places rises as high as 2,000 feet above sea-level. Cultivation is carried on either in the sandy soil which is found on the top of stony plateaux, or in deep valleys banked up at the lower end to catch the soil washed down by the floods. Wells are few and small in area.

The Jandál

Thirdly, distinct equally from this area and from the rest of these tahsils is the remaining portion of the central plateau which abuts on the Indus, stretches from the Reshi on the south to the Kála Chitta Range on the north, and is known as the Jandál. Its eastern boundary is the high road between Attock and Kálabágh. This tract is in strong contrast to the rest of the central plateau. Here and there rock and ravine occur, but the characteristic features of the tract are the undulating stretches of fine sandy soil pre-eminently suitable for gram crops. Wheat is also grown, but *kharif* cultivation is of very little importance. There is a small amount of irrigation from wells and springs.

CHAP. I, A. Physical Aspects. The central plateau.

The rest of these two tahsils forms a huge wedge-shaped plain running east and west, some 70 miles in length and 40 miles in breadth. This is a high upland open-air country in general barren and unprofitable, but containing here and there more fertile depressions in pleasing contrast to the barrenness of the surrounding plateaux. In the centre and towards the west the country rises to a series of broken hills covered with stones and, though cultivation improves on either side, rock always lies near the surface, and crops are liable to wither rapidly without steady rain, which is a rare event in this part of the country. To the north the soil is a hard red clay which gradually merges into the sand of the Jandál. To the east in Fatehjang the plateau approaches in character the Kharora Circle of Báwalpindi. The soil has much in common with the dry gravelly soil of the Kharora, sandy towards the east and getting drier and harder towards the west. The transition from the rough plain of Báwalpindi to the high upland is through dry, gritty loam. Generally this country is a bleak, dry, undulating, often stony tract, broken by ravines, and scarred by outcrops of rock. All the characteristics of aridity and bleakness common to the whole plain get more marked to the west and culminate in the hills near the Indus where the crop is poor in the best years, while in the worst years there is no crop at all.

*Tahsil Tallagang.*

Tallagang Tahsil is a square block of country at the very south of the district, from the rest of which it is separated by the Soan stream. The whole southern boundary of the tahsil is fringed by the northern ridges of the Salt Range, which enters the tahsil at its extreme south-west corner, where the spurs of Mount Sakesar descend into the village of Láwa. But the Salt Range hardly enters the district at all, keeping in this part of its course mostly to Sháhpur District. The tahsil is a high-lying plateau sloping gradually in a north-west direction down to the Soan, which is the northern boundary. The whole area is scoured by the deep beds of numerous torrents, descending from the Salt Range, and crossing the tract northwards, and is fretted everywhere by innumerable small ravines and gullies.

Each area between two torrents assumes a slightly arched surface falling away towards the drainage channel on either side, the best and most productive portions being those which lie under the watershed where there is a large extent of level ground not troubled with ravines. Near the large torrents the slope becomes severe, and the surface very broken and stony. It seems probable

CHAP. I, A. Physical Aspects. The central plateau—concld.

that the underlying rock which always crops out at the watershed is nowhere very far from the surface throughout the entire plateau, and whenever the ground ceases to be fairly level, the overlying soil, if left to itself and not banked up, is almost certain to be carried away from all the higher levels. In some instances, however, the land near these torrents is better than all the rest: this is the case when the streams leave their deep beds and run in a more open channel, when they are frequently fringed by a broad riband of level ground dotted with wells, and covered with a prosperous cultivation. Unfortunately these areas are neither very extensive nor very numerous: they are more commonly met with on the lower courses of the torrents near their points of junction with the Soan. Outside of these low and level tracts, wells are very scarce throughout the whole of the plateau; such wells as there are being often mere holes scrapped in the light sandy soil or cut in the porous sandstone at the edge of a ravine, and yielding very little water. Each village has, therefore, several banks often raised to a great height, in open uncultivated spots, which collect the drainage water in large ponds; and on these the cattle depend entirely. They sometimes dry up, however, in bad seasons, and the distress is then very great, for in such seasons the wells often dry up also, and the villagers have to go miles for water. As a general rule the soil becomes coarser and more sandy as one proceeds from east to west through the plateau: at the same time the rainfall diminishes, the holdings becoming larger and larger, and the methods of the cultivators get rougher and more slovenly owing to the larger area that each has to deal with.

Rugged as the tahsil is, the country is nowhere broken by any prominent hills, and slopes gradually from an average height of 1,000 feet above sea level along the Soan to about 2,200 feet along the skirts of the Salt Range.

## HILLY SYSTEM.

Most of the hills of the district have already been referred to in describing the general configuration and natural divisions. It is necessary now to notice them in more detail.

There is no general mountain system. No doubt geologically there is some connection between the various hills, but there is no regular chain or range system apparent in the district, and the mountainous portions are detached and isolated.

The Salt Range.

The Salt Range and the Gandgarh hills do not properly belong to the district. The former skirts the southern border

of Tallagang Tahsil. Only the lower slopes of the range are included in the district, except that at the south-west corner of the tahsil the district boundaries have been drawn out so as to include a portion of Sakesar hill. This gives the district a sanitarium 5,000 feet high. CHAP. I, A. Physical Aspects. The Salt Range—concld.

**Gandgarh Range.** On the northern boundary of the district the Gandgarh Range descends from the Hazára hills. The range itself does not enter the district, but its western slopes project into and die away in the Chhachh tract of Attock Tahsil, while the broken country in the Nála tracts and north of the Haro river is simply the southern skirt of the range. The sudden barren hills which break up the Nála tract are probably offshoots from the main spur of the Gandgarh mountain.

**Kherimár.** The chief of these is the Kherimár, or "sandal-destroying" hill, a ridge 8 miles long and less than 2 miles broad running east and west across the Nála Circle. It nowhere attains a height of more than 2,400 feet, and is both uninteresting and unimportant. Almost its whole area is a Government reserved forest, but there is not much wood or grass on it. Lundi and Kandháripur are small detached hills, satellites at its north-eastern corner.

A little to the west of the Kherimár ridge the Hasan Abdál, Budho, Bajar and Paurmiana hills, are outposts of the Gandgarh Range, each separated from the other and from the main ridge, and each simply a bare forbidding mass of rock and shingle.

**Káwagar Hill.** Five miles south-west of Kherimár ridge the Káwagar hill, or Mount of Olives, has been dropped in the comparatively open plain. It runs parallel to the Kherimár, forming for about 5 miles the boundary between the Attock and Fatehjang Tahsils, and for the remaining seven miles of its course striking out west into the Sarwála *iláqa*, where it is finally stopped by the Haro river opposite Campbellpur. Everywhere its height is under 2,000 feet, and, although it starts with some suddenness from the surrounding country, its appearance is nowhere impressive. The hill is formed of black marble with a yellow vein, capable of taking a fine polish. This is worked into cups and vessels and is locally known as "abri." The greater part of this hill also is a Government Reserve, at present leased for fodder to the Camel Cadre Corps at Campbellpur, and has a number of olive trees from which it takes its name.

**Attock Hills.** The Attock hills complete the lists of hills confined to Attock Tahsil. These are very bleak and bare, and are formed of slate with veins of limestone and whitish marble. The greatest height

CHAP. I, A. Physical Aspects. Attock Hills —concld.

is only a little over 2,000 feet. The Attock fort and town lie at the north-western corner on the banks of the Indus. This cluster of hills also is isolated from any system within the district. It appears to have been cut off by the river from the Peshávar hills. It is remarkable only for the fierce heat which it accumulates in the hot weather.

The Kála Chitta Range.

Of these hills the most important are the Kála Chitta Range. This wall of hills, which runs completely across the northern part of the district, and cuts off the Attock Tahsil from the other tahsils, is a rough wedge with its base resting on the Indus and gradually tapering as it proceeds eastward till it dies away on the border of the Fatehjang and Ráwalpindi Tahsils, about 15 miles north-west of Ráwalpindi Cantonment and within about 8 miles of the western extremity of the Margalla mountain range. Its breadth at its base is about 12 miles. Its length is 45 miles. The range is formed of two portions differing very much in appearance from each other, and its structure is of considerable geological interest.

The south-western portion known as the Kála Pahár or black mountain, is generally formed of very dark sandstone, often quite purple in hue, and sometimes almost blackened by exposure to wind and weather. Mixed with this are found grey sandstone and red clay.

This portion extends along the southern side from the Indus, throughout the Pindigheb Tahsil, and ends at the village of Gaggan. Its length is, therefore, 35 miles, its extreme breadth about 4 miles.

The "Chitta," or white hill, which forms the main portion of the range, runs the whole length of the range on its northern side. Its breadth at its base on the Indus is about eight miles. This portion is formed of white nummulitic limestone (hence its name), but portions of dark sandstone are occasionally to be found cropping up in the midst of it. It is much the more valuable portion of the range, both on account of the limestone, which is used for burning, and of the forest produce, which is far better than in the Kálá or black portion.

On the sandstone nothing is to be found but stunted *phalahi* trees (*Acacia modesta*) and a few useless shrubs, and the grass is poor and scanty. In the limestone portion, on the other hand, especially on the northern slopes, there is often to be found a luxurious growth of *phalahi* (*Acacia modesta*), *kahu* (olive—*olea ferruginea*), *sanatha* (*Dodonœa ciscosa*), *khair* (*Acacia catechu*) and other shrubs, and much of this portion only wants a little care and management to be of very great value.

CHAP. I, A. Physical Aspects. The Kála Chitta Rang —contd.

The range is in general formed of sharp ridges with deep valleys between them. The greatest height attained by the range is 3,521 feet within a few miles of the Indus, and many of the peaks range between 2,000 and 3,000. Some of the valleys are fairly broad and have a considerable area of cultivation in them, as in the case of Gandakas and Káli Dilli hamlets. Towards the eastern portion the hills are much lower and are more rolling ridges than hills, but the general surface is throughout much broken and very irregular. There are some streams to be found among these hills, and emanating from them, but none of any importance. The Nandna cuts through the range at Garhi Hassu in a very curious way from south to north, rising in the Khairi Murat and discharging into the Haro.

The climate of the tract is dry and hot, consequently only hardy plants which do not require excessive rain, and can sustain the great heat, are found here. The climate and forest produce of this tract differ much from that of hills in the Murree and Kahúta spurs of equal height. The rainfall is much lighter and the heat much greater. Many parts of this range are extremely wild and sombre, and in past times these hills formed a safe refuge for criminals, and even in comparatively recent times murder and robbery were common therein. In 1926 the gang of raiders, mostly Afgháns, which attempted unsuccessfully to commit a dacoity in Hassan Abdál, sheltered in the course of their inward journey in an enormous cave, capable of hiding 100 men, the existence of which was unknown to authority till disclosed by the member of the gang who was captured. Much of the range has been formed into a Government Reserve Forest.

There is no timber of any size produced in this tract, but the forests are of immense value for the supply of fuel to all the cantonments and cities in the neighbourhood.

The Campbellpur Railway Station on the North-Western Railway is very conveniently situated for receiving wood brought out from the north of the forest reserve, and several of the stations for the Khushálgarh branch line of that railway are suitably situated on the south of it. In the days when Makhad was the terminus of the Indus flotilla, a direct road ran from Makhad, through Thatta, and on to Attock. In 1904, except for the portion Thatta to Chhoi Gariála, it had fallen out of use, and in the succeeding decade this portion too became an impassable track. In 1926 the Hassan Abdál dacoity impressed on the authorities the necessity of maintaining this communication for the defence of the district from trans-border raids: and the District Board put

CHAP. I, A. Physical Aspects. The Kála Chitta Range—concld.

the whole road from Thatta to Campbellpur into such excellent order that within a year the entire length was taken over by Government. A bridge over the Haro was commenced in 1927, and is destined completely to revolutionise the communications and to facilitate beyond measure the administration of the district, of which it will become the principal artery. Unfortunately the disastrous flood of 1929 swept the first bridge away: but the district is confident that when finances improve a new bridge will be given to it; for the remaining tracts across these hills are difficult and fit for mule and camel transport only.

Narrara hills.

South of the Kála Chitta in the south-western corner of the Pindigheb Tahsil lie the Narrara or Makhad hills. These hardly deserve the name of hills, being simply a thick cluster of high pebble ridges on the bank of the Indus. The highest point is only 1,822 feet above the sea. The general trend of the ridges is from east to west. The range on the other side of the Indus river in the Khattak country is well marked, but on this side there are only low ridges and deep ravines covered with boulders and water-worn stones. The tract is very bleak and wild, it bears little or no wood and is covered only with stunted bushes and coarse grass. In the Narrara iláqa there are some comparatively fertile valleys, but most of them are poor and inferior. The best urial shooting in the district is to be had in this vicinity.

The Khairi Murat.

The only other hills in the district are the Khairi Murat range rich in legends of the past and stories of demons and fairies. Geographically a continuation of the Chir Phar hill in Ráwalpindi, it rises abruptly from the plain on either side and attains a height of over 3,000 feet. Beginning on the border of the Ráwalpindi District it runs steep and almost trackless, in a south-westerly direction, through the middle of the Fatehjang Tahsil, separates the central plain, or Gheb, from the Soan Valley to the south, and dies away on the Pindigheb border in a series of small spurs running down to the bank of the Soan river. The eastern extremity is about 12 miles west of Ráwalpindi, and the total length is about 24 miles. The range is formed chiefly of limestone edged with sandstone and earthy rocks, the vertical and contorted strata of which indicate extreme disturbance. The southern portion of this range is extremely dreary, formed of rocky ravines and stony hillocks gradually sinking into the fertile valley of the Soan. A considerable portion of the hill has been included in a Government Reserve, and though it had been almost completely cleared of forest growth, it has now become very valuable indeed.

## DRAINAGE.

CHAP. I. A. — Physical Aspects. The Indus.

The whole district is drained by the Indus, the right bank of which is its boundary and divides it from the Peshâwar and Kohât Districts of the North-West Frontier. Though all the land immediately on both banks is British, yet just opposite the Kála Chitta an ugly nose of tribal territory comes down to within three miles of the district, and it is this route that has in the past been used time and again by raiding dacoits, whose friends sheltered them beyond the river and who find the mountain ranges kindly to them on this.

The river bears two names within the district. At the point of entry from Hazára, it is known as the Attock river: and continues as such, on a widening course, separating the Chhachh from Yusafzai, with many separate channels and intervening islands, until it reaches Attock, where it suddenly contracts into a narrow rocky bed. Here joined by the Kábul river on its right bank, it becomes the Indus. and rushes on through a gorge with a high bank on each side, the Attock fort on its left bank, and under the fine railway bridge which spanned it first in 1883. Below Attock, near Bágh Niláb, it again spreads out into a kind of lake, but soon again contracts and flows thence through narrow gorges, being at one place only 60 feet wide, down to Makhad, and thence out beyond the district limits.

Navigable by native boats as far as Attock, between Makhad and Attock the passage is difficult and often dangerous, and the labour of getting boats up against the strong current is very great. The river is largely derived from snow-water, and is subject to tremendous floods. The average depth at Attock is 17 feet in winter and 50 feet in summer. There used to be a bridge-of-boats at Attock, but since the railway bridge and its sub-way have been opened, it has been done away with. A ferry continues to ply. A second railway bridge over the river at Khushálgarh was constructed in 1904.

The Indus is of no value to the district for irrigation purposes.

Watershed.

There are three well-marked drainage areas in the district which is divided by two very definite watersheds. The northern watershed follows the top of the Kála Chitta range across the district as far east as Fatehjang, then runs due south to the Khairi Murat, and finally turns north-east by the crest of that range to the Ráwalpindi border. North of this is the Haro drainage system.

The second watershed starts at the south-west corner of Pindigheb Tahsil near Makhad, runs in a straight line north-east

CHAP. I, A. — Physical Aspects. Watershed—contd.

across the tahsil and on to Fatehjang, thence strikes south to the Khairi Murat, and then makes off north-east by the crest of the Khairi Murat range to the eastern boundary of the district. North of this line, west of Fatehjang and south of the Kála Chitta, the country drains direct into the Indus. The chief drainage channel is the Reshi. South of this watershed all the district drainage is into the Soan. The Gandgarh hills on the north and the Salt Range on the south limit the catchment area of the district.

The northern drainage areas, which includes the whole of Attock Tahsil, the Nála Circle of Fatehjang Tahsil, and the north-eastern portion of the Gheb Circle of that tahsil, pours its waters into the Indus through two main channels, the Chel and the Haro.

The Chel.

The Chel is the only stream of the Chhachh plain, which it traverses along its southern border. It receives practically no drainage from the north but is fed by all the ravines which bring down water from the sudden ridge dividing the Chhachh from the Sarwála. The Chel rises in Musa Kudlathi and takes first of all the form of a marsh, then a series of pools and finally a small river. It presents the curious feature that it is fed largely by subsoil water which seems to filter through the mountains down to an impermeable bed from which it rises to the surface. Thus, apart from the surface spate which it carries immediately after rainfall, the Chel begins to swell only when some six weeks have elapsed after the rains.

The effect of the new drainage system has still to be seen; but it is probable that what in 1924 was several square miles of marsh will by 1934 have become rich well land.

The Haro.

The Haro rising in the Hazára hills not far west of Murree, flows past Khánpur and cuts across a small portion of the Ráwalpindi District near the village of Bhallar-top. Entering Attock Tahsil near the junction of Attock, Ráwalpindi and Hazára Districts, it flows north-west for about ten miles, then turns west and runs for about twenty miles below the main wall of the Gandgarh range, passing just north of Hasan Abdál. In the broken country east of Lawrencepur it turns south, leaves the Kherimár hill on the left and runs through the west of the Nála Circle to the west end of the Káwagar ridge. Then flowing due west it passes south of Campbellpur, and after a course of about fifteen miles through the Sarwála discharges its water into the Indus near Bágh Niláb, twelve miles below Attock. The Haro is a most capricious stream. In its course through the Attock Tahsil it violates

CHAP. I. A. Physical Aspects. The Haro—contd.

every point of the compass. In no part of its course does it flow for any distance in a constant direction. Every now and again some little hill starts up to give the stream another kink. Only in the Sarwála is its course uneventful. For much of its course it flows far below the level of the surrounding country in a channel cut deep into the rock and hard clay of the tract and flanked on either side by high precipitous banks. Add to this the sudden floods to which the river is liable, and it is easy to see what a serious obstacle the Haro presents to district communication.

The river used to be crossed by a wooden girder bridge on the Grand Trunk Road near Burhán. This became dangerous for heavy traffic during the war and has been replaced by a massive iron structure, opened by His Excellency Sir Malcolm Hailey in 1927. It resembles very closely the railway bridge which spans the river a few hundred feet higher up.

The Haro is usually fordable except when in flood, but not by wheeled traffic. In consequence up to 1928 it has created a formidable barrier between the Attock Tahsil and the rest of the district. In 1927 a bridge near Chhoi was commenced on the cart road from Attock to Makhad. This road was constructed to connect Makhad with Attock, at the time when the former town was the terminus of the Indus Valley Flotilla. The bed of the river is generally stony, and the water clear, blue and limpid. There are no tributaries of any importance on the right bank. In the eastern part of its course through the district it is crammed up against the Gandgarh Range, and to the west the only area draining into it from the north is the small dry tract sloping down from the sandy ridge between Chhachh and Sarwála including Campbellpur. From the south the only tributaries worth mention are the Chablát, the Saggar, the Nandna and the Shakardarra. The Chablát rises in the west of the Ráwalpindi Tahsil, waters the south-east corner of the Nála Circle of Attock, and passing between Hassan Abdál and the Kandháripur hill flows north till it joins the Haro after a course of about 20 miles. The Saggar gathers all the streams which flow down the northern slopes of the Kherimár, drains the fertile valleys of Hassan Abdál and Burhán to the north, and carries the accumulated waters east to the Haro.

The most important tributary is the Nandna, gathering part of the flood water of the northern slopes of the Khajri Murat. This stream flows north through the Gheb of Fatehjang and crossing the Fatehjang-Khaur road cuts through the Kála Chitta in a deep gorge where it emerges on the Nála Circle of Fatehjang. Here it is joined by the Bahudra, a considerable stream which

CHAP. I. A. — Physical Aspects. The Haro—concld.

takes its rise near Sangjáni in Ráwalpindi and flows west below the northern slopes of the Kála Chitta. Across the Fatehjang Nála the Nandna flows north-west, but on the Attock border it turns due east, and then flows in the valley between the Kála Chitta and Káwagar ridges. It joins the Haro near the bridge which carries the Mári-Attock Railway across the latter river.

The Shakardarra is purely a hill torrent. It rises in the valley between the two ridges of the Kála Chitta, flows west, and bursting through the northern ridge by the gap which carries the Mári-Attock Railway joins the Haro below.

The Reshi.

The northern and western portions of the Pindigheb Tahsil drain direct into the Indus. The smaller streams are not worth mention, but the Reshi, which rises in the west of Fatehjang under the Kála Chitta, crosses the whole of the tahsil from east to west. In its early course it is called the Tuthal, and takes the name of the Reshi only when it nears the Jandál Circle. The bed is generally deep and the banks rocky, and in but few places does the channel widen enough for a few wells to be sunk along its edges. It is of but little value to the agriculture of the tahsil, but is a serious obstacle to traffic from the north to the south. Its catchment area is small, and it has no tributaries of any length.

The Soan.

More than half the district drains into the Soan. Rising near Murree this stream, at first merely a mountain torrent, flows south-west across Ráwalpindi District and enters Fatehjang Tahsil near the village of Chauntra. Its course through the tahsil is south-west, and it receives the drainage of all the country south of the Khairi Murat Range. On leaving Fatehjang it turns east, forms for about 60 miles the boundary between the Pindigheb and Tallagang Tahsils and falls into the Indus, on the boundary of this and the Mianwali Districts just below Makhad. The Soan is a broad, rushing stream, treacherous and full of quicksands. Always dangerous, and impassable for days after rain, it exacts every year its tribute of lives. An elephant in the train of the Marquis of Dalhousie was engulfed in a quicksand when he was on the march to Kálabágh in 1850 and another also was nearly lost. The channel is broad and sandy, and on either bank are rich stretches of alluvial land, thickly wooded, studded with wells and secure from famine in the worst of years. The river is everywhere fordable when not in flood. Very few cuts or channels have been constructed for diverting water for irrigation purposes. The river is subject to very heavy floods, not only in the "*barsát*" in July and August, but also in the winter rains of January and February, and these floods prevent the construction of permanent

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irrigation works. In Fatehjang Tahsil it receives two large tributaries.

Fatehjang Sil.

The Fatehjang Sil, which rises near Ráwalpindi, receives all the drainage of the southern slopes of the Khairi Murat, and of various small streams from the north which curve round the eastern extremity. After a course of about 80 miles through the southern end of the tahsil, it joins the Soan on its northern bank at a point close to where the Pindigheb and Fatehjang Tahsil boundaries meet. In Fatehjang Tahsil the bed, previously narrow and shut in between precipitous banks, widens out, and the stream meanders along between alluvial banks until it reaches the Soan. The channel always carries some water, and heavy floods pass down after rain; but the stream is small and unimportant compared with the Soan.

The Wadála.

The Fatehjang tributary on the south bank is the Wadála, which rises near Rewat in the Ráwalpindi Tahsil and after dividing the Ráwalpindi Tahsil from Gujar Khán and the Gujar Khán Tahsil from Fatehjang, bends westwards, enters Fatehjang near its southern boundary and runs through Fatehjang for about 20 miles, a few miles south of and parallel to the Soan, which it joins on the borders of the Chakwál Tahsil of Jhelum. The Soan here receives the Karahi, Bhagneh and Sanj feeders from Jhelum District.

In its upper reaches in Ráwalpindi the Wadála is a mass of forbidding ravines, but in this district it broadens out into a wide sandy channel. It carries little water at any time, while the drifting sand of its bed is always spreading and enveloping the fields along its banks. The Sil and the Soan in their yearly scouring take much land and give back little, but the Wadála gives back nothing in return for the land over which its sandheaps drift. There are many wells along the banks, and much good low-lying land, but neither the wells nor the alluvial lands of the Wadála can compare in fertility with the more favoured valleys of the Sil and the Soan.

The Pindigheb Sil.

The only tributary of any importance which joins the Soan is the Pindigheb Sil. It must not be forgotten that the Fatehjang Sil and the Pindigheb Sil are totally distinct and separate streams and have no connection with one another. Similarly there are two Tuthal streams, one being the upper waters of the Pindigheb Sil and the other the northern part of the Reshi. The Pindigheb Sil rises in the west end of the Khairi Murat, and, receiving drainage from a multitude of small streams, enters the Pindigheb Tahsil as a rugged mountain torrent. It is here known as the Tuthal, and is not called Sil till it broadens out near Pindigheb, where for a

CHAP. I. A. Physical Aspects. The Pindigheb Sil—concld.

few miles fertile wells and avenues of trees are in pleasing contrast to the barrenness of the surrounding plateaux. The area it drains is the whole of the southern part of the Pindigheb Tahsil together with a small western portion of the Fatehjang Tahsil between the Kála Chitta and the Khairi Murat.

Tallagang Drainage.

The Tallagang Tahsil, a high plateau, sloping from the Salt Range north-west to the Soan, is drained by a multitude of *kasis* all running north-west and all falling into the Soan. The main drainage channels are two large streams both called the Gabhir, and both rising near Jaba in the Salt Range in Shahpur District. One curves to the east and then to the north dividing Tallagang from Pind Dádan Khan and Chakwál, the other to the west and north-west forming the boundary with Mianwali District. Both fall into the Soan. The Draggar rises south of Tallagang and flows north past that town and Kot Sárang. The Ankar is a large single stream only north of Tamman. South of that town it is a great network of streams and ravines covering the centre of the tahsil and stretching back to the Salt Range. The principal stream rises in the Salt Range behind Thoa Mahram Khan. The Leti which flows in one single channel from the Salt Range to the Soan at Tráp, forms the boundary of the Miál and Pakhar *ilaqas*, and was formerly the western boundary of the tahsil. Of the streams the Leti is the deepest, and has little culturable land on its banks, which are high and rocky; the Ankar at first also runs between high banks, but latterly widens out and has several prosperous villages on its banks. The banks of the Draggar are generally steep, but here and there expand and afford room for several flourishing little wells. These torrents are not utilised for purposes of irrigation, though a certain amount of land on the banks of a few of them benefits by their floods.

## LAKES.

There are no lakes in the district. With the draining of the Chel area the marsh known in the past as the Hatti Jhil which in 1904 extended to 607·28 acres, and in 1924 to over 767 acres has disappeared.

## WATER SUPPLY.

As in almost every other respect, so also as regards its water supply, the district presents no consistent picture. Most of the Attock Tahsil is well off; but even here there is a superabundance in the Chhachh, strongly contrasting with the waterless stretch from the Kamra hill to Campbellpur. So perverse has been the Chel area that of it the proverb runs—

"Mulk wairán, Chel abád,
Abád mulk, Chel wairán."

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Physical Aspects.
Water Supply—concld.

"If the rest of the country is suffering (from drought), the Chel flourishes, if the rest of the country flourishes (from sufficient rainfall), the Chel area is swamped."

The northern portion of the Fatehjang Tahsil, and the whole valley of the Soan are well supplied with streams and wells. But elsewhere wells are decidedly uncommon, with a few rare and costly exceptions the only spots on which they are built are the stretches of level ground which sometimes fringe the course of a 'kas.'

The high arid uplands and plateaux of Pindigheb and Tallagang have very little water even at the best of times. Unless there is a natural spring the only resource is a tank or a water hole, both liable to failure. And then long journeys have to be made in search of water. It is sometimes a whole day's work to drive the cattle to water and home again.

The liquid mud that passes for water in many of the villages impairs health; and increases the discomforts of hot weather touring.

## Geology.

Much information regarding the geology and geography of the district will be found in Memoirs of the Geological Survey of India, Volume XL, Part 3, "Petroleum in the Punjab and North-West Frontier" by Dr. E. Pascoe. This work also includes a bibliography of the earlier writings on the geology and mineral resources of the region.

The district for the most part is in the "Pothwár." The rocks which underlie the Pothwár are the soft gray sandstones, and orange to bright red shales of the Siwálik system. The district is a renowned collecting ground for the fossil vertebrate remains so characteristic of this rock group.

The strata dip northwards at low and variable angles from the Salt Range to the Soan river which occupies a structural trough. To the north of the Soan, the influence of the mountain building movements, connected with the upthrow of the Himálayas, becomes increasingly evident in greater complexity of rock structure, until, at about fifteen to twenty miles north of the Soan, the strata everywhere dip steeply and are frequently vertical or overturned.

This change in underground structure is not reflected in the topography, except where the hard nummulitic limestone emerges from beneath the softer sandstones and shales. The more southern of these limestone ranges is the Khairi Murat hill, an abrupt narrow ridge rising to over 3,100 feet, some 1,400 feet above

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plateau level. This ridge forms a conspicuous feature in the landscape *for many miles in every direction.*

Further *north*, between Fatehjang and Campbellpur there are several similar limestone ridges which together form the Kála Chitta *hills*, a favourite hunting ground for 'uriál.'

The high ground in the extreme north of the district, near Attock and north of Lawrencepur is formed by a much older rock series—known as the Attock Slates. In the absence of fossil remains, these rocks are believed to be of great geological antiquity and may belong to the Precambrian system.

The general trend of these hill ranges is from east to west, parallel with the general trend of the Himálayan ranges further north of which they form the foothills and outer ramparts.

## Section B.—History.

### EARLY HISTORY.

In the first edition of this work, it was remarked "The history of the district up to the time of Alexander is of interest only to the antiquarian."

How great that interest is likely to prove in the near future has been indicated by a find of relics of man of the stone age, discovered by Lieutenant Todd, R.I.M., of H. M. S. 'Dalhousie', when visiting Pindigheb on recruiting tours in 1929 and 1930. I am indebted to him for the following note :—

"*The Pindigheb Find.*

There is a small jhil about 2 miles south of Pindigheb and ½ mile west of the road to Dhok Pathán. It is situated in a fold of a plateau of sandstone, and on the slopes round it are to be found stone implements made of Quartzite and Trap. These tools consist of knives, blades, scrapers (both end and side), a nearly completed axe, and a discoidal tool. This latter was

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probably used in conjunction with a sling. These implements are, for the most part, in good condition and show very little signs of weathering. In technique they are similar to those of the Middle Le Moustier (so-called, as this type was first found, in three stages, at a place called Le Moustier in France) of Europe, which are about 40,000 years old. No artifacts of this type have yet been recorded in India, and it has been said that no stone tools, other than Neolithic ones, are to be found in the Punjab. These tools are Paleolithic, and are the first ones recorded from the Punjab.

*Description of some of the Specimens.*

1. *Flake knife.*—Coloured a light brown, with the exception of the places where it has been flaked, and there it is a reddish grey. This implement has been formed by the removal of a flake on the left hand side, and has had subsidiary trimming all round the edges. The bulb of percussion on the reverse side is well defined.

2. *Disc.*—Brownish grey in colour, flaked all round and made of quartzite. Similar to those found in Madras Presidency.

3. *End and side scraper.*—Coloured brown and made of quartzite. It has been flaked all round the edges, forming an elongated Sledge.

4. *Incompleted hand axe.*—Yellowish white in colour, 3 by 1½ inches and made of quartzite. It has been flaked over the whole of one side, and has had the edges trimmed on the other.

5. *Flaked scraper.*—Oblong in shape and about 2 by 1 inches. Made of quartzite and has had three main flakes removed from the upper surface. Subsidiary trimming round the edges. Coloured greyish white, and has cortex (skin) on the nose."

Leaving behind us the fascinating speculations to which this find must give rise, we seek the earliest traces of the history of the district in the theories of General Cunningham. This authority holds that the Takkas were the earliest inhabitants of this part of the country after the Aryas, who are supposed to have come into it about the middle of the second millennium B.C. The tract between the Indus and Jhelum, known as Samma, is supposed to have been held by Anavas of the Timur race, Peshâwar and the country west of the Indus by the Gandhárás.

The Takkas, themselves, are believed to have held the whole or the greater part of the Sind-Ságar Doáb. From this tribe General Cunningham derives the name of Taxila, or Takshasilá, which, at the time of Alexander, was a large and wealthy city, the most populous between the Indus and Hydaspes (Jhelum), which is identified beyond a doubt with the ruins of Sháhdheri or Dheri-Sháhán, a few miles to the north of the Margalla pass in the district of Ráwalpindi. So far, General Cunningham's theory as to the early population of the district seems reasonable enough, though it rests on little more than surmise; but he goes on to assert his belief that already, before the time of Alexander, the Takkas had been ousted from the neighbourhood of Taxila by the Awáns. This theory he builds on the scanty foundation existing in the similarity of the name Awán or "Anuwan," as he would read it, with that of Amanda, the district in which, according to Pliny, the town of Taxila was situated. The traditions of the Awáns are so strikingly opposed to this theory, as to deprive it of much, if not all, of the weight with which the authority of General Cunningham might otherwise invest it.

In the first edition of this work reference was made to the theory that the Takkas or Takshah Scythians overran the northern portion of India somewhere about 600 B.C. but the modern historians have been unable to find any evidence either of Scythians having entered India as early as 600 B. C. or that the Takkas were Scythians, or even that Buddhism, as was earlier alleged, existed at Taxila in Alexander's time. CHAP. I. B. History.

About 500 B.C. Darius conquered Western India. In 327 B. C. came Alexander's invasion. At this time Abisares ruled over part of modern Kashmir, and Porus ruled over the country east of the Jhelum river. Taxiles ruled the tract lying between the Indus and the Jhelum.

The classical texts dealing with Alexander's Indian campaign unfortunately furnish no direct indication whatever as to the place where he crossed the Indus, beyond the obvious fact that it lay lower down the river than Aornos. That it was situated on the route from the open plain of the Peshâwar valley towards Taxila is clear. Of this route we know from the account of the Chinese pilgrim Hiuen Tsang that it led in the seventh century A. D. through *Und*, an important site on the right bank of the Indus opposite the Chhachh plain. Und, the ancient *Udabhândapura* was, for centuries before the Muhammadan conquest, the winter capital of the kingdom comprising both Kâbul and the Peshâwar valley, and was designated by the early Muslim invaders of India the " Gate of India " (*Duâr-i-Hind*).

In view of this, there is good reason to believe that General Cunningham was right in suggesting Und as the most likely place of Alexander's crossing.

It follows that Alexander must have crossed the Attock District. The site would probably have been some fourteen miles upstream of the Attock bridge opposite Und, and there are on the left bank indications of buried sites, whence coins of the post-Alexandrine period have been recovered, that may perhaps interest the archæologist hereafter and provide further knowledge.

It was General Cunningham who first identified Shâh-Dherí on the edge of the Attock District, but actually within Râwalpindi, with Taxila. Extensive excavations carried out on these ruins by Sir John Marshall from 1912-13 onwards have confirmed the General's identification. The northern portion of the Attock District, now locally known as Chhachh (ancient Chuksha), in ancient times formed part of the kingdom of Taxila, and as the remains of this Taxila Excavations.

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History.
Taxila Excavations —contd.

great city are likely to be found to extend into the present boundaries of the Attock District, a concise *resumé* of the results achieved at Taxila will not be without interest at this place. The remains of Taxila, long famous in ancient Indian texts as a seat of learning, extend to the east and north-east of the former Sarái Kálá railway station, now changed to Taxila Junction, and lie in a pleasant valley, protected by a girdle of hills and irrigated in its northern half by the Haro river and its tributaries and in its southern by the Tabrá or Tamrá Nálá, another tributary of the Haro river. The remains of three distinct cities have been recognized within this valley and within three-and-a-half miles of each other.

The most ancient of these three city sites is that now locally known as the Bhir Mound, situated between the Taxila to Havelián Railway Line and the Tamrá Nálá, a part of which is now occupied by the archæological bungalow and a museum which has been constructed to receive the numerous portable antiquities that have been brought to light. The remains so far exposed on the Bhir Mound comprise a number of streets and many houses built of rough rubble masonry, though there is good reason to believe that the upper parts of the walls of some of these houses at any rate must have been composed only of mud. The majority of these buildings belong to the two latest periods of occupation, but deeper digging undertaken at convenient open spaces has clearly shown that beneath the upper strata lie at least two earlier ones, and that virgin soil is reached at a depth of sixteen to twenty feet below the surface. A noteworthy feature of these remains are a number of wells constructed out of large earthen jars set one above the other with a hole through the base of each, which were used for the disposal of sewage from the houses. Similar soak-wells constructed in the same manner have, it may be observed, been found on ancient sites in Mesopotamia.

Among the numerous smaller antiquities found on this site special interest attaches to a collection of 1,167 silver coins and several pieces of gold and silver jewelry which were found in an earthen *ghará,* which was lying some six feet below the surface. Most of the coins are punch-marked Indian issues of various shapes and sizes, including a number of the local Taxilan types and others of such a small size that one wonders how they could have been used as an effective currency. The most interesting of these coins, however, are two of Alexander the Great and one of Philip Aridæus, besides a well worn siglos of the Persian Empire. The issues of Alexander and Philip bear on the obverse a head of Alexander wearing the lion's skin and on the reverse Zeus

seated on a throne with an eagle on his right hand and sceptre in his left, though the legends and monograms on the reverse differ. This is the first time that coins of Alexander the Great and Philip have been found in India. These coins are also valuable as they supply definite evidence as to the period when Indian punch-marked issues were in circulation, as well as the approximate date of the upper strata of buildings on the Bhir Mound. The lowest strata must be at least several centuries earlier in date.

CHAP. I. B. History. Taxila Excavations —contd.

The city site now known as Sirkap appears to have been founded during the supremacy of the Indo-Greeks in the second century B. C. and to have remained in occupation during the Scytho-Parthian and Kushán periods until the reign of Wima Kadphises. The excavations so far carried out comprise a large section of the main or high street running due south from the north gate of the city and several large blocks of buildings on either side of it. These buildings belong to the early Kushán or Parthian period, but comparatively few of the earlier buildings have so far been exposed. Among the former is a spacious apsidal temple of the Buddhists and several shrines belonging either to the Jaina or to the Buddhist faith. Most of the remainder are dwelling houses or shops of the citizens, and one at the south end of the excavations, which is distinguished from the other buildings by its great size and massiveness of construction, is probably a palace. This building has a frontage of 352 feet towards the High Street and from west to east it measures more than 300 feet. The oldest part of the palace dates from the Scytho-Parthian era, but there are numerous later repairs and apparently several additions. The excavated portion of the palace consists of five series of apartments arranged in groups around a central court. The large court in the centre of the west side with the chambers round about it contains the chief living rooms for men. This court is paved with blocks of limestone and has, on its south side, a raised dais with a frontage of twenty-eight feet and a depth of twenty feet. This probably was the court of private audience (*Diwán-i-Khás*). A smaller court to the south of this court served for the retainers and guards, and that on the north with its adjoining apartments for the *zanána*. The court at the south-east corner would seem to have been used for semi-official or public purposes (*Diwán-i-Am*), and that on the north of it for guests, etc. This building is the first of its kind yet found in India, and, although devoid of architectural magnificence or of decorative ornament, it is interesting inasmuch

CHAP. I. B. — History.

as it shows considerable resemblance in plan to the Assyrian palaces of Mesopotamia.

Taxila Excavations —contd.

The private dwelling houses on this site exhibit much the same plan as that of the palace described above, the unit of the design being the usual open quadrangle surrounded by chambers (*chatuhsāla*)—a unit which is repeated two, three or more times according to the amount of accommodation required by the occupants. The small rooms adjoining the street were usually reserved for shops. The walls, which are constructed either of rough rubble or of the diaper masonry which came into fashion at the beginning of the Kushán period, were covered on both faces with lime and mud plaster to which traces of paint are still found adhering. Wood was used for the fittings, such as doors, as well as for the roof beams and, in some cases, for panelling on the walls. A remarkable feature of these houses is the absence of any doors to give access to the interior of the rooms either from the open court within or from the streets outside. The most plausible explanation, according to Sir John Marshall, is that either the rooms on the ground floor served as mere foundations, in which case the interiors were filled with rubble, or as cellars or *tahkhānas*, which were entered by means of stairways or ladders descending from the rooms above. He also hazards the opinion that some of these houses which are of unusually large size and must have had two or more storeys, may possibly have served as residences for the professors of the ancient university and their pupils.

The *stúpa* shrines referred to above occur mostly in small courts adjoining the High Street. One such structure on the east of the High Street and in the block a little to the north of the palace, consists of a rectangular base adorned with a series of pilasters on each side. The drum, dome and umbrella of the *stúpa* have disappeared, but a small relic chamber in the base yielded a tiny gold casket containing a few calcined bones and a larger casket of steatite containing copper coins of the Scythian King, Azes II. This King was reigning about the beginning of the Christian era, and this must therefore be the approximate date of the *stúpa*. The *stúpa* in the next block, which is adorned on the front face with Corinthian pilasters, is coeval with the one noticed above. The spaces between the pilasters are occupied by niches of different varieties, each surmounted with a figure of a bird, apparently an eagle. One of these birds is a double-headed eagle, and the *stúpa* is accordingly described in the archæological publications as the *stúpa* of the double-headed eagle.

A discovery of exceptional importance made in this vicinity consisted of an Aramaic inscription engraved on a broken pillar of white marble. The document has been deciphered and found to contain an Aramaic translation of an Asokan edict. This is the first inscription in Aramaic characters yet found anywhere in India, and confirms the usually accepted view as to the derivation of the Kharoshthi script from the Aramaic characters.

The Apsidal Temple, which is also situated to the east of the High Street, stands in the middle of a spacious court reached by a double flight of steps from the street. It consists of a large nave with a porch in front and an apse behind, the whole surrounded by an ambulatory passage. The nave originally contained a *stúpa*, but it had been utterly destroyed by treasure seekers of some bygone age. The roof of the temple appears to have been of wood, and, to judge from coins found in the structure, its decay must be attributed to the latter part of the first century A. D.

The city of Sirkap is surrounded by a solid wall about six thousand yards in length and fifteen to twenty-one feet in thickness, and provided on the outside with large rectangular bastions. Built almost directly over the eastern fortification is a *stúpa* which has been identified with some reason with the *stúpa* which, according to Hiuen Tsang, had been erected by Asoka to commemorate the spot where his son Kunála, who had been sent to Taxila as his Viceroy, had had his eyes put out under the orders of his cruel and vindictive mother Tishyarakshitá The existing structure dates from the third or fourth century A. D., but inside it is an earlier *stúpa* of about the first century.

Sirsukh, the third and most modern of the cities of Taxila, is situated along the Lundi Nálá and was founded by the Kusháns probably during the reign of Kanishka. The surrounding rampart, which was eighteen feet six inches in thickness and provided with circular bastions, has survived only on the south and east sides. The interior is for the most part occupied by modern villages and graveyards, and only a very small area has so far been partially explored.

In addition to the three cities described above, there are many other monuments, mainly Buddhist *stúpas* and monasteries, scattered about over the face of the surrounding country and on the tops of hills. The most conspicuous monuments of this kind in the southern portion of the valley is the Dharmarájiká *stúpa*, now known as the Chir Tope from the great cleft which

CHAP. I. B. History. Taxila Excavations—contd.

former explorers drove through its centre. It stands in the centre of a large plateau immediately above the Tamrá Nálá. The original *stúpa* was built in the time of the Scytho-Parthian rulers, but repaired and enlarged in the Kushán epoch and partly refaced again about the fourth century A. D. It is circular in plan with a raised terrace and an open passage around its base, which served in ancient times as procession paths. Probably the whole of the procession path was paved at one time with glass tiles, some of which may now be seen in the Taxila Museum. The ring of smaller *stúpas* around the main structure date from the first century B.C.; the chapels from a century or so later. Several of the *stúpas* yielded deposits of bones of ancient Buddhist saints and the relic found in one of them ($S^8$) was presented in 1917 by the Viceroy, Lord Chelmsford, to the Buddhists of Ceylon. Among the other structures to the south, east and north of the main *stúpa* special mention may be made of *stúpa* $J^1$, which is adorned with stucco figures of two different periods, separated from one another by debased Corinthian pilasters; two chapels (Nos. $N^{17}$ and $N^{18}$) of the fourth or fifth century A. D., which contained colossal stucco images of Buddha attended by smaller ones; a well-constructed tank of about the first century A.D.; a building ($H^1$) to the north which seems to have contained an image of the Dying Buddha. A chapel ($G^5$) to the west of the main *stúpa* revealed some minute bone relics accompanied by an interesting silver scroll inscription in Kharoshṭhí characters stating that these relics of the Holy One (Buddha) were enshrined in a Bodhisattva chapel at the Dharmarájiká *stúpa* at Takshasilá in the year 136 (*cir.* 78 A.D.) for the bestowal of perfect health upon the great Kushán King.

A few miles from the Chír Tope, in a valley named Giri, an interesting group of Buddhist *stúpas* and monasteries is being brought to light. Among other important monuments that have been excavated in the northern portion of the valley and outside the ancient cities, those at Jandiál, Mohrá Morádu and Jaulián may be noticed here.

The mounds at Jandiál, due north of Sirkap, have yielded a unique temple which stands facing the north gate of this city. Its length over all is 158 feet, and its plan, which is unlike that of any temple yet known in India, is almost identical with that of the classical temples of Greece. Like the latter, it consists of a *pronaos* or front porch, a *naos* or sanctuary, and, at the rear, an *opisthodomos* or back porch, all surrounded by a wall pierced by large windows, in place of the peristyle of columns usually

found in Greek temples. The vestibule at the main entrance on the south has a pair of Ionic columns between pilasters at each end. Between the *naos* and the *opisthodomos* was a lofty solid tower resembling the zikkurats of Mesopotamia, which rose to a height considerably greater than that of the rest of the temple. From the evidence of coins found in it, the temple seems attributable to the Scytho-Parthian epoch, and as no Hindu, Buddhist or Jaina images have been found in it, Sir John Marshall is inclined to think that it belonged to the Zoroastrian religion. On the summit of the tower the faithful would offer their prayers to the sun while the inner sanctuary contained the sacred fire altar.

The monuments at Mohrá Morádu lie about a mile to the south-east of the city of Sirsukh and comprise a large *stúpa* and a smaller one and a monastery, all tolerably well preserved and standing to a height of between fifteen and twenty feet and still retaining many admirably executed reliefs in stucco on their walls. These reliefs represent groups of Buddhas and Bodhisattvas and other sacred figures, both standing and seated, and a particular interest attaches to the smaller reliefs on the front of the pedestals from the fact that they illustrate the dresses worn at the time these images were set up. The monastery consists, as usual, of a spacious central court with rows of cells ranged on its four sides, and preceded by a broad verandah, which, besides shading the front of the ground floor cells, served also to provide communication to the cells on the upper storey. The height of the lower storey was about twelve feet and there are windows in the back walls of the cells at a height of about eight feet from the floor. A discovery of exceptional value which was made in a cell of this monastery, is a *stúpa*, almost complete in every detail, circular in plan, and standing twelve feet high. A replica of this *stúpa* may now be seen in the main hall of the local museum. The apartments to the east of the main court of cells, where the monks resided, served as the Hall of Assembly, kitchens, etc.

The monastery was originally constructed in the second century A. D., but renewed and rebuilt in the fourth or fifth century, to which period many of the stucco reliefs are assignable.

The remains brought to light near the village of Jaulián are perched on the top of a hill some 300 feet in height and situated rather less than a mile north-east of Mohrá Morádu. These monuments are more highly ornamented and in a still better

CHAP. I, B. History. Taxila Excavations —contd.

state of preservation than those at Mohrá Morádu, though the decoration of the buildings at Jaulián is not of quite so high a quality as that at the other site. The buildings at Jaulián were originally founded in the Kushán period, probably in the second century A. D. and synchronized with the city of Sirsukh. Until a generation ago there were remains of several old wells at the southern foot of the hill on which these buildings are situated, and these must have supplied the water required by the monks.

The buildings at Jaulián consist of a monastery of moderate dimensions and two *stúpa* courts standing on different levels with a third and smaller court adjoining them on the west. Access to these buildings was provided by three entrances, and the one most frequently used would appear to have been that at the north-west corner of the lower court. This lower court is a large open quadrangle with ranges of small cells intended for cult images along its sides and five moderate sized *stúpas* now roofed over for their protection but formerly standing exposed in the open. These *stúpas* have lost their domes and cylindrical drums, but their square bases are still adorned with rows of elaborate stucco reliefs. One of them *stúpa* $D^5$, bears a number of Kharoshthí inscriptions which give the titles of the images and the names of their donors. All the buildings in this lower court were erected in the fourth or fifth century A. D.

The main *stúpa*, which stands in a separate court of its own on a higher level on the south side of the court described, appears to date from Kushán times, but the masonry now visible as well as the stucco decoration belongs to two centuries later. Among the numerous small and richly decorated *stúpas* around the main edifice, special interest attaches to the one numbered $A^{11}$, to the south of the central *stúpa*. The relic chamber in this structure was exceptionally tall and narrow, and in it was a miniature *stúpa* of a very simple character, 3′-8″ high and modelled out of hard lime plaster and finished round the dome with gems of semi-precious stones. In workmanship, this relic casket is coarse and barbaric. The relics themselves were hidden within a small copper gilt receptacle at the bottom of a hollow shaft running down the body of the *stúpa*. Another small *stúpa* ($A^{15}$) on the west side of the main structure is engraved with Kharoshthí inscriptions supplying the names of the donors.

The monastery which stands to the east of the two *stúpa* courts mentioned above closely resembled the monastery at

CHAP. I. B. History. Taxila Excavations —contd.

Mohrá Morádu both in plan and elevation. Some of the doorways of the cells are still intact, and the cell immediately to the left of the stairway on the northern side of the central court served as a shrine. It contains several clay images adorned with paint and gilding and including one that would appear to represent Maitreya, the Messiah of the Buddhists. Other groups of clay figures occur in the alcoves in front of some of these cells and in a niche to the left of the main entrance to this monastery. The group in front of cell 29 shows a Buddha in the centre, with several subordinate figures to right and left. The most striking of these figures is the figure of a male foreigner wearing a tunic, trousers with buttons for lacing, an ornamental belt, and a conical cap. These and other reliefs brought to light at Jaulián throw valuable light on the later history of Gandhára art.

Of the upper storey of the monastery no traces have survived, though the staircase referred to above leaves no doubt that the building had two storeys.

The whole of this establishment would appear to have been destroyed by a great fire not earlier than the 5th century A. D. This is to be inferred from the fact that among the numerous minor antiquities found in the monastery were a birch bark manuscript in Bráhmí characters of the fifth century A. D. which had been badly damaged by fire, and a burnt carnelian seal engraved with a Bráhmí inscription of the same period.

Another large and important group of Buddhist monuments near Taxila are those at the Bhallar *stúpa*, which occupy a commanding position on the last spur of the Sarda Hill which bounds the Háro Valley on the north. They are situated at the side of the Taxila-Havelián Railway at a distance of about 5 miles from Taxila. The Bhallar *stúpa* marks the spot where, according to Hiuen Tsang, the Bodhisattva in a previous existence sacrificed his head to feed a hungry tigress. Hiuen Tsang attributes the construction of this *stúpa* to the Emperor Asoka, but, if ever Asoka erected a monument here, no trace of it is now discoverable. The existing *stúpa* dates back no further than the third or fourth century A. D. Like the Kunála *stúpa* referred to above, it stood on a lofty oblong base, and the body of the superstructure above this base consisted, as usual, of a drum and a dome surmounted by one or more umbrellas. The northern half of the *stúpa* has entirely fallen, but the existing portion has been suitably preserved. Numerous chapels and other monuments have been brought to light in the courtyard of the *stúpa* and a spacious monastery to the east of it. It was in this monastery, says Hiuen Tsang, that Kumáralabdha, the founder of the Sautrántika School, composed his treatises.

EARLY REIGNS.

CHAP. I, B. History.

From the reign of Asoka, the Buddhist Emperor of Upper India, we may suppose Buddhism to have taken root in the Northern Punjáb but Taxila again fades from Buddhist history till A. D. 400, when it was visited as a place of peculiar sanctity by the Chinese Buddhist pilgrim, Fa Hian. After Asoka there is no direct mention of the district, and the period is one of great darkness. Doubtless, the whole tract formed part of the kingdom of Eucratides the Greek, who about 170 B. C. extended his power over the Western Punjáb. The Indo-Greek kings held the country after him, being at last ousted (about 80 B. C.) by the Indo-Scythians. At any rate, when Hiuen Tsang, the most famous of the Chinese pilgrims, visited the district in A. D. 630 and again in A. D. 643, Buddhism was rapidly declining. The Bráhman revival, to which India owes its present form of Hinduism, had already set in, in the early years of the fifth century, and must have been at its height in the days of Hiuen Tsang. From this time the light afforded by the records of the Chinese pilgrims fails, and a long period of darkness swallows up the years that intervened before the Muhammadan invasions and the beginning of continuous history. The country was under the dominion of the Hindu kings of Kashmír, and probably so remained till the end of the 9th century. After that, the district formed part of the kingdom of the rulers of Kábul, Sámanta Deva and his successors (more accurately designated as the "Hindu Sháhis of Kábul") who remained in possession till the times of Mahmúd Ghaznaví. Ánand Pál and Jai Pál, of whom the histories of Mahmúd's invasions make mention as kings of Lahore, were Sháhi kings. In the meantime the Gakkhars had grown strong in the hills to the east, but their dominion never extended beyond the Margalla pass and the Khairi Murat.

The Muhammadan invaders.

The first authentic event of modern history peculiarly connected with this district is the battle between Mahmúd Ghaznaví and the Hindu army under Ánand Pál in A.D. 1008, in which the invader was nearly defeated by the impetuosity of an attack made upon his camp by a force of 30,000 Gakkhars. This battle, which decided the fate of India, is said to have been fought on the plain of Chhachh, between Hazro and Attock on the Indus. It ended in the total defeat of the Rájpút confederacy, and India lay at the mercy of the Muhammadan invaders. It is probable that Islám in the district dates from this time. Knowing what we do of Mahmúd, it is certain that Islám would be imposed on all as the only way of obtaining peace, though these unwilling converts may have reverted to Hinduism as soon as his back was turned, and

there are indications that the general conversion of the people took place some centuries later. During the reigns of the succeeding Sultáns of Ghazna there were many invasions of India, but though the district lay in the path of the invading hordes, there is no special event on record connecting them with it. The northern portion of the tract was in 1205 the scene of the quarrel between the Gakkhars and Shaháb-ud-dín Ghorí. Having defeated and massacred the Gakkhars and restored order in India Shaháb-ud-dín, returning westward, was camped on the banks of the Indus. His tent being left open towards the river for the sake of coolness, a band of Gakkhars swam across at midnight to the spot where the king's tent was pitched, and, entering unopposed, despatched him with numerous wounds.

Chap. I. B
History.
The Muhammadan invasions contd.

Through the 13th century Ghaznavid and Afghán incursions continued. In the 14th century the Mughals came, and to this day there survive the remnants of Mughal settlements in the Attock and Fatehjang tahsils. It was across the Attock tahsíl that Timúr marched to throw all India into confusion.

In 1519 A.D. Bábar marched through the district and crossed the Soán on his way to Bhera, Khusháb and Chiniot. He was often in the district again. On his 5th invasion, in 1525, he marched along the foot of the hills from the Háro to Siálkot, and noticed the scarcity of grain due to drought, and the coldness of the climate, pools being frozen over.

## Tribal History.

But all these heroics have little internal connection with the history of the tract. The great portion of the district lying south of the Kála Chitta was out of the track of the invading armies, and the various tribes rather propitiated the foreign conquerors by gifts of horses and hawks than invited attack. The Chhachh was a desolate marsh, and no part of the district was rich enough to excite the rapacity of Afgháns and Mughals. The real history of the district is tribal. The Janjúas are the first who appear to have been in dominant possession of the country. Nothing is known of the history of their kingdom, but their present distribution and tradition encourage the belief that they held the whole country north of the Salt Range between the Indus and the Jhelum. Bábar in his memoirs says that the Janjúas had from old times been the rulers and inhabitants of the Salt Range, and of "the *íls* and *ulúses*" which are between the Indus and the Jhelum. Their power was exerted in a friendly and brotherly way over "Jats and Gújars, and many other men of similar tribes, who build villages, and settle on every hillock and in every valley." They took a share of the produce fixed from very remote

CHAP. I. B. History. Tribal history. times, never varying their demand. In Ráwalpindi district they were dispossessed by their ancient enemies, the Gakkhars. In this district the first successful attack on them was probably made by the Khattars. At the same time bands of Afghán invaders came from across the Indus and settled on the river bank. The Khattars claim to have come to the district with the earliest Muhammadan invaders, and were probably originally natives of Khorásán. Whatever their origin and whatever their connection with the Awáns and the Khokhars, they were probably established in the district before the advent of the former tribe. The Awáns are said to have entered the district from the south by the way of the Salt Range and to have spread to its northern limits. While they were settling down in this tract and confining the Khattars to the country they now possess, the Alpiáls seem to have been wandering about in the Khushháb and Tallagang tahsíls before finally settling down in their present home on the upper Soán. The Ghebas, too, were migrating from the south, and about the beginning of the 16th century took possession of the present Gheb *ilága*. The Jodhras also may have come about the same time. The probability is that the Khattars dispossessed the Janjúas of an outlying portion of their dominions, that the Awán invasion was the first really vital blow to Janjúa power in the district, and that their immigration continued for many years. With them came other wandering tribes, Alpiáls, Ghebas and Jodhras, who held their own with the more numerous Awáns, or aided by later reinforcements wrested from them portions of the country they had seized. The fortunes of each tribe must have fluctuated greatly, and each must have gained, held and lost many different blocks of country before they finally settled down.

Mughal rule. This process was probably going on during the Mughal rule. The district was then included in the Sind-Ságar Sarkár, which included the whole of the Sind-Ságar Doáb. The *Aín-i-Akbari* throws but little light on the state of the tract at that time. The whole Sind-Ságar Doáb was divided into forty-two *mahals* or parganas. From these the Awán, the present Awánkári, held by Awáns and paying Rs. 10,899 revenue, can be identified as including Tallagang tahsíl and part of Sháhpur; Attock Banáras, the name given to Attock by Akbar to distinguish it from Katak Banáras at the other extremity of the empire, probably comprised Chhachh and the upper part of the Khattar country; Neláb included the rest of the Khattar and some trans-Indus territory; and Akbarábád Terkhery (Takhtpari) was made up of parts of Ráwalpindi, Fatehjang and Gujar Khán. The Gakkhars at one period appear to have extended their rule over Fatehjang

Soán and Asgam. But the Mughal sway was always more nominal than real. They appear to have been content to levy revenue, and there is nothing to show that any serious government was attempted. The whole district paid revenue of only about half a lakh of rupees, and the heads of each tribe were practically independent though tributary princes. There is no account in the *Aín-i-Akbari* of any tribe inhabiting the district. The Mughal emperors constantly passed through Attock Tahsíl on their way to their favourite summer resort in Kashmír, but the district was not a place worth holding and administering. CHAP. I. B. History. Mughal rule.

During the rule of the later Mughals the district was prominent merely as the road by which the invading armies of Nádir Sháh, Ahmed Sháh, Tímúr Sháh Durání, and Zamán Sháh advanced to Delhi. The court of Delhi was too much engrossed in its luxuries and pleasures to attend to any enemy until that enemy was at its gates, and the invaders hurried on through the district without opposition from the Mughals or from the local population. The great tribes of the district were left to their own devices amidst the turmoil of the empire. The tribal heads were considered as, and enjoyed the privileges of, independent chieftains, paying no revenue to the Government of the day beyond an occasional present of a horse, a mule or a hawk by way of *nazrána* or tribute. In the decay of the Empire the local tribes waxed more and more independent in the absence of any settled government. None of the Sikh *misls* had their home in the country north of the Jhelum, and the District long remained more or less nominally under the rule of the Duránis.

Meanwhile the Sikh power was steadily growing and advancing. In 1765 Gujar Singh, Bhangi, had defeated the Gakkhars at Gujrát. In a few years he crossed the Jhelum, extended his power to Ráwalpindi and subjugated the warlike tribes of Ráwalpindi and the Salt Range. Hardly had the Sikhs well established themselves in Ráwalpindi before the more valuable portions of the district came under their sway. The rich Soán *iláqa* of Fatehjang was at once seized by Sardar Chattar Singh, Sukerchakia, and its history is that of Ráwalpindi. But there was little to tempt Sikh avidity in the rest of the district, and it was not till Sikh power was consolidated under Mahárája Ranjít Singh that the district as a whole came under Sikh dominion. The Attock Tahsíl and the north of the Fatehjang lay across the road to Peshá war, and the Sikhs took it under direct management from early in the 19th century. Revenue was collected by appraisement, and only at a later date were leases given. The country remained off and on under the management of Bháí Máhn Singh till annexation. But the rest of the district, after the break up Sikh rule.

CHAP. I, B. Sikh rule. contd.

of the Mughal empire, and until Mahárája Ranjít Singh was firmly established as ruler of the Punjab, was the battle-ground of the strong tribes which still own it. The Ságri Patháns from Kohát drove the Awáns out of Makhad and the other tribes, Jodhras, Ghebas, and Khattars settled down to the limits which substantially form their boundaries to this day. To this tract the Sikhs came about 1789, but their rule extended to these rude tribes at a comparatively late date, for the people were hardy and warlike, and the barren desolate plains presented little hope of profit to the Sikh Kárdárs of Lahore. Even up to the day when the British Government was introduced into the tract, the Sikh system in its completeness was never introduced. Elsewhere the Sikhs enforced a rule and imperfect order, but this tract was too distant to make entire subjection of any strategical importance, and too poor to repay the cost of good government. The task of breaking the prominent chieftains and reducing to order and submission the compact tribes who looked up to their chiefs was probably not beyond the powers of the Sikhs, but it was not worth while. The authority of the Lahore Government was generally admitted and often asserted, but, subject to that admission, the people were left to wrangle among themselves, and to settle their own disputes with sword and dagger. Tribal authority was relied on to keep society together and prevent anarchy, and revenue was the only care. But realization through Kárdárs by appraisement of the crop was a method not suited to the constitution of district society. From the very first the tribal chieftains took the place occupied in other districts by Kárdárs. The Makhad *iláqa* was always leased to the Khán, who collected by appraisement from his tribesmen. The town of Makhad itself always held a Sikh garrison, but in the villages around the Khán was left to himself. As early as 1789 Sardár Mahá Singh, father of Mahárája Ranjít Singh, gave a lease of the whole of Tallagang, all Pindigheb, except Makhad and the Gheba *iláqa* of Fatehjang to Malik Amánat Khán for Rs. 6,900. In the nineteenth century the Kaliánwála family were, with the exception of two short breaks, continuously in possession of the tract as jágírdárs. But whoever held it endeavoured to realize revenue through the Jodhras of Pindigheb, and with that remained content. Whether it was Fateh Singh or Dúl Singh, Kaliánwála (1798—1825), Dhanna Singh, Málwa (1825—1828, 1829—1832, and 1832—1844) or Budh Singh, Sindiánwála (1828), a lease was always offered to the reigning chief of Pindigheb. Even when it was refused by the Jodhras (Malik Nawáb Khán refused the lease in 1798), and the Sikhs had to administer directly, the large owners in the Gheba, Jodhra and

CHAP. I, B. History. Sikh rule—contd.

Makhad country had to be placated by grants of *chahâram* or remissions of one-fourth of the whole revenue collections. Sometimes the people paid and sometimes they did not. Every family had its feud and every village its part *parties* and so, wrangling and fighting, the administration went on until the Sikh rule fell, and Lieutenant Nicholson appeared to represent the Sikh Darbar. The last 80 years of Sikh rule were a record of murder, treason and incompetence almost unparalleled. The Sikh Kárdárs, not strong enough to enforce their authority, did not scruple to set family against family, and to instigate and reward murder and treachery. Hardly a gleam of chivalry shines through the blood-stained record of the family feuds, in which first one chief and then another lost their lives, seldom in open battle, generally by treacherous stab or midnight murder. The most important incident of this period is the gradual decline of the Jodhras of Pindigheb and the rise of the Ghebas. At first responsible for the whole of Tallagang, a part of Chakwál, the greater portion of Pindigheb and much of Fatehjang, the Jodhras by their own weakness and incompetence lost almost all. Their chiefs were men of loose and intemperate habits, too lazy to undertake the trouble and responsibility which commanding authority involved, and politically too short-sighted to see the goodly heritage they were throwing away. The decline of the family began in 1798, when Nawab Khan refused the contract for the revenue. From that date the Dandi Langrial villages were lost for ever, the *chahâram* rights being surrendered a few years later. In 1803 the Sil ilaqa was restored to the family. Ten years later Malik Nawab Khan, thoroughly dissatisfied and shorn of the larger portion of his ancestors' wealth and state, rebelled and joined Dost Muhammad Khan, Amir of Kabul, at the time that chief was waging war with Sikhs on the bank of the Indus. Dost Muhammad was defeated and retraced his steps to Kabul, whither Nawab Khan followed him, leaving his family at Kohat. One or two years afterwards he returned, died at Peshawar and was buried at Kohat. His younger brother, Malik Ghulam Muhammad, then entered into negotiation with Sardar Dal Singh, Kalianwala, Jagirdar, and obtained through him the *chahâram* originally granted to Nawab Khan and permission to reside at Pindigheb. He was also entrusted with the realization of the revenue of ilaqa Jandoodial, situate on the bank of the Indus and inhabited by a body of freebooters. The rest of the tract was directly managed by the Sikhs. But in 1825 the ilaqas of Sil, Khunda, Khaur, Kamliár and Gheb were divided between Malik Ghulam Muhammad and Rae Muhammad Khan, Gheba of Kot. Both aided the Sikhs in their war with Sayad Ahmad,

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CHAP. I, B. — History. — Sikh rule—contd.

the fanatic leader, who having been compelled to retire from Peshawar, which he had for some time absolutely ruled, had made Bálakot in Hazára his headquarters. Ghulam Muhammad fought under Attar Singh and Budh Singh, Sindhanwalia, against Sayad Ahmad at the battle of Akora, near Attock in 1827, and Rae Muhammad Khan under Prince Sher Singh and General Ventura at Bálakot in 1830.

Neither chief could realize in full the demand for the tract leased to him. In 1829 the arrears amounted to Rs. 1,62,208, out of which only a small sum was collected with difficulty. For the balance Malik Ghulam Muhammad and his son, Malik Allayar, and Rae Muhammad Khan and his son, Fateh Khan, were summoned to Lahore. Malik Allayar and Rae Fateh Khan were confined as hostages, while their fathers remained at large. In a quarrel which took place between the latter Rae Muhammad Khan cut down Malik Ghulam Muhammad Khan in open Darbar at Amritsar and fled to his home. It was not thought politic to punish him at the time as his services were urgently needed on the side of Government in a wild country where the Sikh Kárdárs never gained full power, and we find him next year rewarded for his services against Sayad Ahmad. But a heavy fine was imposed and security taken for the arrears of revenue. The ancient enmity between the two families was now inflamed to fever heat. Sardar Atar Singh, Kalianwala, who was in charge of the tract, following the usual Sikh policy, seized the opportunity. In 1831 Rae Muhammad Khan was murdered in his own fort of Págh with every circumstance of treachery and cruelty. Colonel Cracroft's description of the affair is as follows :—

"The tract was again given to Sardar Attar Singh, Kalawalla, who this time was determined to get rid of one of the most troublesome of the subjects of the Maháráját. He invited Rae Muhammad Khan, loaded him with presents and honours, and immediately left for Peshawar. On his return six months after, he invited the Rae to the fort of Págh, situated about a mile from his hereditary seat, Kot. With the recollection of his former reception fresh in his memory, Rae Muhammad Khan would not listen to the advice of his retainers and friends to take an escort, but went to the Sirdar with only a couple of followers. Scarcely had he set foot inside the fort, when he was attacked by Budha Khan, Mallál, and others, and cut down. His son lived to avenge this treacherous murder by the wholesale slaughter of Budha Khan's family, leaving only the latter and a young nephew, who are still alive and are, as may be supposed, the bitter enemies of the Sirdar."

This murder at Págh, if they had but known it, was the worst thing possible for the Jodhras. It opened the way for Rae Fateh Khan. Throughout the stormy times that followed, Fateh Khan, who had lost all his near relations by murder, but who had never failed to avenge their deaths, forced his way up to power, and extended his influence, until at annexation he stood at Kot almost without a rival in the countryside. He was a really remarkable man, strong and daring, generous and loyal to his friends, harsh and treacherous to his enemies, respected and feared by all, and he proved himself as able to consolidate his position under English rule, as he had been able to acquire in the days of anarchy. He died in 1894, at the age of more than 100 years, vigorous to the last and regarded by the whole district as the model of what a man should be. On the other hand Malik Allahyar Khan, who succeeded the murdered Ghulam Muhammad, was a man of loose and intemperate habits with neither force of character nor political aptitude. In 1835 Sultan Singh, Kárdár, was murdered while collecting revenue at Khunda. Cash payments were then fixed instead of crop appraisements, and the Khunda, Khaur and Kamlial ilaqás passed for ever from the Pindigheb family into the hands of the resident communities who in future themselves enjoyed the *chahárams*. The last and great chance was lost at annexation. The whole district was over-assessed, the difficulties of collection were enormous, and the village communities were eager to throw their heavy burden on the Malik's shoulders. Right to property in land was a thing unknown, the Malik was by the voice of the country the real proprietor. Nicholson was ready to do much for the Pindigheb family. But Malik Allahyar remained deaf to the entreaties of his friends. He declared that nothing should tempt him to plunge himself into such a sea of trouble as the direct management would entail, and he looked only to the *chahárams*. So from a love of ease he allowed a splendid property to slip through his fingers. The opportunity did not occur again.

The Sikh wars and the Mutiny.

The tribes of the district, with one notable exception, took no share in the First Sikh War. Fateh Khan alone appreciated the weakness of the Lahore Government. In 1845 he rose in revolt, but in August 1846 surrendered to Sardar Chatar Singh, Attáriwala, who thought of employing him to suppress future disturbances in the district. But two months later Misr Amir Chand, through folly or treachery, released him and he again took up arms against the Government, until through the influence of Colonel Lawrence, he was again induced to yield.

CHAP. I, B. History.

The Sikh wars and the Mutiny—contd.

During the Second Sikh War, 1848-49, all the tribes of the district threw in their lot with the Darbar and the British. Abbott was shut up in Hazára. Herbert was besieged in Attock fort. Nicholson like a stormy petrel was flying about Ráwalpindi and Jhelum. In Bannu Taylor with a small force of raw levies was holding out, while further south Edwards was carrying on his famous operations in Multan. The district was therefore of much strategic importance. On the loyalty of the tribes of the district depended the security of communications between the scattered British officers and the possession of the ferries of the Indus. These important duties were performed with conspicuous success and loyalty. Fateh Khan of Kot and Malik Allahyar of Pindigheb both raised bodies of horse and foot to keep open the communications, and the former on several occasions engaged parties of the rebels with success. Makhad in particular was a place of importance. The Khan resisted all attempts of the Sikh and Afghan leaders to win him over. Not only did he maintain himself in Makhad and Shahardarra, but he also succeeded in an attack on the fort of Jabi, then garrisoned by the Sikh insurgents. In Attock Tahsil Karm Khan, Khattar, of Wah, raised a force of horse and foot which Nicholson employed in holding the Margalla pass, and his son, Muhammad Hayát Khan, joined Nicholson at Nera with a few recruits, and remained with that officer till the close of the war. Firoz Din of Shamsabad served with Nicholson at Rámnagar, Margalla, Pind Dadan Khan and elsewhere, and the Gondal family also did good service in the provisioning of Attock fort. Herbert's unsuccessful defence of Attock was the principal event connecting the district with the war. This loyal attitude was maintained in 1853 when Nádar Khan, the chief of the Mándla family of Gakkhars, attempted to raise an insurrection in favour of a person who pretended to be Prince Peshaura Singh, the reputed son of Mahárája Ranjít Singh, and again in 1857. It was Sher Khan, Alpiál, who brought Nádar Khan's insurrection to light. During the Mutiny the chief assistance rendered was in guarding the ferries of the Indus.

## Subsequent History.

Lawlessness and crime.

Since annexation the history of the district is one of quiet development, more social than political. Probably no tract in the Punjab has undergone greater development.

As a separate administrative division, the district dates only from 1904. Previously the tract with the exception of Tallagang formed a part of Ráwalpindi District from the greater portion of which it was very distinct in character. The tradition of lawlessness did not soon die out.

CHAP. I. B.
History.
Lawlessness and crime—contd.

Writing in 1864, Colonel Cracroft says :—

"In former years, the high roads were universally unsafe. Passing through the limits of different tribes, travellers and caravans had to satisfy the rapacity of each by paying black mail, or they had to submit to be plundered, outraged and ill-treated—happy sometimes to escape with life. This was particularly the case in the western part of the district. It is not many years ago, that even under this order-loving rule, crimes were perpetrated of a nature to curdle the blood and to make one despair of achieving success. Let two or three examples suffice."

The most famous case is that of the Jandál murders, of which the following description is taken from the old *Gazetteer* :—

The sub-division of Pindigheb is noted for the violence of the passions of the men, and the fierce blood feuds, which from time immemorial have rendered the region a scene of violence and bloodshed. In a village called Jandál, situated in the tract called Bálágheb, or Uppergheb, and inhabited by Ghebás calling themselves Rewáls of Mughal descent, a case occurred of a young woman, a widow, the daughter of the principal man of the place, called Mahmúd, wishing to marry a person, Shah Nawáz, who belonged to the faction opposed to her father. She had lost her husband two or three years before, and according to the custom of the country was considered the property of her deceased husband's brother, a boy only eight years of age. She formed a fatal attachment to Shah Nawáz, and had several clandestine meetings with him, but the thing was kept secret; not so secret unhappily, but that the father began to entertain suspicions. One afternoon not long before dusk, Mahmúd asked his daughter casually, whether she had had any intercourse with Shah Nawáz. She replied that she wished to marry him. Nothing more was said at the time. When night set in, Mahmúd collected his followers, struck off his daughter's head and threw her body into the street. Proceeding to the *Hujra*, or assembly room of Shah Nawáz, he surrounded it. Six persons were sleeping, and some cattle tethered in the house. One of the sleepers was a barber entirely unconnected with the parties. He had come to the village that evening on business. There were only two openings to the *Hujra*. One was a door of ordinary dimensions in front, and the other a small window in rear. Piling thorns and wood to both apertures, Mahmúd and his followers set fire to them. The whole place was soon in flames. The unhappy inmates could not escape. Two of them attempted to unroof the house, and succeeded in getting out, but on reaching the ground they were instantly cut down. The perpetrators of this monstrous crime escaped, and took refuge

CHAP. I, B. History. Landowners and crime—contd.

with the Afrídís of Boree and Jana Khor, sometimes shifting their quarters to Sitána, from which places they continued for many years, as outlaws, to commit depredations in our territories. Their property was confiscated by the State, and made over in compensation to Fateh Khan, the present lambardár, one of the only survivors. It is scarcely credible, but a fact, that when Major Becher, Deputy Commissioner of Hazára, in order to put an end to the continual anxiety, trouble and loss of property occasioned by these outlaws, gave them service in regiments engaged during the mutinies, and subsequently condoned their offence, allowing them to return to their homes, Fateh Khan wished to restore to some of them their proprietary rights. So light in the estimation of these wild people is human life held. Apart from the murder of his own relatives Fateh Khan doubtless considered the act praiseworthy, and the feeling is shared by the whole population.

The same authority gives the following description of the murders of merchants in the "Chitta Pahár":—

On one occasion a trader had given offence to the Khattars by exaction of payment of a debt. Having some business at Attock, he started with his mule, and reached a solitary spot where he was seized upon, plundered and killed. His head, hands, and feet were cut off, and placed in the mule's bags. The mule turned homewards carrying the remains of the deceased to his relatives.

Five Khatris were travelling from Attock to Domel, and had to pass through the Khoora, a dell in the Chitta Pahár. It used to be a wild, lonely place, a fit spot for any dark deed. Here they were set upon, massacred, and mutilated, their legs and arms cut off, and their bodies thrown about without much attempt at concealment. This case occurred in 1855 A.D. No clue whatever was obtained of the perpetrators of the crime.

In the Chhachh, too, crimes of violence were frequent. Both in this region and in the Khattar the kidnapping of traders occasionally took place. The mosques were filled with Tulaba-ul-ilm or so-called scholars, living on charity and ready for any kind of mischief. The expulsion of this class had a marked effect on the amount of crime.

From these early days the advance in order and lawfulness has been great. In 1859 the Gheba ilaqa was detached from Pindigheb, and along with other ilaqas formed into the present Fatehjang tahsil. This had a most excellent effect, the ran-

torous enmity of Jodhras and Ghebás no longer finding a battle-ground. CHAP. I. B. History.

Constitution of District and Administrative Charge.

The district was constituted on 1st April 1904, Tallagang Tahsil being taken from Jhelum District, and the other tahsils from Rawalpindi District.

The following have held charge of the office of Deputy Commissioner :—

| | |
|---|---|
| R. N. Bosworth Smith, Esq. | April 1904 to May 1904. |
| Mr. C. F. Usborne | May 1904 to June 1904. |
| R. N. Bosworth Smith, Esq. | June 1904 to July 1904. |
| Mr. C. F. Usborne | July 1904 to September 1904. |
| R. N. Bosworth Smith, Esq. | October 1904 to July 1907. |
| H. Fyson, Esq. | July 1907 to September 1907. |
| R. N. Bosworth Smith, Esq. | October 1907 to April 1909. |
| F. H. Burton, Esq. | April 1909 to May 1911. |
| R. B. Whitehead, Esq. | May 1911 to July 1911. |
| F. H. Burton, Esq. | July 1911 to March 1914. |
| H. Calvert, Esq. | March 1914 to November 1915. |
| M. S. D. Butler, Esq., C.I.E., C.V.O. | November 1915 to July 1919. |
| P. J. Rust, Esq. | July 1919 to September 1919. |
| Miles Irving, Esq. | September 1919 to May 1920. |
| Khan Bahadur Chaudhri Sultan Ahmad | May 1920 to November 1920. |
| Miles Irving, Esq. | December 1920 to December 1921. |
| H. M. Cowan, Esq. | December 1921 to January 1925. |
| E. C. Marten, Esq. | January 1925 to March 1925. |
| C. C. Garbett, Esq., C.M.G., C.I.E. | March 1925 to March 1927. |
| L. A. Bull, Esq. | March 1927 to November 1927. |
| C. C. Garbett, Esq., C.M.G., C.I.E. | November 1927 to April 1929. |
| Mian Amin-ud-Din | April 1929 to November 1929. |
| R. H. Dobson, Esq., C.B.E. | November 1929 to February 1930. |
| Mian Amin-ud-Din | February 1930 to October 1930. |
| Cuthbert King, Esq. | October 1930. |

## Section E.—Arts and Manufactures.

### INDUSTRIES.

Snuff prepared in Hazro is sold throughout India and Kashmír. The shoe-makers of Tallagang have a small export trade in the Miánwáli market. But with these exceptions there is almost no export of manufactured goods, and though many of the cottage industries of the district attain a high standard of design and utility, partly for lack of communications, partly for lack of push no trade has yet developed. The district waits to be "discovered".

Snuff.

The tobacco crop has been described in detail: and the promising field for development which the crop affords has been indicated. It may be that applied science will be able to cheapen present production and also to introduce the finer grades of tobacco suitable for cigarette and cigar. At present the local tobacco is converted either into pipe-tobacco or snuff. The *zamíndár*, after reaping, usually garners his crop into barns on the fields: and leaves it, sorted into pipe and snuff qualities, to dry sufficiently to bear removal without losing its sap. It is at this stage that the crop is sold: the pipe tobacco to dealers, who may be local or may have come from outside: the snuff tobacco almost invariably to a local dealer. There are some 100 dealers, each employing from two to five, or ten labourers. There are four machines, worked by power, that dispense with labour. The purchased tobacco is stored till it is thoroughly dry: then ground in the watermills into the consistency of coarse flour. The product is placed in a dark room where it is moistened and treated till it "works" in much the same manner as flour fermented by yeast. It is then pounded in a gigantic mortar: dried and screened, the last process by women. The finest and best qualities are made up in tin boxes without any further addition: but the poorer qualities are doctored by the addition of colouring matter and scent.

CHAP. II, E.

Arts and Manufactures.

Snuff—contd.

Hazro tobacco has such a good name that Peshâwar tobacco from the Swâbi Tahsîl is sent to be treated, and sold there for export, as "Hazro" tobacco. The nearest railway station is Lawrencepur, nine miles distant by road, and the trade keeps busy a number of carriers whose bullock carts take the laden gunny bags to the station.

Shoe-making.

Tallagang and Pindigheb produce an elegant gold embroidered shoe for the wealthy, as well as the humbler sandal for the poor.

Other village industries.

In Pindigheb, and in Ikhlás, a neighbouring village, there is an industry in painted and lacquered wood-work, clever toys as well as lacquered legs for bridal beds being the best known.

The *phulkáris* made by the *pardah* women of the Chhachh exhibit a very high standard of needle-work, as well as of design and colour.

In Fatehjang there are printers of calico and linen who thus manufacture bed-spreads, table covers and similar articles in fast dyes and with considerable skill. Earthen jars, or *kuzás*, the manufacture of which had ceased in 1907, is again a flourishing local industry.

Pachnand, a village near Tamman in the Tallagang Tahsîl, produces a pleasing saddle cloth known as '*khes*', which can be converted to many uses.

Kot Fateh Khán at one time produced a *durri*, but attempts to encourage and extend the industry failed: and spasmodic success only has attended efforts to introduce the silkworm: and lac.

The *loh*'rs of Miánwála, Tahsîl Pindigheb, make padlocks of iron, and stirrups are made at this village and in several places in Fatehjang and at Hasan Abdál. Iron vessels of large size (*kardh*) are made at Makhad, and cost from Re. 1 to Rs. 40 according to size. Baking plates are also made there. Reed matting known as *phúr*, is made in some villages in Attock Tahsîl, and embroidered shoes, *chappris*, and sandals (*kheri*) at Kot, Chauntra, Pindigheb and Hazro.

Country cloth of various kinds is made throughout the district. Blankets are manufactured in considerable quantities in parts of Pindigheb and Fatehjang. The barbers of Fatehjang and Pindigheb engage in the manufacture of *chhats* and *boris*, or packing bags, which are sold in Ráwalpindi, Peshâwar, and elsewhere in considerable numbers. Silk work of various kinds is done by the women of the Attock Tahsîl especially. *Phulkáris*

are made in many places, those of Hazro being the best. The stone of the Khairimár hill, known as *abri*, is worked into cups and other shapes in Pind Trer and Kawa, neighbouring villages. Soap of a common country kind is made at Fatehjang and Makhad.

In the past the cost of marketing local products has been prohibitive: but now that lorry traffic is running in all directions there is great scope for an enterprising organiser.

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# CHAPTER IV.—PLACES OF INTEREST.

ATTOCK FORT.

CHAP. IV.

Places of interest.

In 1561 Akbar the Great firmly held the Punjab; but the Province of Kabul, which then extended to the Indus, was governed in practical independence by the guardians of his younger half-brother Mirza Muhammad Hakim, a feeble drunkard.

In 1580 there broke out a rebellion consequent upon the favour shown by Akbar to Jesuit Missionaries, which aimed at replacing Akbar by Mirza Muhammad Hakim. The latter supported the movement by an invasion of the Punjab.

Akbar marched against his half-brother, who fled, and in August 1581 Akbar entered Kabul. He was back in Delhi on 1st December. While on his return march from Kabul he ordered Attock Fort to be built to assist in guarding against future trouble from Afghánistán.

This campaign is described in detail by a Portuguese Jesuit, Father Antonio Montserrate, who accompanied the expedition.

The Fort took two years and two months to build. Akbar gave it the name of *Attak Banaras* in contradistinction to that of *Katak Banaras*, the chief Fort at the other extremity of his Empire. A tablet commemorating the foundation of the fort is now over the old Lahore Gate.

The original position of the tablet is supposed to have been elsewhere.

At the same time Akbar established the ferry, and imported a colony of boatmen from Hindustán, the descendants of whom still live in *Mallah-i-Tolah*: and still receive the *jágír* which he allotted to them.

In 1812 Ranjit Singh, the Sikh ruler, surreptitiously seized the Fort from the Wazír of Kabul. The Fort remained nominally in the hands of the Sikhs until the end of the first Sikh War (1846). Its actual occupation by Sikh troops lasted for only 10 years.

As a result of the first Sikh War, the fort was occupied by the British.

When in 1848 the second Sikh War broke out, it was attacked by the rebels, and, though gallantly defended by Lieutenant Herbert, they succeeded in capturing it. With Herbert was captured Saadullah Khan, of Saman, and in reward for his fidelity, he and his eldest son were granted an *inám* and *muáfi* in perpetuity. The Fort was re-captured by the British at the end of the War

CHAP. IV — Places of interest.

and has been in our hands ever since. Its normal garrison up to 1904 appears to have been a Company of British Infantry, and a British Battery or section. From 1904 until 1914 Indian troops and British gunners occupied it, the latter being withdrawn when the Great War broke out. In 1917—19 the garrison was a Company of British Infantry. Since then it has been a Company of Indian troops relieved every two months.

Interior of the Fort.

The present buildings in the Fort have been erected on the top of older ones. To most of the latter it is no longer possible to gain access.

(1) The Walls.

The walls are over a mile in circumference. Inside them runs a gallery; while below the gallery and also in the towers are a number of guard rooms.

(2) The Quarter Guard.

Until recent times the Quarter-Guard occupied the large guard room by the Delhi Gate.

(3) The Canning Battery.

The Canning Battery is in the upper Fort, and has seven gun emplacements. The date of its erection is not known.

(4) The Mughal Hammam.

The entrance to the Mughal "Hammam" (Turkish Bath) is near the Delhi Gate which connects the upper and the lower forts. The Hammam is still in a good state of preservation. It contains a large 'auditorium' or lounge, and various smaller rooms which were used as Calidária, Tepidária, and Frigídaria. In the walls of these rooms may be seen the places where the water was prepared. The floor is hollow to allow the passage of hot air. At the bottom of the steps leading down into the "Hammam" is the entrance to a tunnel. This tunnel ordinarily led to the old Lahore Gate. It is now blocked at a point about 30 yards beyond its entrance.

(5) The Powder Magazine.

The Powder Magazine was constructed in 1857 in the barbacan of the old Lahore Gate. It cost Rs. 18,112 to build.

(6) The old Lahore Gate.

North of the 'Hammam' is the barbacan of the old Lahore Gate. The powder magazine, which this barbacan now contains, was constructed by the British. The upper portion of the old gate is immediately above the magazine. In it is set the foundation tablet. The inscription is in Persian and Arabic—and reads as follows :—

"Supar Sháhhán-i-Álam Sháh Akbar

Alláh Ta' álu Shanálu Alláhu Akbar—991."

The translation is :—

Greatest of the Kings of the Earth is the King Akbar
Allah increase his glory: Allah is Greatest.
(Akbar) (*i.e.*, 1581 A. D.).

CHAP. IV. — Places of Interest.

There is a play on the word "Akbar" which means "Greatest." The lower portion of the old Lahore Gate can be seen inside the magazine. It leads into a large room of Moghal origin, which is still in a good state of preservation.

(7) Treasure.

It is said that much treasure has been found in the Fort at various times, chiefly in the neighbourhood of the old bazaar. Coins have been found there dating from the time of Akbar.

(8) The lower Fort.

Passing through the Delhi Gate one enters the lower Fort. Here the road from the new Lahore Gate bifurcates. One branch of it—the sunken road—passes through the old bazaar and leads to the Clyde Battery and the Water Gate.

The other branch was at one time part of the Grand Trunk Road and is still a right of way. It leads to the Mullahi-Tolah Gate.

(9) The Water Gate.

The Water Gate enclosure is reached by a spiral staircase leading down from the Clyde Battery. This enclosure used to contain a 'Tank' which was the chief water-supply of the fort. The existing well is modern.

(10) The Old Mullahi-tolah Gate.

South-east of the Water-Gate is the old Mullahi-Tolah Gate. The outer exit is now blocked up; but the inner gate is in its original state, and is one of the chief 'sights' of the Fort. Its architecture is very similar to that of the old Lahore Gate.

The Sarai.

The Sarai is a protected monument. It was built during the reign of the Mughal Emperor Jahangir.

The villagers believe that there was once a tunnel under the river, leading from the Sarai to the tower on the opposite bank. This tunnel, it is said, was blocked by a large stone. A Pioneer Officer, although warned of the danger by the villagers, had this stone removed in order to clear the tunnel. The water came in, flooding the tunnel and drowning the men (Mazhbi Sikhs) at work in it. There is, however, no authenticity for this story, and the experts say that no such tunnel ever existed.

The Ferry.

The ferry operates between Mullahi-Tolah and Khairabád. The crossing is dangerous on account of whirlpool formed by the junction of the Kabúl River with the Indus. Below the junction on the right bank are two rocks known by the names of Kámálía and Jalália, which, jutting into the river, render the passage still more dangerous. Boats are not infrequently dashed against them. Kamália is directly opposite the Water Gate, Jalália a few hundred yards further down. The name are derived from Kamál-ud-Din and Jalál-ud-Din, sons of the founder of the Roshnai sect, who were flung from these rocks for adherence to their father's heresy during the reign of Akbar.

CHAP. IV. Places of interest. Old Military Cantonment, Attock bridge.

In 1908 there was a military cantonment just north of the Attock Railway Station (known as Thandi Bhir).

Prior to 1883 the Indus was crossed by a boat bridge between the Sarai and the village of Khairábad. The pillars of this bridge are still visible. The North-Western Railway used to run through the village of Attock.

For technical reasons it was decided to carry the railway further south. The construction of the present bridge was begun in 1880 and completed in 1883. It is 500 yards long.

BAOTI PIND.

Báoti Pind.

On leaving the Nágar fountain, Huien Tsiang proceeded about five miles to the south-east, to a gorge between two mountains, where there was a *stupa* built by Asoka, about 100 feet in height. This was the place where Sakya Buddha was said to have predicted the period when the future Maitreya Buddha should appear; besides the *stupa* there was a monastery which had been in ruins for a long time. The distance points to the neighbourhood of Báoti Pind, where are the ruins of a large town and of several Buddhist monuments. But the bearing is east, which it certainly should be, as a south-east direction would have carried the pilgrim far away from the hills into the open plain about half way to Kála-ká-Sarái. Báoti Pind is a small village situated on an ancient mound, or *pind*, on the right bank of the Báoti or Boti nullah, and at the west end of a rocky hill which stretches as far as the Haro river. In the gorge between the Báoti ridge and the Hasan Abdál ridge, there is a small hill forming three sides of a square which is usually called Langarkot, but is also known as Srikot. This was the name of the fort, which was formed by closing the open side of the hill with a strong wall. The north side is about 1,500 feet in length, and each of the other three sides about 2,000 feet, which would make the whole circuit of the place just one mile and-a-half. The remains of numerous buildings and tanks are traceable in the lower part of the fort, and of the walls and towers along the crests of the ridge. The hill is everywhere very rocky, but on the north and east sides it is precipitous and inaccessible. The highest point of the ridge is at the north-east angle, which is about 300 feet above the fields. On this point there are the remains of a large *stupa*, which is visible for many miles all round.

This, however, is not the Maitreya *stupa* of Asoka, as a deposit excavated from its centre by General Cunningham was found to contain a gold coin of about A. D. 500 or 600, which is of

CHAP. IV. Places of Interest. Báoti Pind—*concld.*

very common occurrence in the Punjab and N.-W. India. The other objects were a small flat circle of gold, with a bead drop in the middle, a minute silver coin much worn, some small coloured beads, and some fragments of bone. The state of this deposit showed that it had never been disturbed, and the presence of the gold coin therefore proves that the *stupa* is not older than A. D. 500, and cannot be the famous *stupa* of Asoka. The ancient coins, however, which are found among the ruins in considerable numbers, show that the place must have been inhabited long before the time of Asoka, and the natural advantages which the site possesses in its never-failing springs of water are so great that there can be little doubt that the position must have been occupied from the very earliest time, and General Cunningham has little or no doubt as to the identification of the ruins as the site visited by Huien Tsiang, even though it is now impossible to ascertain which of the ruined *stupas* is the right one. The name of Báoti Pind is most probably, General Cunningham thinks, a modern one, but that of Langarkot an old one. The people have no tradition about the place, except that the fort had belonged to Raja Sirkap, the antagonist of Rasálu, whose name is associated with all the old cities in the Sindh-Ságar Doab.

No excavations have been carried out at Báoti Pind.

Campbellpur.

The town of Campbellpur is divided from Cantonments by Civil Lines. It is an excellent example of good modern buildings: well drained: well watered: with good vistas. There is an Agricultural Farm, the site for which was purchased at great cost in the summer of 1927, and where science is still wrestling with the problems that have defeated the *zamindár*.

The Chhachh.

"The northern portion of the district, now known as Chhachh from its geographical position, is associated with much of great interest in the history of India. This tract of Chhachh has been identified by General Cunningham and Sir Aurel Stein (*Indian Antiquary*, 1896, page 174) with Chuksha mentioned in the Taxila (now London Royal Asiatic Society's) copper plate of Patika of the year 78. According to the latest reading by Dr. Sten Konow (*Acta Orientalia*, volume 3, page 58) this inscription states that in the year 78, on the 5th day of the month of Panemaios, a corporeal relic of the Lord Sákyamuni, which was formerly unestablished, has now been established and a *Sangháráma* erected at a place called Chhema (Kshema) to the north-east of the City of Taxila (*by*) Patika, son of Liaká Kusulaa, Chhatrapa of Chhahara and Chuksha, under the great King, the Great Moga. It will be seen that Chhahara and Chuksha were in the 1st century

CHAP. IV. Places of interest. Chhachh—concld.

B. C. included in the Kingdom of Taxila and probably formed part of it for centuries before and after this date. A fairly complete history of Taxila has, as stated above, been reconstructed with the help of inscriptions and numerous coins discovered by archæological excavations, and it may be assumed that the various dynasties from the Indo-Greeks down to the Kushans that ruled over Taxila, also claimed sway over the region of Chuksha, modern Chhachh."

Hasan Abdál.

Hasan Abdál lies on the Grand Trunk Road, 20 miles east of Campbellpur, and is famous for a tank now held sacred by the Sikhs as well as the Musalmáns. General Cunningham identified this tank with the tank of the Nágarája Elápatra mentioned by the Chinese Pilgrim Huen Tsiang, and several large mounds at Hasan Abdál testify to its having been the site of an important Buddhist settlement in ancient times. The most important of these mounds is a large and lofty one, about 20 feet high on its north face, but 50 feet on the south. On this mound General Cunningham traced the remains of a large monastery and a *stupa*. On another mound, 800 feet to the east of these ruins, he discovered the foundation walls of a large square temple and the remains of yet another temple on a third mound. None of these remains have yet been explored, but when they are, they may be expected to throw useful light on the ancient history of this interesting site.

To the modern visitor there are five objects of interest: the "Panja Sahib," a huge Gurdwara enclosing the stone said to bear the impress of Guru Nának's hand: the mosque, now being rebuilt, which faces it, and in which Bába Wali Kandhári is said to have fasted for forty days: the adjoining tank in which mahseer up to five or six pounds feed in undisturbed peace: the garden beyond, cared for by the Archæological Department, by some said to contain a Lala Rookh, by another tradition the body of one of Akbar's wives: and, lastly, the shrine of Bába Wali on the top of the rugged hill, a stiff climb unless attacked from the south.

The story of Guru Nának and the stone is related somewhat differently by Moorcroft and by General Cunningham. According to Moorcroft the block of stone from which the holy spring gushes forth, is "supposed to have been sanctified by a miracle wrought there by Nának, the founder of the Sikh faith. Nának, coming to the place fatigued and thirsty, thought he had a claim upon the hospitality of his brother ascetic, and invoked the spirit of Bába

CHAP. IV. — Places of interest. — Hasan Abdál—contd.

Wali for a cup of water. The Muhammadan saint, indignant at the presumption of an unbeliever, replied to his application by throwing a stone at him of several tons weight. Nának caught the missile in his hand and then placed it on the ground leaving the impressions of his fingers upon its hard substance. At the same time he commanded water to flow from it, and this constituted the rill here observable." It is from this story that the place has received the Sikh name of "Panja Sáhib," or the holy "hand-mark" of Nának.

General Cunningham relates the following curious version of the legend as told to him by a Sikh Faqir :—

"Janak Rája had two servants, named Moti Rám and Nának. On the occasion of a particular sacrifice the Rája appointed separate duties to each of his servants, and amongst them Moti Rám was appointed to keep the door, and Nának to remove the leaves in which the food had been wrapped. During the ceremony, a dog rushed in through the door towards the Rája. Moti Rám followed the dog and broke its back with a stick, when he was severely reproved by Nának for his cruelty. Rája Janak then addressed his two servants saying, 'Moti Rám you have behaved as a Malechh, but you, Nának, as a man full of compassion. In the Kal-jug you will both be born again; Nának in Kálu Khatri's house in Talwandi, and Moti Rám as Wali in the house of a Mughal in Kandhár. When Baba Nának was reborn, he went to Wali's house in Kandhar, and said, 'Do you remember me?' 'No,' said Wali, 'but do you open my eyes.' Then Nának opened the eyes of Wali, and he saw and remembered his former birth, and fell at the feet of his former companion. Nának then turned Wali into wind and himself into water, and they both came to the town of Haro, which is now called Hasan Abdál, where Nának placed his hand on the rock, and they resumed their shapes. But ever since then the pure water has never ceased gushing forth from the rock, and the pleasant breeze has never ceased playing about the town of Haro."

In this form of the story General Cunningham recognizes a genuine Buddhist legend, which may be almost completely restored to its early form by substituting the name of Buddha for that of Nának, and the name of the Naga King, Elápatra, for that of Moti Rám. As to the hand-mark upon Bába Nának's stone, an explanation amusingly suggestive of Scott's Antiquary is given by Mr. Delmerick. The story told by many, even devout Sikhs being among the number, is that one Kamma, a Muhammadan mason, cut the mark upon the stone for his own amusement, and that on one occasion during the reign of

CHAP. IV. Places of interest. Hasan Abdál—concld.

Ranjít Singh, when a raid was made upon the village of Hasan Abdál by a body of Sikhs, all fled except one Naju, a *fakir*, who in order to save himself, boldly declared that he was one of Bába Nának's *fakirs*. Asked how he came to know of Baba Nának, he invented the fable of the saint's miracle and appealed in proof to the hand-print on the stone. The Sikhs believed him, and set up the stone. Many highly respectable residents of the town admit that before Ranjít Singh's time there was no shrine or place of Hndu worship at Hasan Abdál.

The shrine at the top of the hill is said to be in memory of Bába Wali Kandhári, an ascetic, who fasted for forty days in a cell attached to the new ruined mosque opposite the Gurdwara. It is lighted every Thursday evening. He is generally identified with Hasan Abdál: but according to the information collected by General Cunningham, Bába Wali Kandhári was a saint from Kandhár, whose 'Ziárat' or shrine is on the top of the hill, while Hasan, surnamed Abdál, or the mad, was a Gujar, who built the Sarái which still goes by his name, and whose tomb is at the foot of the hill."

Hazro.

Hazro is a pretty little town of between 8,000 and 9,000 inhabitants, half Pathán, half Hindu, situated in the middle of the fertile Chhachh valley lying between the Indus and the dry ravines and desolate sand-hills of the Campbellpur plain. Its white mosques and spires, relieved by occasional palm trees rising from the midst of waving fields, are visible from a great distance. The scene of the great battle in which, in A. D. 1008, Sultán Mahmúd Ghaznavi defeated the united forces of the Rájás of Hindustán and the infidels of the Punjab with a slaughter of 20,000 men, it was afterwards fixed upon by some of the Pathán followers of that chieftain to be the site of their colony. Frequently looted in the unsettled times prior to British rule by Pathán marauders from the neighbouring hills and from beyond the Indus, it never attained any position beyond that of a large village, but has now greatly increased in size and prosperity. Grains of all kinds are collected from the rich country round about, and traders bring their wares from Yusafzai and the neighbouring independent territory. An excellent quality of snuff is manufactured in large quantities. All these goods are exported in exchange for European piece-goods, indigo, etc. The town is nearly surrounded by a wall, and the *bázárs* are neat and clean. Of public buildings, there are a police station, good school-house, dispensary and a Municipal Committee house, which is occasionally used as a court. The Josephine Hospital for women is a striking structure.

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CHAP. IV. — Places of interest. — Kalar.

Some twelve miles east of the junction of the Soán with the Indus, between Makhad and Kálábagh, and about three miles due south of the village of Shah Muhammad Wálí in the north-west corner of the district, is an old temple càlled Kalar or Sassi da Kallara, which has hitherto escaped notice. It is situated at a height of about 1,100 feet above sea-level, on the edge of a hillock rising steeply from the bank of the Kas Letí, one of the torrents, tributary to the Soán stream, which descend from the northern face of the Salt Range; it here passes through a rough tract of hillocks and ravines. The temple is in a ruinous condition, due largely to the gradual wearing away of the soft sandstone hillside on the edge of which it stands, and its further decay will probably be rapid.

A few of the principal measurements are as follows:—exterior: extreme length, including portico, 22¼ feet; extreme breadth, 16 feet; height 23⅛ feet, excluding the pile of bricks on one corner. Interior: the temple is a square of 7¼ feet and the portico had apparently almost the same floor measurements. Height from floor of temple to top of dome, 14¼ feet; to top of upper chamber, including the thickness of the beams above it, 18⅛ feet.

The temple is built of large bricks, two inches thick, varying in length from 15⅛ to 17 inches or more, and in breadth from 10 to 10⅛ inches. On the outer walls these bricks are elaborately carved in decorative designs of a simple character.

Within the temple (which was reached through a portico divided from it by a short passage), at a height of 7 feet from the floor, is a band of ornamentation 8 inches deep, repeating part of that on the outer walls. The interior of the temple and portico is otherwise plain; it shows signs of having been once plastered.

Ten feet from the floor the corners are filled with six courses of overlapping bricks, which gradually reduce the opening to a circle. Above come thirteen courses, nine laid flat and the last four on their edges; these form a dome ending in a small hole, of which the covering is no longer in place, the dome being otherwise intact.

Above the dome is the roughly laid brick flooring of a small upper chamber, only 3¼ feet high, of the roof of which a few weather-worn beams still remain in place. Everything, practically, above this has disappeared. On one corner stands a rough pile of bricks, about 5 feet high, but this was evidently no part of the original building.

CHAP. IV.
Places of interest.
Kalar—contd.

The temple faces due east, commanding a wide view in that direction as well as to the north. Immediately in front is the steep slope of the hill, which has evidently lost much by erosion since the temple was built. One side of the portico has been completely undermined, and has fallen, carrying with it the roof of the porch; the slope below is covered with their *débris*.

In the graveyard of Shah Muhammad Wálí stands a block of *kaniat* (tuffa) stone, 12 by 8 inches in section; part is buried in the ground, but its length seems to be about 5 feet, and it is only part of the original block. This stone is said to have stood erect in the centre of the portico entrance of the Kalar temple; when the portico collapsed the stone went with it down the hill, and this, one of the pieces into which it was broken, was eventually carried off by a man of Sháh Muhammad Wálí for use in building a house. He fell ill and died soon afterwards, and the villagers, ascribing his fate to the anger of the spirits guarding the temple, disposed of the stone by using it as his gravestone. The block is merely a rough-hewn slab, and can hardly have been used as a pillar as is stated; it was more probably the sill across the entrance of the portico.

There is now no sign of image or pedestal of any kind in the temple; but the floor is choked with a mass of rubbish, which has not been cleared out. Partial excavation, to ascertain the level of the floor, yielded nothing of interest.

Close to the walls of the building was found a coin of Venka Deva, whose reign is placed by Cunningham in the last part of the 8th century A.D.

The whole of the flat top of the hill on which the temple stands, about an acre in extent, is covered with the ruins of houses, built apparently as village houses are now, of rough blocks of sandstone in mud, without mortar. The nearest existing village is that of Sháh Muhammad Wálí, three miles away; adjoining it is a low mound of some size, covered with broken pottery. This site called Kalrí, is certainly a very old one, and may have had some connection with the Kalar temple, but nothing has been found to show its date.

Of the origin of these places nothing is known locally. In the popular mind the Kalar temple, otherwise Sassí dá Kallara or Sassí di Dhaular, is connected with the well-known folk-tale of Sassi, the king's daughter, and Punnun, the camel-driver of Mekrán; but it may safely be said that the building has nothing to do with this popular story, and that the connection was suggested merely by its name.

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CHAP. IV. Places of interest. Kalar—concld.

Photographs of the temple were sent to Dr. M. A. Stein, who writes as follows: "In style the temple closely resembles two small shrines standing amidst the ruins of Amb, Sháhpur District, but these are of a kind of tuffa stone. I do not think the details visible in the photographs permit a close dating, but seventh to ninth century of our era would probably be an approximate date. The large size of the bricks points to the earlier limit. * * * * It is evident from the general look of the structure that it was a Hindu temple. Closer examination of the cella might show whether it was dedicated to Shiva or Vishnu."

On the materials available no more definite conclusion as to the date of the temple appears to be possible. Dr. Stein refers to the small shrines at Amb. In style of ornamentation, as well as in general arrangement, their resemblance to the Kalar temple is striking, and it can hardly be doubted that their date is approximately the same. Of these Amb temples, which lie about fifty miles due south from Kalar, Cunningham writes that they "are all of the Kashmirian style, but almost certainly of late date, as all the arches have cinquefoil instead of trefoil heads, which is the only form in Kashmir. I think, therefore, that their most probable date is from 800 to 950 A.D." (At Kalar there is no arch remaining.)

The temple also much resembles the five small temples at Kafir Kot (about sixty miles to the south-east) described in Archæological Reports, xiv, 26—28.

Kot.

Kot is the seat of the Chief Gheba family. It lies on the Fatehjang-Kálábágh road. The village itself is of no importance apart from the residence of the Gheba Sardar: the shrine of Báwa (*alias* Bhái) Than Singh, a saint of great reputation: and a very handsome mosque visible at a great distance. A mile away are the ruins of the fort of Pagh where Rai Muhammad Khan was murdered by the Malláls.

Maira.

The country to the north of the Salt Range contains but few remains of archæological interest: there is an old Buddhist well at Maira, a village at the foot of the range, which has been described by Cunningham at page 93-94, Vol. V, Archæological Survey Reports. The well is square-mouthed for the topmost 10 feet, and contained Kharoshthi inscriptions on three sides, of which the report gave several versions in plate XXVIII accompanying it. Cunningham thought he made out, almost certainly, the date, Samvat 58, but that nothing more could be made out,

until the inscriptions were removed from the well and cleaned: two of them were so removed by Mr. J. P. Rawlins of the Punjab Police, and are now in the Lahore Museum: they are dealt with by Dr. Führer in the Progress Report of the Archæological Section, North-West Provinces and Oudh, for 1897-98; but unfortunately the only portion readable with certainty proved to be the word Sramanera, or "Buddhist lay brother." The third inscription, it is presumed, remains in the well.

CHAP. IV. — Places of interest. Maira—contd.

There is another small square-topped well about 8 miles south-east of this, close to the village of Qádirpur, in the Tallagang Tahsíl, which is also probably very old: the people there say that it was not constructed in their time, or the time of their immediate predecessors, but was brought to light by a villager ploughing his fields a good many years ago, having been previously covered. It has no inscriptions.

Pindigheb.

Pindigheb, the head-quarters of the tahsíl of that name, is situated on the south bank of the Síl. It is the ancestral seat of the Jodhra Maliks of Pindigheb, by whom it was founded. It is the only place of any size in the tahsíl, and situated as it is in a very wild tract, it presents a pleasing appearance to the eye by contrast with its surroundings. There are a good many trees studded about, and, as water is near the surface, there are many vegetable gardens and plantain trees, which make it look like an oasis in the white sand of the stream which lies on one side of it. In the town itself, which has a good *bázár*, and is well paved, the prominent buildings are the houses of the Nawáb and his family. Just outside are the court and residence of the Sub-Divisional Officer, and the Rest House, good modern buildings.

Tallagang.

Tallagang is the head-quarters of a tahsíl, situated in the southern portion of the district, latitude 72° 28′; longitude 32° 56′. Population about 7,000.

The town is an unpretentious collection of native houses without any buildings of importance. It has an interesting *bázár*, a grain market, a police station, school house, dispensary and a circuit bungalow; the latter is a well-built and lofty building, with ample accommodation.

A Small Town Committee endeavours to control local affairs.

There was also a cantonment at Tallagang for some years, but in 1882 it was finally abolished.

CHAP. IV. — Places of interest. Talagang—concld.

The town was founded by a chief of the Awán tribe some 260 years ago, and, since its foundation, has been the seat of administration of the neighbourhood, at first under the Awáns, then under the Sikhs, and now under British rule. It possesses some commercial importance as a local centre of trade: the town is healthily situated in a dry plateau, well drained by ravines.

It is on the through, and now motorable, road Chakwál-Injra.

WAH.

About a mile from Hasan Abdál on the Pindi side of the Grand Trunk Road, and half a mile down side road leading south and west, there are the ruins of a Mughal Sarai and garden, said to have been a "*farόdgah,*" or halting place, built by the Emperor Akbar for use on his journeys to and from Kashmir, at the foot of what must have been then a shade-giving knoll. There issue clear cool springs of limpid-water: and it may well be, as legend has it, that the place takes its name from a delighted exclamation "Wah! Wah!" of the Emperor when the eye of his imagination first rested on the beauty of the site.

The Sikhs destroyed the building: and took what was valuable to Amritsar. Custody of the building and the garden was given after the Mutiny to Sardar Muhammad Hayat: and it has remained with the family ever since on the understanding that the "ancient monument" be preserved: and made available for the reasonable visits of the public.

Colonel Cracroft thus describes it: "Time has left nothing but the ruins of buildings, parterres covered with grass and weed-choked reservoirs, a jungle of trees, a scene of desolation in the midst of vegetation."

It is now in excellent repair: and the system of the Mughal garden can be traced clearly. And there has returned to it its old time spirit of rest.

30 CD—360—2 3-32—92PP Lahore.

# GAZETTEER

OF THE

# DERA GHAZI KHAN DISTRICT.

## REVISED EDITION,

## 1893-97.

Compiled and Published by Authority

OF THE

PUNJAB GOVERNMENT.

LAHORE: "CIVIL AND MILITARY GAZETTE" PRESS.

1898.

# PREFACE TO THE FIRST EDITION, 1883-84.

THE period fixed by the Punjab Government for the compilation of the *Gazetteer* of the Province being limited to twelve months, the Editor has not been able to prepare any original matter for the present work; and his duties have been confined to throwing the already existing material into shape, supplementing it as far as possible by contributions obtained from District Officers, passing the draft through the press, circulating it for revision, altering it in accordance with the corrections and suggestions of revising officers, and printing and issuing the final edition.

The material available in print for the *Gazetteer* of this district consisted of the Settlement Reports, and a draft *Gazetteer* compiled between 1870 and 1874 by Mr. F. Cunningham, Barrister-at-Law. Notes on certain points have been supplied by District Officers; while the report on the Census of 1881 has been utilized. Of the present volume, Section A of Chapter V (General Administration), and the whole of Chapter VI (Towns), have been for the most part supplied by the Deputy Commissioner; Section A of Chapter III (Statistics of Population) has been taken from the Census Report; while here and there passages have been extracted from Mr. Cunningham's compilation already referred to. But with these exceptions, the great mass of the text has been taken almost, if not quite verbally from Mr. Fryer's Settlement Report of the district.

The draft edition of this *Gazetteer* has been revised by Messrs. Fryer, Gladstone and Douie, and by the Irrigation Department so far as regards the canals of the district. The Deputy Commissioner is responsible for the spelling of vernacular names, which has been fixed throughout by him in accordance with the prescribed system of transliteration.

# PREFACE TO THE SECOND EDITION.

The present edition of the *Gazetteer* was prepared at the conclusion of the revision of settlement of the district. The following portions of it which are closely connected with the settlement have been almost entirely re-written :—

Chapter I.
„ IV, Section A.
„ V, „ C.

In the following the matter of the last edition has been partly retained but they have for the most part been re-written :— Chapter II Chapter III Sections D and E. Chapter III Section B is the account of social life given in Sir F. Fryer's Settlement Report, altered only so as to make it accord with the present time and Section C of the same Chapter is similary his account of the religious life of the people slightly added to. Chapter III, Section F, contains his account of the Kalhora family, and the rest of the section describes the other leading families of the present days. Chapter III, Section A, Chapter IV Sections B and C and Chapter VI have been revised and brought up to date. Chapter V, Sections A and B have been revised with the assistance of the officers of the departments to which they relate. Valuable notes on various subjects have, as indicated where they appear in the *Gazetteer*, been kindly contributed by Captain C. P. Thompson, Deputy Commissioner, Mr. B. Wallis, Superintending Engineer, Mr. Molloy, Executive Engineer Indus Canals, and Dr. Jukes.

DERA GHAZI KHAN: March 3rd, 1898.

A. H. DIACK,
*Settlement Officer.*

# CHAPTER I.

## THE DISTRICT.

### SECTION A.—DESCRIPTIVE.

Chapter I, A.

Descriptive.

General description.

The Dera Ghazi Khan District is the southernmost of the four districts of the Derajat Division, and lies between north latitudes 28° 20′ and 31°15′, and east longitudes 69°35′ and 70°59′, occupying the extreme southwest corner of the Province. It is bounded on the north by the Punjab District of Dera Ismail Khan, and on the south by the Province of Sind, of which the Upper Sind Frontier (or Jacobabad) District touches it on one side of the Indus and the Shikarpur District on the other. The eastern boundary for most part of its length follows the deep stream of the river Indus, but in places crosses from side to side in accordance with local rules for its demarcation. The total length of the river frontage of the district is 210 miles, of which the first 30 to the north, face the Cis-Indus portion of Dera Ismail Khan, the next 115, the Muzaffargarh District, and the remaining 65, the State of Bahawalpur. The western limit, for the purposes of the ordinary laws in force in British India, is the eastern base of the Suleman mountains, but the political control of the Deputy Commissioner extends to certain of the Biloch tribes inhabiting those mountains. The country of those tribes is bounded on the west by the country of other tribes administered from Quetta by the Governor-General's Agent for Bilochistan, and the boundary which has now been demarcated for its whole length by officers deputed from time to time by the Punjab Government and the Bilochistan Agency, runs northwards from the tri-junction near the Lini tower, of the Punjab, Sind and Bilochistan, along the Sulemān Range, sometimes following the top and sometimes the western base of the mountains to Drug, north of which the hill country immediately adjoining the Punjab is under the political control of the Deputy Commissioner of Dera Ismail Khan. The length of the district measured along the base of the mountains is 180 miles, and its total area is 5,032 square miles, excluding the hill tract. The breadth from the river to the base of the mountains varies from 40 miles at the centre of the district to 20 miles at the northern and southern extremities, and the breadth of the hill tract is about 40 miles. The hill tract is under the charge of a Political Tahsildar, and the rest of the district is divided into four tahsils by lines drawn in a general east and west direction across it. These are, running from north to south, Sanghar, Dera Ghazi Khan, Jampur and Rajanpur, which last constitutes a separate Sub-Division in the charge of an Assistant Commissioner. The three southern tahsils are named from the principal towns

Chapter I, A.
Descriptive.
General description.

in them, which are also the tahsil head-quarters, and Taunsa in the head-quarters of the Sanghar tahsil, which is called after the torrent of that name. Some leading statistics regarding the district and the several tahsils into which it is divided are given in Table No. I. The district contains one town of more than 10,000 souls, namely, Dera Ghazi Khan, with a population of 27,886, at which place the administrative head-quarters are situated. Dera Gházi Khán stands eighth in order of area and twenty-seventh in order of population among the 32 districts of the Province, comprising 3·3 per cent. of the total area, 1·93 per cent. of the total population, and 1·15 per cent. of the urban population of British territory. The latitude, longitude, and height in feet above the sea of the principal places in the district are shown below :—

| Town. | North Latitude. | East Longitude. | Feet above sea-level. |
|---|---|---|---|
| Dera Ghazi Khan .. . .. | 30 4' | 70° 49' | 395 |
| Rajanpur ... . .. | 29° 6' | 70° 22' | 305 |
| Jampur ... ... ... ... | 29° 30' | 70° 35' | 349 |

Physical features.
The Sulemans.

The conformation of the district is largely due to the action of the torrents which drain the Suleman mountains. In the north of the district these rise into peaks as high as 10,000 feet above the sea, and two smaller chains run parallel with the main range between it and the plain; the two merge into one, and disappear in the north of the Dera Ghazi Khan tahsil, cropping up into two small chains of low hills (Rorhi) near Batil and Sakhi Sarwar, and at the same time the height of the main range gradually diminishes southwards, the highest peak to the south being Gainchári, 4,160 feet, from which the range turns away westwards from the Indus Valley. The highest peaks towards the centre of the district are Ekbhai, 7,462 feet, Fort Munro, 6,300 feet, and Dragul, 5,385 feet. To the south of Dragal is the Mari mountain, the summit of which forms a large and fairly level plateau. The mountains are formed of sandstone with occasional outcrops of limestone, and as they are completely bare of trees except some of the higher summits in the north of the district, they yield readily to the action of rain and present jagged and fantastic outlines.

The hill-torrents.

Three large torrents rising far to the west of the Sulemans pierce through them from west to east through narrow and tremendous gorges. The most northerly, the Vihowa, emerges from them into the Dera Ismail Khan district, but its flood water reaches villages in the north of Sanghar. The Sanghar

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emerges near the village of Mangrotha at the centre of the western boundary of the Sanghar tahsil, and the third, the Kaha, near Harrand, which is similarly situated in the Jampur tahsil.

The hill torrents.

| Tahsil. | Name of torrent. |
|---|---|
| Sanghar ... ... | Bhati.<br>Kanwan.<br>Mahoi. |
| Dera ... ... | Sori.<br>Vador*.<br>Sakhi Sarwar.<br>Mithawan. |
| Jampur ... ... | Khaura.<br>Chachar. |
| Rajanpur ... | Chezgi.<br>Pitok.<br>Northern Shori.<br>Southern Shori. |

*There is perennial flow in this torrent, but it does not reach the plains.

There are several other large torrents * and a large number of smaller ones, † which rise in the range itself and drain its eastern face; the drainage of its west face feeds the Sanghar and the Kaha. With the exception of the Vihowa, Sanghar and Kaha, none of these torrents flow except when fed by rain in the summer and autumn. They then come down in flood heavily laden with detritus washed from the slopes of the hills, which deposited year after year over the space between the base of the hills and the Indus has formed the tract called the Pachád.

The Pachád.

The Pachád is continuous from the north to the south of the district, and slopes very gently from the pebble-covered base of the hills eastwards towards the river. From the method of its formation it follows that the soil is a rich loam, but the rainfall outside the hill tract is so small that cultivation is only possible with the aid of water from the hill-torrents. To catch the water, embankments, sometimes of earth, sometimes of loose stones, are made in the torrent bed, a little below the place where the torrent issues from the hills, and the water thus held up is led by a system of distributary channels to the fields, each of which is surrounded on all four sides by strong banks so as to be capable of taking a depth of two to four feet of water, and so get thoroughly saturated and receive a good deposit of silt. All the land in the Pachád for which torrent water is available in a good year, has been made into embanked fields of this nature, and outside the blocks of cultivation, the soil originally formed by the action of hill-torrents having now been deprived of fresh deposits by the arrangements for cultivation has, in Sanghar, been broken up by the rainfall into hollows and ravines, and large stretches of sandhills have been formed by the high wind which is prevalent in the hot season. In the rest of the district sandhills are frequent in the Pachád, but where the soil is free from sand it presents a smooth surface on which, in the Rajanpur tahsil, the mirage may be observed daily even in the cold weather. So

* Called *nain* in Jatki and *khaur* in Bilochi.
† Called *churh* or *larih*.

Chapter I. A.
Descriptive.
The Páchád.

level is the plain or *pat* in that tahsil that a traveller can see the village or tower he is making for eight or nine miles ahead. The ground is generally absolutely bare of grass, but a few hardy plants * flourish and afford food to sheep and goats, and to field rats, whose holes pierce the ground in all directions. The beds which the hill-torrent here cut for themselves through the soil formed by their action cross the Pachád from west to east, but do not generally extend very far into the plain, the water being absorbed by the distributaries and drawn off to the fields. This is the case also with the perennial flow of the Sanghar, but its autumnal floods sometimes reach the Indus, and it has a well-marked bed down to the river bank.

The Sindh.

In the northern portion of the district and also in the extreme south the Pachád extends eastward to the present bed of the Indus, which flows alongside it at the foot of a high bank varying in height, but in places as high as 20 and even 30 feet. The remains of similar banks † are found further inland in thes localities, and it is probable that the Indus at some remote period flowed under these and then receded, after which new torrent deposits were formed on the land abandoned by it. Between the two points where the Pachád touches the Indus a tract of land intervenes. The clay soil of which it consists shows that it was formed by the action of the river, which at one time probably here as in the north and south of the district flowed along the eastern limits of the Pachád and then receded, but the torrents here were not powerful enough to cover with their silt the land abandoned by the river. The southern half of this tract is in the Rajanpur tahsil, and is swept annually by river floods more or less extensive. These floods follow surface depressions, of which the most famous originates at Rekh in the north of the tahsil, and other important ones are those of Shahgarh, Kadra and Miranpur. The northern half of the tract which lies in the Dera and Jampur tahsils is traversed by two similar depressions, one called the Jalpa which originating at Kala in the Dera tahsil keeps the city and cantonment on its left and extends southwards nearly to Rajanpur, and the other commencing at Shah Jamal joins the Rekh inundation. In spite of its liability to be flooded the tract has long been irrigated by Inundation Canals from the Indus which are supplemented by well-irrigation in the rabi harvest, and since A. D. 1857 the northern half has been protected from floods by embankments constructed at Kala and Shah Jamal. In the southern half are the remains of several old canals, the Mihmudwah, the Sonwah and others, which became disused in the early part of the century owing to their inability to contend against the floods. One canal, the Kadra, is still precariously maintained alongside

* The vernacular names of the chief of these are *lanas*, *bhuhan* and *thuma*.

† The present bank is called *Bhit*. That further inland is called *Kur* in the north and *Kaubhal* in the south.

them and an embankment to exclude the floods and to give Rajanpur canal-irrigation throughout its length has been designed in the Irrigation Department, though its construction has not yet been decided upon. The Sindh is the local name given to the tract irrigated by canals and wells in the north and traversed by floods in the south, with the river bed alongside of it.

Chapter I, A.

Descriptive.

The Sindh.

Minor natural divisions.

Besides the two main natural divisions of the district there are other minor ones. The Pachád has been described as extending from the mountains to the river in the northern part of the district. This is the case throughout the Sanghar tahsil, except in the northern half of it where, between the river and its traditional old bank, the Kur, inland there is a tract which is lower in level than the Pachád, but too high to be swept by river flood and in which an Inundation Canal, the Massuwah has been made. The Pachád extends to the river bank in the north of the Dera tahsil also, as far south as Kala. Neither in Sanghar nor in Dera are the hill-torrents sufficiently powerful to supply water for the extreme edge of the Pachad along the river in all years, and cultivation is there carried on with the aid of wells which are of considerable depth ; the belt of land so situated is called the Danda. And in the Sanghar and Jampur tahsils portions of the Pachád are distinguished from the rest of it by receiving irrigation all the year round from the perennial flow (*kalapani*) of the Sanghar and Kaha torrents.

Levels.

There is a gentle slope from the north to the south of the district down the Indus Valley, as well as from the mountains to the river, and the elevation of the Pachád in the north of the district near the hills is 700 feet above sea-level, and of the Indus bed 480 feet, while the corresponding levels in the extreme south of the district are 480 and 260 feet, respectively.

The river Indus.

The district has been formed by the action of the hill-torrents on the one side, and of the river on the other, and is dependent for most of its cultivation on water from one of these two sources or the other. Both actions are still in progress, and that of the Indus is unfortunately of a destructive tendency at present. The river begins to rise in May when the melting of the snow on the Himalayas commences, and gradually swells till it fills its bed for as much as a breadth of nine miles, in places pouring floods *(chal)* down the depressions in the Rajanpur tahsil and filling the Inundation Canals. The river usually rises about 8½ feet in the inundation season, but it sometimes rises even higher. It continues high till the end of August, and then begins to subside reaching its cold weather level at the end of September when the canals cease to flow. While subsiding the river gradually adopts the channel or channels down which it is to flow in the cold weather, and should the main channel adopted be on the extreme east or the extreme west of its bed the fall of the river is accompanied by much erosion of the land adjoining it. Violent erosion also

Chapter I. A.
Descriptive.
The river Indus.

occurs when the river is in high flood earlier in the season if the current happens to be attracted towards either bank of the river. Whether one channel is followed in the cold weather or several they rarely coincide with those of the previous year, and land which was on one side of the main stream *(dhar kalan)* one year may be on the other side of it in the following without losing any of the trees or jungle growing on it, or being otherwise materially affected by river action. Land so circumstanced is generally at first an island or *chakkar* between the main stream on one side and a creek (*dhand* or *phat*) on the other, but if the change becomes a permanent one the creek silts up in course of time and disappears. Not only do the channels followed within the river bed vary from year to year, but as a consequence of erosion on one side or the other, the whole bed moves a considerable distance eastward or westward in the course of a number of years. The earliest bed that can be traced occupied the middle of the Sind-Sagar Doab. Thence the river gradually travelled westwards until, at a period probably anterior to the Muhammadan invasions, it reached the bed whose western bank is marked by the *Kur* in the north of the Sanghar tahsil, and by a depression called *Kappar* in the south of the Dera tahsil and to the west of the town of Jampur. On the east of the Kappar are alluvial mounds said to cover the remains of a Hindu City which was on the left bank of the Indus, and was destroyed and submerged by the river. Floods from the Vidor torrent sometimes breach the canals and fill this depression. Four hundred years ago when the city of Dera Ghazi Khan was founded the river basin was travelling eastward, and the city is said to have been built on an island or *chakkar*, the creek to the west of which has long ago silted up, though parts of it are traceable in slight depressions. The eastward movement was continued during the two following centuries, and throughout these changes the junction of the Indus and the Chenab appears to have been at Uchh in the Muzaffargarh District instead of as now near Mithankot in this district. The country between Uchh and Rajanpur was in the 18th century a rich tract irrigated by the Dhundi and Kutb Canals and by others, of which remains exist in the Rajanpur tahsil. An abrupt change in the river in A. D. 1787 cut this canal system in two, leaving the heads of the Dhundi and Kutb on the left banks of the river, and since then the Indus bed has been gradually moving westward. Its progress in this direction has been very marked during the last twenty years, and the river is now flowing under the walls of the town of Dera Ghazi Khan, from which it was in A. D. 1872, 3 miles distant. Accounts of the measures taken to check its advance and to protect the city are given in Chapter V, Section C, and in Chapter VI.

Memorable floods.

Great floods occurred in 1812 and 1833 A. D., and again in A. D. 1841, when a lake pent up by the fall of a glacier in

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Descriptive.

Memorable floods.

the far Himalayas broke loose and poured down the Indus. In 1856, there was a flood from which the people of the district long calculated their dates. The then cantonment and civil station of Dera Ghazi Khan were swept away by the flood which that year came down the Jalpa depression, and villages were demolished, and cattle and crops destroyed. The construction of the Kala embankment in the following year kept the Jalpa flood in check till 1878 A. D., when the river rose 54·6 feet at Attock and overtopped and breached the Kala embankment sending down a flood which did immense damage to the Dera Ghazi Khan Cantonment and to all the villages along the Jalpa track. In the cantonment the whole of the Cavalry and Infantry lines and many of the officers' bungalows collapsed. A flood from another direction breached an embankment in A. D. 1882, and the whole of the garrison and all the available population of Dera Ghazi Khan town and neighbourhood were only able to keep the river flood out by constant work on the inner chain of embankments. The high floods of 1888 and 1889 A. D., decided Government to undertake the construction of the stone embankment for the protection of the city, which is described in Chapter VI. The next year of very high flood was 1895 A. D. when a great bay was cut out above the stone *band*, and the town was for a time in danger of being swamped. This was followed by an extension of the original stone *band* project, but there is now a danger of the river breaking in between the head of this and the Kala system of embankments, and sending a disastrous flood down the Jalpa depression. The south of the district has also suffered from floods as well as the north, and the town of Mithankot was destroyed by the river in 1862 A.D. Its site has lately been laid bare by the river. The new town which was built to take its place is some distance from the river.

Drinking water.

In years of good rainfall in the hills the people find it impossible to control, for irrigation purposes, all the water that comes down the hill-torrents, and the surplus floods sometimes breach canals and the whole district then becomes for a time a sheet of water. Even in years of slight rainfall there is not generally any scarcity of drinking water in the autumn, for the floods are generally sufficient to fill the tanks. In the Sindh irrigation-wells are numerous, but in the Pachád except in the short rainy season difficulty is often experienced in procuring water. For some time after the torrents cease to flow water is obtained from pits dug in their beds, but this source of supply ceases in time, and is not of much benefit to those who are not fortunate enough to live near a torrent. The tanks also dry up quickly except in good years, unless they are very large and special measures are adopted for supplying them with water. A large tank or rather lake at Dajal in the Jampur tahsil is supplied with clear water from the perennial flow of the Kaha stream, which is conducted to it by a channel 28 miles in length,

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Descriptive.
Drinking water.

and generally keeps it full all the year round. The large tank at Kot Kasrani in Sanghar is filled from the Kanwan torrent when it is in flood, and generally retains a supply of muddy water all the cold weather. Wells in the Pachád are very deep, and the cost of sinking them is generally prohibitive to the people, but once to see the crowds of men and animals waiting for their turn at a well is sufficient to show how wells are appreciated. A turn given to the creaking wheel will collect cattle from all directions. Wells have been sunk at Government expense at most of the posts along the foot of the hills and money has been granted by the District Board for their construction elsewhere, and the number is now much greater than it used to be, but water has still to be carried considerable distances in skins and vessels loaded on camels and donkeys to provide for the wants of the people working in the fields.

# CHAPTER II.

## HISTORY.

Chapter II.

History.

Early Hindu history.

Even if it were not for other reasons certain that the early population of this part of the country was essentially Hindu, the fact is amply attested by the existence in several parts of this district of Hindu remains, dating back to a time far anterior to the period of Muhammadan invasion. The most noticeable of these are found at Sangarh, at Dilura near Jampur, at Harrand, and at Mari in the Rajanpur tahsil. Tradition states that centuries before the first Muhammadan invasion, there were three towns only in the area now composing the district—Harrand, Mari, and Asni; and that, with the exception of a small area of cultivation attached to these, all the rest of the country was an uninhabited waste.* Two of these towns are remarkably connected by tradition with Rasalu, the legendary Punjab hero, and his opponent Raja Sirkap. General Cunningham has fixed the probable capital of this Raja Sirkap at Amba Kapi, in the district of Lahore.† The same authority traces the connection of the Sirkap legend with the ruins of Taxila and Manikiala, both in the modern district of Rawalpindi.‡ By the people of this district the same legend is circumstantially connected with the towns of Asni and Mari. It is thus given by Mr. Bruce in his "Notes upon the Dera Ghazi Khan District":—

"There was a Raja, name unknown, but who was called Sirkap, who founded the town of Asni. It was called Asni from its being the *asan* (a Hindi word, signifying a place or *dehra*) of the Raja. He had a beautiful daughter, whose name was Musammat Kokola, whose charms and accomplishments became known throughout the length and breadth of the land. The Raja's appellation of Sirkap was thus derived:—He was in the habit of playing a game called *choper*, the stake on the game being that, if the Raja won, he was allowed to cut off his adversary's head and take his property; and if the Raja was beaten, he was to give his opponent the hand of his lovely daughter in marriage. On the ground where the game was played the Raja had a rat, which, when the dice were thrown, turned them, unobserved, with his tail, and so the Raja won and beheaded his adversary. Raja Rasálu heard of the fame of Musammat Kokola, and came from far to try his luck for her hand. He also became acquainted with the deceit practised by Sirkap, and determined to frustrate it. For this end he brought a cat with him, which made its appearance when the game commenced. The rat, seeing the cat, was afraid to leave its hole; and Rasalu won the game, and with it the hand of the lovely Kokola, whom he married and made his Rani. After his marriage, he suspected her of carrying on an intrigue with some man, and, erected a large building of hard-burned bricks of immense size on the site of the present town of Mari, in which he locked up his Rani and her attendants whenever he went out hunting or was obliged to leave the district. The building became known by the name of Mari Kokolawali, by which name Mari is known to this day. One day, when the Raja returned from hunting, he saw his Rani's lover letting himself down from the top of the Mari by his *lungi*, and killed him. He then cut off some steaks of his flesh, which he roasted and gave to his Rani to eat. After

* Bruce, Notes on Dera Ghazi Khan District, p. 121.

† Ancient Geog. I, p. 105.

‡ *Ibid*, pp. 113 and 121. See also Arch. Rep. 1863-64, p. 155.

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History.
Early Hindu history.

eating and approving of them, he informed her what he had done; and she threw herself from the top of the Mari and expired. After I heard the story," continues Mr. Bruce, "I sent to Mari and had some excavations made, and found several large hard-burned bricks of different sizes, about two feet long by one foot wide, and weighing about 13 *seers*."

The legend thus given corresponds in many particulars with the legends of the Lahore and Rawalpindi Districts, while it has, on the other hand, sufficient points of divergence to attest its independence as an authentically local story. This fact alone, without attributing any real historic value to this particular version of the tradition, is of a high degree of interest as exemplifying the widespread prevalence of the Rasalu legends, and as affording a clear indication of unity of nationality between the mass of the population in this district and in other parts of the Province.

The large ruined fort at Kot Khewali in the south of the Rajanpur tahsil, is said to be of Hindu origin and to have been founded by a Raja called Kehwa, who was contemporaneous with another called Seva, who founded Sibi (Sevi). From another story, also recorded by Mr. Bruce, it may be gathered that the history of this district was early connected with that of Mooltan. The town of Harrand, he states, is said to have been founded by one "Harranakiss Diet," a Raja of Mooltan. "When "Harranakiss died," Mr. Bruce continues, "he was succeeded "by his son Parlád, whose shrine is still at Mooltan, to which "Hindus from all parts of the country repair on pilgrimage."

Population of the district at the first Muhammadan invasion according to Elphinstone.

At the time of the first Muhammadan invasion, Elphinstone says that "the mountains of Mekran were inhabited by Bilochis, and those of the Suleman by Afghans. With respect to the plain, if we may judge from the present state of the population, those between the Suleman and Mekran mountains and the Indus were occupied by Jats or Indians." The first appearance of the Muhammadans in India was in the year 44 of the Hijri (A.D. 664). From General Cunningham's Archæological Report for 1863-64, it seems that the then inhabitants of the district were, Juts. General Cunningham says:—

According to General Cunningham.

"When the Muhammadans first appeared in Sindh towards the end of the seventh century, the Zaths and Meds were the chief population of the country. But, as I have already shown that the original seat of the Medi or Med colony was in the Punjab proper, I conclude that the original seat of Jat or Jatu colony must have been in Sindh. With the Meds they at first gallantly opposed the advance of the Arabs, but afterwards they were induced to join the foreign invader against their rival brethren."

The first Muhammadan invasion, A. D. 711.

At the time of the first Muhammadan invasion of India by Muhammad Kasim in A. D. 711, in the reign of Caliph Walid, the district formed part of the country subject to the Hindu prince called Dahir, whose capital was at Alor near Bhakkar, and who was in possession of Mooltan and all Sindh with the adjoining plains of the Indus, probably as far as the mountains of Kalabagh. The seizure by Dahir of an Arab ship at a Sind seaport drew upon him the wrath of the Caliph, whose victorious

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History.

A. D. 750.

army was led by Kasim through Mekran to Sind, and conquered successively all the Hindu prince's strongholds up to, and including, Mooltan. The country remained subject to the Arabs till A. D. 750, when they were expelled by an insurrection led by the Sumra* tribe of Rajputs, and their Indian conquests were restored to the Hindus.

Second Muhammadan invasion.
A. D. 978.

In the interval that followed before the next Muhammadan invasion, nothing is known of the history of the district, but when Sabaktagin of Ghazni defeated Jaipal Raja of Lahore and his confederacy, and annexed the country west of the Indus, this district or the greater portion of it formed part of the Province of Mooltan which was ceded by the Hindus to Hamid Khan Lodi, to induce him to desert Sabaktagin and take up arms on their side. After the defeat of Jaipal, Hamid Khan submitted to Sabaktagin and retained his hold upon Mooltan. His grandson Abul Fath Lodi was governor of that Province
A. D. 1001. when Mahmud of Ghazni first invaded India, and threw in his lot, not with the Muhammadan conqueror, but with the Hindu king Anangpal, who succeeded his father Jaipal as Raja of Lahore, and a special expedition to reduce Abul Fath was under-
A. D. 1004. taken by Mahmud in A. D. 1004. After a successful siege of the city of Mooltan, Abul Fath's submission was accepted, and he was allowed, on payment of an indemnity, to retain his Province; but his hatred of the Ghaznavi must have
A. D. 1010. been deep-rooted, for he revolted again in 1010 A. D., when he became the subject of a special expedition and was brought prisoner by Mahmud to Ghazni. Mahmud's descendants, driven from Ghazni by the house of Ghor, made Lahore their
A. D. 1186. capital for a time, but in A. D. 1186, the Province of Mooltan, in which the greater part of this district continued to be included, passed, along with the other dependencies of the house of Ghazni, under the rule of Shahab-ud-din Ghori, who had conquered up to Uch, the then junction of the Indus and Chenab, ten years previously, but had subsequently had
A. D. 1203. varying success. In A. D. 1203, a reverse experienced by Shahab-ud-din in fighting against the Tartars encouraged one of his chiefs to take possession of Mooltan and revolt, but the revolt was quickly put down. When the Ghori dynasty died
A. D. 1206. out, Kutb-ud-din, the slave king, who had ruled their territory in India for them, succeeded to the full sovereignty over that tract, and his superiority was acknowledged by his brother-in-law Nasir-ud-din, Kabacha, who was governor of Mooltan
A. D. 1217. and Sind under the Ghoris. Nasir-ud-din subsequently in the reign of one of Kutb-ud-din's successors, Altamish, asserted
A. D. 1225. his independence and for a time successfully, but in A. D. 1225 he was driven back to Bhakkar, and was there drowned with all
A. D. 1288. his family in a sudden squall on the Indus. The slave kings were succeeded in their government at Delhi by the house of

* There are still Juts of the Sumra tribe in this district and in Muzaffargarh.

Khilji, and the Khiljis by the house of Tughlak, who ruled until the invasion of Tamerlane in A. D. 1398, and during those changes the Province of Mooltan remained subject to Delhi. Early in the spring of 1398, Pir Muhammad, the grandson of Tamerlane, who had been employed in reducing the Afghans in the mountains of Suleman, crossed the Indus in a line with Uch, and soon after laid siege to Mooltan.* "After reducing it he joined his grandfather, who had marched by Kabul, Haryub and Bannu, in the defeat of the Indian army under Mahmud Tughlak and in the sack of Delhi. In the confusion which followed the withdrawal of Tamerlane, and while the Saiyads governed at Delhi, the Province of Mooltan became independent under a family of Langas. There are still Langas in this district and in Muzaffargarh, and they describe themselves as Jats. The Langas maintained their independence or a semi-independence from A. D. 1445 to A. D. 1526, during the rule of the Lodis at Delhi. Behlol, the first Lodi king, who was the grandson of a governor of Mooltan, and a descendant of the Lodi who defied Mahmud of Ghazni, would have reduced Mooltan and had marched against it, but was recalled by an attack from the king of Jounpur. His relation, Islam Khan, was then in charge of the southern part of the Mooltan Province, including Sitpur in the present Muzaffargarh District, Kin which is now in this district, and Kashmor in Sind; all this tract was then, it must be remembered, on the right bank of the Indus, though now partly on the left and partly on the right. Islam Khan cut himself adrift from the Langas at Mooltan and set up a separate government at Sitpur, and he and his descendants, although belonging to the house of Lodi, were thenceforward known as Nahars. The name is said to have been given them on account of their rapacity, being the Sanskrit for a tiger.

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History.

A. D. 1321.
A. D. 1398.
A. D. 1445.
A. D. 1452.
The Nahar government.

About the same time Sultan Hussain, the then Langa ruler of Multan, found himself in difficulties with the trans-Indus part of his Province, and was glad to avail himself of the services of Malik Sohrab, a Biloch of the Dodai tribe, in procuring tranquility, and assigned him a considerable territory across the Indus in *jagir*. Sohrab was the father of Ismail and Fath Khan, after whom are called the principal town of the Dera Ismail Khan District and the village of Dera Fath Khan on the bank of the Indus, a little way above the northern extremity of this district. The Dodai tribe is said to have originated from the union of a Rind Biloch with a Sumra Rajput. Haji Khan, a member of another branch of this tribe, the Mirranis, also entered the service of Sultan Hussain of Mooltan about this time, and on the succession of Sultan Hussain's grandson, Mahmud, set up independent authority in the greater part of the Dera Ghazi Khan District, which from that time forward became known by that name.

A. D. 1469.
The Mirrani government of D. G. Khan.

* Elphinstone's History, Book VI, Chapter III.

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The town of Dera Ghazi Khan was founded by Haji Khan, and called after his son Ghazi Khan, who succeeded him, and who died in A. D. 1494, as the date on his tomb at the village of Choratta shows.

Determination of the limits of the Mirrani and Nahar dominions.

A. D. 1482.

Most of the district was at that time a desert waste, and only a few towns in addition to Dera Ghazi Khan are said to have been in existence, *viz.*, Choti Zerin, Choti Bala, Harrand, Dajal, Asni and Mari. The Mirranis soon came into conflict with the Nahars, who had extended their dominion northwards from Sitpur to Harrand and Dajal, but were ejected as rulers from that part of the district by Ghazi Khan in A. D. 1482, though some families of their tribe still survive there. From this time forward, the boundary between the Nahar and the Mirrani governments was approximately the northern boundary of the Rajanpur tahsil. The Nahar government gradually broke into two: Kasim Khan, grandson of Islam Khan, ruling the southern portion, from Umarkot in this district to Kashmor in Sind, and Islam Khan, his brother, taking the northern half, of which the capital was Sitpur. The Mirrani government included not only the remainder of this district, but also the western part of the central portion of the present Muzaffargarh District. The position of its boundary to the north towards Dera Ismail Khan is somewhat uncertain, but the present Leiah tahsil is said to have been subject to the Mirranis.*

Immigration of the Bilochis during the reigns of Babar and Humayun.

A. D. 1526.

The independence of the Langas at Mooltan was thus a very weak one, and was limited to only a small portion of the former Province of Mooltan. It came to an end along with that of the Mirranis and the Nahars, with the conquest of India by Babar in A. D. 1526. On Babar's death his conquest was divided between his two sons, Kamran receiving Kabul and a great part of the Punjab, including the country west of the Indus, and Humayun the rest of India, much of which remained to be subdued. Humayun's successes and failures, the expulsion of himself and Kamran from the Punjab by Sher Khan, the war between the two brothers in Kabul territory and the final success of Humayun, his death, and his son Akbar's return to Delhi, had little effect on the history of this district, but the immigration of the Biloch tribes into India *viâ* Kech and Mekran was coincident with the time of Babar and Humayun, and Mir Chakar, a Rind Biloch Chief renowned in song, is said to have allied himself with Humayun and accompanied him to Delhi. Mir Chakar's tomb is at Satgarha in Montgomery, and the Bilochis seem at this time to have spread all over the south and west of the Punjab. From their traditions they appear also to have come into collision with Moghals, probably the Arghuns who, driven out of Kandahar by Babar, had set up independent authority, first in Mooltan, dispossessing the Langas, and afterwards in Sind, and against whom Humayun twice advanced unsuccessfully.

* Mr. Tucker's Settlement Report of Dera Ismail Khan, page 98.

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Settlement of Baloch tribes in the district.

All the Biloch tribes now occupying the Dera Ghazi Khan frontier trace their settlement to this period. Some, such as the Mazaris, the Gurchanis and Tibbi Lunds, first confined themselves to the Sulemans, but they gradually spread down into the plains and occupied the nearest lands, extending themselves in some places as far as the Indus. * The Mazaris in this way ousted the Nahars from Kin in the south of the district, † and the Nahar dominions were reduced to the tract ruled from Sitpur, *viz.*, the north of the present Rajanpur, and the south of the present Alipur tahsil.

Ejectment of the Nahars from Kin.

History of the Mirranis.

All the Biloch tribes in the three northern tahsils acknowledged the suzerainty of the Mirranis, who for fifteen generations ‡ ruled at Dera Ghazi Khan. Each successive Mirrani Nawab was a Haji Khan or a Ghazi Khan, each giving his son his own father's name. A village near the town is consequently called Haji Ghazi. The Mirranis acknowledged the sovereignty of the Emperor ruling at Delhi, and the name of Ghazi Khan is found among those of the chiefs who appeared in Shahpur, and tendered their submission in A. D. 1540 to Sher Shah when he was in power, during the time of Humayun's banishment from India. On the accession of Akbar the Mirranis owned him as their sovereign, and they remained subject to his successors, but subject to the payment of a quit rent, their powers were practically uncontrolled. In 1700 A. D., towards the close of Aurangzeb's reign, one of the Ghazi Khans rebelled and was defeated with difficulty by the Governor of Mooltan, Mauj-ud-din, who was afterwards Jahandar Shah. About this time the Kalhora family came into prominence in Sind, and Yar Muhammad Kalhora, with the assistance of the Khan of Kalat, defeated the Governor of Sevi and established himself in northern Sind. Yar Muhammad made his formal submission to Jahandar Shah on his succession to the throne of Delhi, and was invested with the title of Nawab and the governorship of Sevi. His son, Nur Muhammad, extended his aggression northwards, and the Kalhoras soon came into contact with the Mirranis, during the period preceding the invasion of Nadir Shah when the Moghul Empire had fallen into a state of decay.

A. D. 1540.

A. D. 1700.

Rise of the Kalhoras as a temporal power.

A. D. 1712.

Decay of the Mirranis, A. D. 1739.

So weakened were the Mirranis by this struggle, that when Nadir Shah's invasion was followed in A. D. 1739 by the cession to him of all the country west of the Indus, he recognised as his governor in Dera Ghazi Khan not the Mirrani Chief, but his Wazir, Muhammad Khan, Gujar, and that too in subordination to Nur Muhammad Kalhora, who had submitted to Nadir Shah and bound himself to pay an annual tribute of twelve lakhs.

* *Mr. Dames' account of the Bilochis in Colonel Massy's "Chiefs and Families of Note in the Panjab."*

† This is said not to have occurred till A. D. 1733.

‡ The Persian manuscript translated by General Maclagan, from which most of the account of the Mirranis is taken, says ten only. General Pollock's account of Dera Ghazi Khan gives twenty. Sir Frederick Fryer thought fifteen the probable number.

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Expulsion of the Nahars by the Makhdums.

The Nahars ruling at Sitpur fell into decay about the same time. They were expelled thence during the reign of Nadir Shah by Makhdum Sheikh Rajan, who had been employed by them in a position of trust and succeeded in usurping part of their territories to himself. It has to be remembered that Sitpur was still entirely on the right bank of the Indus, which explains how the Sitpur rulers escaped, the victorious advance northwards of Nur Muhammad Kalhora, who drove the Nawab of Bahawalpur before him, and was for a time in power over the country as far north as Dera Ghazi Khan and Leiah. It is from Sheikh Rajan that Rajanpur takes its name.

A. D. 1747. Kalhora government at Dera Ghazi Khan.

On the assassination of Nadir Shah in A. D. 1747, Ahmad Shah, Durrani, obtained possession of the eastern part of his dominions. Nur Muhammad, Kalhora, submitted to him and received the title of Shah Niwaz Khan, but a year or two after rebelled, and subdued by Ahmad Shah, had to flee to Jaselmir, where he died. He was succeeded by his son Ghulam Shah, who with the help of Mahmud Khan, Gujar, then in rebellion against the decayed Mirranis, succeeded, in re-establishing Kalhora rule at Dera Ghazi Khan. (Another version is that Ghulam Shah established his power in spite of opposition from both Mahmud Khan and Ghazi Khan.) This, however, Ahmad Shah, who had in A. D. 1752 annexed the Punjab in addition to the country west of the Indus, would not brook, and Kaura Mal, governor of Mooltan, was despatched against the Kalhora, and defeated him in A. D., 1758. The history of the following thirteen years is somewhat uncertain, but it appears likely that Mahmud Khan was *de facto* governor of Dera Ghazi Khan, responsible either to Kaura Mal or direct to Ahmad Shah. In A. D. 1769, Ghulam Shah, Kalhora, again attacked Dera Ghazi Khan, and finally broke the Mirrani power.

A. D. 1752.

A. D. 1772. Decay of the Kalhoras.

The Kalhoras lost their power in Sind and elsewhere in A. D. 1772, when they were driven out by the Talpurs, a section of the Leghari tribe, whom with other Bilochis they had called in as allies. The last Ghazi Khan, Mirrani, who exercised actual authority at Dera Ghazi Khan, died in A. D. 1758, and the last member of the family who bore that name died in A. D. 1775. There is a couplet which gives the date of the death of the last Ghazi Khan :—

A. D. 1775. Final decay of the Mirranis.

"Chu Ghazi Khan az dunya raft mahrúm,
Musafir be watan mard ast mazlúm.
Khirad Tárikh we guft ast bishno.
Zafirja bishmari, ai yár másum."

"When Ghazi Khan died, a traveller and an exile and oppressed, a wise man told the date of his death, which hearing, count the date of his death—oh, my friend !"

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Gujar government.

Mahmud Khan was now governor of Dera Ghazi Khan under Ahmad Shah, Durani. He was very active in bringing the district under cultivation, and excavated the Nur Manka and Muhammadwah Canals, and also the Nur branch of the Dhingana Canal. He was succeeded by his nephew Barkhurdar Khan, who was killed in A. D. 1779, after which governors were appointed direct from Khurasan by the Durani kings.

A. D. 1779.

Governors of Dera Ghazi Khan under the Duranis.

In the manuscript translated by General Maclagan, the governors of Dera Ghazi Khan under the Duranis are given as follows :—

*Under Timur Shah.*

| | |
|---|---|
| Zeman Khan, Durani, for three years. | Samandar Khan, Badozai, for one year. |
| Musa Khan, Atakzai, for nine years. | |

*Under Zeman Shah.*

| | |
|---|---|
| A'sad Khan, Barakzai, for two years. | Samand Khan, for three years. |
| Samand Khan, Popalzai, for two years. | Abdul Jabar Khan, for three years. |
| Sheikh Kamr-ud-din, for one year. | Habibula Khan, Sadozai, for two years. |
| Ibrahim Khan, Popalzai, for one year. | Zeman Khan, Barakzai, for three years. |

*Under Shahzadah Mahmud.*

Samandar Khan, for two years.

As General Maclagan points out, the total period during which governors were appointed in Zeman Shah's reign amounts to seventeen years, whereas Zeman Shah was only seven years in power. Probably the reigns during which these governors served have been incorrectly stated. The period was one of great confusion and constant intertribal warfare among the Biloch clans now settled in the district. Before long, all semblance of order seems to have disappeared, and a state of anarchy ensued, only to be finally terminated by the British annexation. Canals were neglected and cultivation abandoned, while large numbers of the peaceful classes are said to have fled the country in despair, leaving the district in a more desolate condition than when, three centuries before, it had first come under the rule of Ghazi Khan.

Decay of the Makhdums.

This state of anarchy extended to the southern part of the district, which, when we last noticed it, was under the rule of Makhdum Sheikh Rajan and his successors. The revolt of the Kalhoras against Ahmad Shah, and their subsequent decay gave the Nawabs of Bahawalpur their opportunity, and they gradually enlarged their possessions. The change in the course of the Indus by which its junction with the Chenab was shifted from Uch to Mithankot threw the greater part of the territory held by the Makhdums open to the attacks of the Nawabs, who gradually annexed the whole up to the present left bank of the Indus. The small portion of their territory left on their right bank became nominally subject, like the northern part of the district, to the Afghan governors at Dera Ghazi Khan. The greater part of it was conferred in *jagir* in

Chapter II. History. A. D. 1792. The Rajanpur jagir.

A. D. 1792, by Timur Shah, Durani, on the brother of Ghulam Shah, Kalhora, Abdul Nabi, whom he had, on the expulsion of the family from Sind, appointed governor of the Province of Leiah, but who had been ejected on account of his tyrannical government.

A. D. 1758. The Harrand Dajal country. A. D. 1827.

One part of the district, the country around Harrand and Dajal inhabited by the Gurchani and Tibbi Lund tribes, was not subject to the governors appointed by the Durani kings. It was granted in A. D. 1758, by Timur Shah, Durani, to Nasir Khan, Brahoi, the Khan of Kalat, who assisted him against the Mahrattas. The Khan of Kalat remained in possession of this tract until it was annexed by the Sikhs in A. D. 1827, and even endeavoured to impose his authority on the Mazari tribe in the south of the district. *

1806 A. D. Annexation by the Sikhs. 1818 A. D.

The Sikh power, which arose on the decay of the Delhi Empire, had, since A. D. 1806, dominated the greater part of the Punjab from its capital, Lahore, but it was not till A. D. 1818 that Ranjit Singh, encouraged by the murder of Fath Khan, the Wazir, whose talents and energy had alone kept the Afghan monarchy from dissolution, turned his attention to the trans-Indus districts.

1819 A. D. 1821 A. D.

In the following year he seized the Derajat, including the district of Dera Ghazi Khan which was evacuated by the Afghan governor. An expedition to bring the northern part of the Derajat under subjection was, however, found necessary in A. D. 1821, and it was not till then that Asad Khan, the chief of the Nutkani tribe, who was then the dominant authority in the Sangarh tahsil, was forced to engage for tribute.

Government for the Sikhs of the Nawab of Bahawalpur. 1827 A. D.

Until 1830 A. D., the district was farmed by the Sikhs to the Nawab of Bahawalpur for four lakhs of rupees as land revenue, with an additional lakh as *nazrana*. The Nawab was led, by the instigation of the Nutkani Chief, into a long struggle with the Khosa tribe. Lal Khan, Nutkani, was killed in battle, and to humiliate the Khosas, the Nawab demanded a daughter of their chief in marriage. Ghulam Haidar, the chief, refused, and was supported in his refusal by the Leghari, Gurchani and Nutkani Chiefs. The demand was, however, finally enforced, and the three chiefs last mentioned were also compelled each to give a daughter in marriage to the Nawab. It was the Nawab of Bahawalpur who, in 1827 A. D., conquered the country round Dajal and Harrand for the Sikhs. His delegates for administering the district were Ghulam Kadir, Daim Khan, and lastly Kaim Khan.

1830 A. D. General Ventura and Diwan Sawan Mal.

After the Nawab's farm of the district ceased in A. D. 1830, General Ventura held charge of it for two years as governor, and was succeeded by Diwan Sawan Mal, who

* The Gurchani Chief accompanied Nasir Khan to the battle of Panipat.

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1832-1844 A. D.

governed this and the adjacent districts from Mooltan till his death in A. D. 1844. One of the Diwan's first acts was to proceed against the Masari tribe, who, cut off from the rest of the district by the Harrand-Dajal country, did not come under the influence of the Sikhs till the annexation of that country in A. D. 1827, and who then refused to acknowledge their supremacy and continued the predatory habits for which they were notorious. Diwan Sawan Mal marched against them with an army of 7,000 men, drove *them into* the hills, and made them surrender all the stolen cattle in their possession. They soon broke out again and sacked the town of Mithankot, but a second expedition proved more effective; terms were arranged, and Bahram Khan, the Masari chief, attended the Diwan's Darbar at Mooltan in A. D. 1833-4. A rebellion of the Gurchani tribe, which rose immediately after the great fort at Harrand was built by the Sikhs and murdered the warden of the fort, had also to be put down, and subsequently, in a struggle between rival claimants for the chieftainship of that tribe, the Diwan opposed the claimant, Bijar Khan, favoured by the tribe, and supported the Leghari tribe in making war upon them. Expeditions were sent against two hill tribes, the Khetrans and the Bosdars, in which the Khosa and Sori Lund tribes assisted the Sikhs, but which did not prove successful. Asad Khan, the Nutkani Chief, who had, in 1821 A. D., agreed to pay tribute, had, either from insubordination or from real inability to pay the demand, fled into the hills before Diwan Sawan Mal became governor. He was well treated by the Diwan, who called him to Mooltan and gave him an annual allowance. Sawan Mal's *kardars* were: Jawahar Mal, Rang Ram, Kirpa Ram, Bahadur Chand, Radha Kishen, Longa Ram. Diwan Sawan Mal's administration was most able. He promoted cultivation and commerce, and did more for the district than any previous governor of it. Diwan Sawan Mal's character is so well known that it would be useless to enlarge upon it further.

Ability and good government of Diwan Sawan Mal.

Sawan Mal was succeeded by his son, Mulraj, whose defiance of the Sikh authority caused the outbreak at Mooltan. Sir Herbert Edwardes was then in the Upper Derajat, the settlement of which he had just completed. On receiving instructions from the British Resident to hold the Upper Derajat, and also to seize the lower, which was the trans-Indus portion of the Province of Mooltan, he advanced southwards. He describes the Lower Derajat as divided into two districts, Sangarh and Dera Ghazi Khan. His first advance was on the fort of Mangrotha in Sangarh, which Chetan Mal, Mulraj's governor, seeing Edwardes supported by the Kasrani tribe, surrendered without a struggle. Sir Herbert Edwardes halted at Dera Fath Khan while General Cortlandt with a small force moved on towards Dera Ghazi Khan. On the way he was joined by Ghulam Haidar, the son of the chief of the Khosa tribe, by the Sori Lunds and their chief, and by other well-disposed inhabit-

Events in Dera Ghazi Khan during the second Sikh War.

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ants of the district. Mulraj won over Asad Khan, the Nutkani Chief, and Jalal Khan, who was then the *de facto* chief of the Leghari tribe, by offering the former Sangarh and the latter Dera Ghazi Khan in *jagir*, and they joined Longa Mal, Mulraj's governor, at Dera Ghazi Khan, and preparations were made to oppose General Cortlandt's advance. Kaura Khan, the Khosa Chief, obtained permission from the General to go on in advance and strike a blow at his old enemies, the Legharis, and was signally successful, putting the Sikhs and Legharis to flight, and killing 40, with a loss of 15 on his own part. General Cortlandt then occupied Dera Ghazi Khan and was joined there by Sir Herbert Edwardes. Jalal Khan, Leghari, soon came in, made his submission and added 80 men to their force. Asad Khan, Nutkani, declined to come in, but he did not oppose, and ultimately joined, the British side as one of the force under the Nawab of Bahawalpur, and the only enemy now left in the district was Mohkam Chand, *kardar* of Harrand, who was holding the fort there with a force of 200 men. He was reduced, after Edwardes had left the district to advance against Mooltan, by a force under Lieutenant Ralph Young, aided by the Gurchani tribe and their chief, who had from the first been burning for a chance of attacking the Sikhs and the Legharis.

Their chief, Ghulam Haidar, was for a time at the siege of Mooltan. At the conclusion of the second Sikh War, the district was, with the rest of the Sikh dominions, annexed by the British, and General Cortlandt became its first Deputy Commissioner.

Expeditions against the tribes of the district.

A. D. 1853.

The only tribes who gave trouble after annexation were the Kasranis in the plains and the Bozdars in the hills. The former were inveterate plunderers and cattle thieves, and in A. D. 1853, broke out into open defiance, and a force of 900 men under General J. S. Hodgson was sent to punish them.

A. D. 1857.

The town or village of Bati, which is built on a pinnacle approached by a narrow mountain gorge, was taken and destroyed. The Kasranis afterwards assisted the force which, under General Chamberlain, subdued the Bozdars in March 1857. The Bozdars brought their punishment upon themselves by persistent raiding into the plains. In 1850 they raided as far as Vidor, Yaru and even Umarkot.

District officers.

The following have been the Deputy Commissioners of the district since the annexation :—

| Name of Officers. | From | To |
|---|---|---|
| General Cortlandt ... ... ... | 1849 ... ... | 1854. |
| Captain Pollock ... ... ... ... | 1854 ... ... | 1856. |
| Colonel Graham (acting) ... ... | In 1857. | |
| Captain Pollock ... ... ... ... | 1857 ... ... | 1858. |
| " Munro (acting) ... ... | 1859 ... ... | 1860. |
| Major Minchin ... ... ... ... | 1860 ... ... | 1866. |

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A. D. 1857.

| Name of Officers. | From | To |
|---|---|---|
| Captain Sandeman ... ... ... | 1866 ... ... | 1869. |
| Major Shortt (acting) ... ... | In 1869. | |
| Captain Sandeman ... | 1869 ... ... | 1875. |
| Mr. Gladstone (acting) ... ... ... | 1875 ... ... | 1877. |
| Mr. Fryer ... ... ... ... ... | 1877 ... ... | 1879. |
| Mr. Becket (acting) ... ... | 1879. | |
| Mr. Fryer ... ... ... ... ... | 1879 ... ... | End of year. |
| Mr. Gladstone (acting) ... ... ... | 1879 ... ... | December 1880. |
| Captain Roberts (acting) ... ... | December 1880 ... | January 1881. |
| Mr. Thorburn (acting), ... ... ... | January 1881 .. | September 1881. |
| Mr. Tucker (acting) ... ... ... | September ... | November 1881. |
| Mr. Fryer ... ... ... ... ... | 1881 ... ... | May 1883. |
| Captain Massy ... ... ... ... | May 1883 ... | August 1883. |
| Mr. Fryer ... ... ... ... .. | August 1883 ... | March 1884. |
| Major T. J. C. Plowden ... ... ... | March 1884 ... | January 1885. |
| Mr. R. Clarke ... .. ... ... | January 1885 ... | January 1885. |
| Major T. J. C. Plowden ... . .. | January 1885 ... | January 1886. |
| Mr. J. G. M. Rennie ... . .. | January 1886 ... | April 1886. |
| Major T. J. C. Plowden ... .. . | April 1886 ... | September 1886. |
| Mr. M. L. Dames ... ... ... | September 1886 ... | April, 1890. |
| Mr. R. E. Younghusband ... ... | April 1890 ... | October 1890. |
| Nawab Muhammad Afzal Khan ... | October 1890 ... | November 1890. |
| Mr. W. O. Clark ... ... . ... | November 1890 ... | November 1890. |
| Mr. R. E. Younghusband . ... | November 1890 . | March 1893. |
| Mr. M. L. Dames ... .. ... | March 1893 ... | May 1894. |
| Mr. H. A. Casson... .. ... ... | May 1894 ... | November 1894. |
| Mr. M. L. Dames ... ... ... ... | November 1894 ... | January 1895. |
| Lieutenant R. M. Lewis... ... ... | February 1895 ... | May 1895. |
| Mr. M. L. Dames... ... ... ... | May 1895 ... | April 1896. |
| Captain C. P. Thompson... ... ... | April 1896 ... | To date. |

The Mutiny.

The following account of the events of 1857 is taken from the Punjab Mutiny Report. Captain Pollock's first step here was to summon to the protection of Dera Ghazi Khan Captain Hughes, commanding 1st Punjab Cavalry at Asni. In a few hours this officer was on his way with 300 sabres; but his services being needed elsewhere, Captain Pollock was directed by the Chief Commissioner to raise a levy of 300 horse and 300 foot to guard the outposts and relieve the drilled troops who were called on service in the field. The people showed great alacrity in joining these levies. They performed the duties of all but three of the outposts. On them much of the guarding of the jail and treasury devolved, and the very entertainment of the men tended greatly to keep the country quiet. One coalition to make a disturbance was discovered to have been solemnly ratified by two tribes in this district. Their leaders were summoned, detained until the end of the year, and then released on security. Individuals among the troops were also punished for using seditious language, &c.; but no general breach of the peace occurred. The vigour and energy displayed prevented this. The regular troops were mostly removed from the district, and the defence of the border was left to the Biloch tribes who occupy land

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along it. The Marris took the opportunity to make a raid upon the Asni border. In August 1857, a body of 230 horsemen came down into the plains, and were met by Bijar Khan, Drishak, and a body of Bugti and other militia from the Muhammadpur post. The Drishaks were not properly supported by the Bugtis and others, and out of a force of 60 men, they lost their chief, Bijar Khan, his son, Drihan Khan, and 38 men. In recognition of the conduct of the Drishaks on this occasion, a pension of Rs. 1,000 per annum was granted to the late chief, Miran Khan. A body of Khosa horse was sent to operate against the rebels, but the leader, Secundar Khan, Khosa, was badly chosen, and the party returned after going no further than Montgomery.

*The Harrand raid. A. D. 1867.*

In 1867, an attack known as the Harrand raid was made upon British territory by the Bugti outlaw Ghulam Hussain Khan, at the head of 1,200 men, and was repulsed by a body of Gurchani and Tibbi Lund tribesmen, headed by their chiefs and aided by 27 sabres from the garrison of Harrand Fort.

*Changes in the constitution of the district. A. D. 1866-71.*

Adjustments in the boundary between this district and Dera Ismail Khan were made in 1866 and 1871, of which the final result was to include the country of the Kasrani tribe in this district, and not in Dera Ismail Khan. The names of the villages on either side of the boundary between this district on the one side, and Dera Ismail Khan and Muzaffargarh on the other, along the Indus, were published in 1897 in *Gazette* Notifications by which the boundaries between the districts will remain fixed, unless good reason be shown for the transfer of a village from one district to another. The boundary between the district and Bahawalpur State is a varying one, and is revised from year to year in accordance with the general rule that the main stream of the Indus is the boundary in cases of alluvion, but not in cases of avulsion; in other words, that the *chakkars* described in the first chapter do not change the jurisdiction to which they are attached, but land does do so which is transferred by river action from one side of the Indus to the other in an unidentifiable form. The village of Kot Khewali was transferred from Sind to this district in 1889, and the southern boundary of Dera Ghazi Khan is now only a few miles north of the town of Kashmor in the Upper Sind Frontier district.

*A. D. 1897.*

*1889 A. D.*

*Delimitation of the boundary of the district in the hills. A. D. 1887.*

When the Quetta Agency was established after the Afghan War of 1879-80, and the western limits of the country to be administered from it were fixed in A. D. 1887, it was decided that all the tribes residing in the plains of Dera Ghazi Khan District should remain under the authority of the Deputy Commissioner, Dera Ghazi Khan District, including the portions of the tribes resident in the hills. The Bozdars were also placed under his authority because, although only a small part of the tribe is resident in the plains, their relations are more intimate with the

tribes on this side of the Sulemans than with those of the other. The Khetrans, the Marris and Bugtis were made subject to the Governor-General's agent at Quetta.

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Development since annexation.

Some conception of the development of the district since it came into our hands may be gathered from Table No. II, which gives some of the leading statistics for five-yearly periods, so far as they are available; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II, it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of the advance made. In the following table an attempt is made, as far as possible, to bring into a comparative form the Imperial revenue of the district for four years, one shortly after annexation, and the others following after intervals of a decade.

*Imperial Revenue*, 1851-52, 1861-62, 1871-72, 1881-82, 1891-92, 1896-97.

| Year. | Land Revenue. | | Salt and Customs. | Excise (Spirits). | Opium and Drugs. | Assessed Taxes. | Stamps. | Miscellaneous. |
|---|---|---|---|---|---|---|---|---|
| | Proper. | Fluctuating. | | | | | | |
| | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. |
| 1851-52 ... | 4,06,496 | 11,024 | 7,196 | 2,562 | 1,833 | ... | 5,164 | 69,806 |
| 1861-62 ... | 3,41,085 | 868 | ... | 6,255 | 5,596 | ... | 18,029 | ... |
| 1871-72 ... | 2,90,730 | 6,022 | 3,600 | 14,548 | 7,050 | 1,552 | 58,078 | ... |
| 1881-82 ... | 3,48,250 | 23,650 | ... | 17,318 | 10,191 | 45,800 | 71,277 | ... |
| 1891-92 ... | 3,37,613 | 32,081 | ... | 20,299 | 11,213 | 13,615 | 65,134 | ... |
| 1896-97 ... | 3,21,462 | 1,60,510 | ... | 20,584 | 15,224 | 18,601 | 89,070 | ... |

Administration of justice under native rule.

The following picture of the administration of justice under native rule, taken from Mr. Fryer's Report, presents a vivid contrast with the present state of affairs. Under native rule the administration of justice was carried on in a very rough and summary manner. Civil suits for money were generally conducted by the nearest Government official, who received a percentage on the amount awarded to the successful litigant. Suits regarding inheritance, divorce, marriage, adultery, and such like, were made over to the Kazis, who gave written decisions called *fatwas* in accordance with Muhammadan law. Diwan Sawan Mal used to receive written petitions, and either dispose of them himself or hand them over to his *kardars* for disposal.

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History.

Administration of justice under native rule.

Another usual tribunal was the *panchayat*. Criminal cases were disposed of by the governor himself. Murderers were usually punished by fine, rarely by death. It was never considered murder for a husband to take the life of his wife's paramour and of his wife. Offences against property were punished by fine or mutilation. There was no regular prison. Prisoners were kept in stocks. The State did not maintain prisoners. They were left to be maintained either by their own means or by charity. A percentage was levied by the State on all stolen property recovered. In Biloch Tumans the tumandar was the head judicial authority. Murders were settled on the *wanni banni*, woman or land, principle. Cases of theft were met by restoration of property. If there was a doubt as to the accused's guilt, he was tried by ordeal. The common form of trial by ordeal was to put the accused into the water. A man stood by the water, and shot an arrow from a bow. If the accused could keep his head under water until a friend could run for and bring back the arrow, his innocence was established. If not, he was guilty.

## SECTION D.—TRIBES AND CASTES.

Statistics and local distribution of tribes and castes.

Table No. IX gives the figures for the principal castes and tribes of the district with details of sex and religion, while Table No. IXA shows the number of the less important castes. It would be out of place to attempt a description of each. Many of them are found all over the Punjab, and most of them in many other districts, and their representatives in Dera Ghazi Khan are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as land-owners or by position and influence, are briefly noticed in the following sections; and each caste will be found described in Chapter XI of the Census Report for 1891. The figures, however, are materially affected by the loose manner in which the word Jat is used in the district.

The Census statistics of castes were not compiled for tahsils at least in their final form. It was found that an enormous number of mere clans or subdivisions had been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no statistics showing the local distribution of the tribes and castes are available. But the general distribution of the more important land-owning tribes may be broadly described as follows:—The tribally organised Bilochis hold the hill country and the Pachad, the tract immediately under the hills. The territory of each tribe is described below under the tribal headings. They extend to the river only in the south of tahsil Rajanpur. The riverain tract is held by a mixed population of disorganized and scattered Bilochis, and of Jats, which term includes all Musalman agriculturists who are not Biloch, Pathan, Sayad, or Kureshi, and therefore comprises Rajputs.

Division of land amongst the different tribes inhabiting the district.

Of the total area of the district, 1,436,796 acres are held by Bilochis, 333,446 acres by Jats, 163,271 acres by Karars (Hindus), and 98,198 acres by Sayads.

The Bilochis hold 61 per cent., the Jats 14 per cent., and the Hindus 7 per cent. of the total area, of which 11 per cent. is

included in Government preserves. The areas held by all other tribes are small.

Division of land amongst the different tribes inhabiting the district.

The detail of religions and tribes according to the Census of 1891 was as follows:—

| Religion and Tribe. | District. |
|---|---|
| Hindus ... ... ... ... ... ... ... ... ... | 52,903 |
| Sikhs ... ... ... ... ... ... ... ... ... | 1,424 |
| Muhammadans ... ... ... ... ... ... ... ... | 349,587 |
| Christians ... ... ... ... ... ... ... ... | 117 |
| Total ... | 404,031 |
| Percentage on total population ... | 100 |
| Biloch— | |
| Nutkani ... ... ... ... ... ... ... ... | 6,805 |
| Kasrani ... ... ... ... ... ... ... ... | 3,841 |
| Khosa ... ... ... ... ... ... ... ... | 24,286 |
| Lishari ... ... ... ... ... ... ... ... | 6,469 |
| Leghari ... ... ... ... ... ... ... ... | 20,410 |
| Lund ... ... ... ... ... ... ... ... | 11,087 |
| Gurchani ... ... ... ... ... ... ... ... | 3,259 |
| Pitafi ... ... ... ... ... ... ... ... | 2,186 |
| Masari ... ... ... ... ... ... ... ... | 5,544 |
| Drishak ... ... ... ... ... ... ... ... | 4,649 |
| Gopang ... ... ... ... ... ... ... ... | 4,640 |
| Jatohi ... ... ... ... ... ... ... ... | 2,372 |
| Ahmdani ... ... ... ... ... ... ... ... | 3,849 |
| Chandia ... ... ... ... ... ... ... ... | 4,303 |
| Other ... ... ... ... ... ... ... ... | 25,992 |
| Total ... | 132,192 |
| Percentage on total population ... | 33 |
| Jat ... ... ... ... ... ... ... ... ... | 116,740 |
| Percentage ... | 29 |
| Sayad ... ... ... ... ... ... ... ... ... | 6,774 |
| Pathan ... ... ... ... ... ... ... ... ... | 8,808 |
| Rajput ... ... ... ... ... ... ... ... ... | 13,909 |
| Shaikh ... ... ... ... ... ... ... ... ... | 4,641 |
| Arain ... ... ... ... ... ... ... ... ... | 4,796 |
| Mughal ... ... ... ... ... ... ... ... ... | 859 |
| Machi ... ... ... ... ... ... ... ... ... | 7,741 |
| Other agriculturists ... ... ... ... ... ... ... | 8,279 |
| Total ... | 55,804 |
| Percentage ... | 14 |

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**Tribes and Castes.**

**Division of land amongst the different tribes inhabiting the district.**

| Religion and Tribe. | Districts. |
|---|---|
| Tarkhans ... ... ... ... ... ... ... ... | 3,052 |
| Churhas ... ... ... ... ... ... ... ... | 8,610 |
| Other menials ... ... ... ... ... ... ... | 10,006 |
| Total ... | 23,108 |
| Percentage ... | 5 |
| Weavers, goldsmiths and other craftsmen ... ... ... .. | 12,849 |
| Priests and mendicants ... ... ... ... ... ... | 8,770 |
| Hindus, shopkeepers, bankers ... ... ... ... ... .. | 43,988 |
| Others ... ... ... ... ... ... ... ... ... | 7,022 |
| Churhas ... ... ... ... ... ... ... ... ... | 1,027 |
| Sikhs ... ... ... ... ... ... ... ... ... | 1,424 |
| Christians ... ... ... ... ... ... ... ... | 117 |
| Total non-agriculturists ... | 70,097 |
| Percentage ... | 19 |

The Jats are a congeries of Muhammadan tribes without any common origin; indeed the word Jat (or Jaghdal in Bilochi) may be said to be applied in this district to all Musalman agricultural tribes other than Biloch. The following figures, which show some of the principal Jat tribes returned at the Census of 1881, show how what would be known elsewhere as distinct castes are in this part of the Punjab classed as Jats.

*Sub-Divisions of Jats in 1881.*

| Name. | Number. | Name. | Number. | Name. | Number. |
|---|---|---|---|---|---|
| Awan ... | 1,015 | Khag ... | 666 | Kurtanah ... | 7,319 |
| Ahir ... | 419 | Gathwal ... | 615 | Mochi ... | 5,721 |
| Bhatti ... | 12,971 | Khokhar ... | 4,690 | Majbar ... | 1,078 |
| Bhutta ... | 3,162 | Langa ... | 2,306 | Machhi ... | 1,610 |
| Tahim ... | 2,229 | Sumra ... | 667 | Mohana ... | 1,318 |
| Chhina ... | 406 | Arain ... | 13,406 | Panwar .. | 1,939 |
| Sial ... | 2,536 | Babbar ... | 2,389 | Jotia ... | 1,421 |

Some of these tribes at the Census of 1891 declined to allow themselves to be classified as Jats and the following table shows which of the above did so and which continued to describe themselves as Jats; those not mentioned in this table but mentioned

in the first were returned as "Jats—Miscellaneous" at the Census of 1891.

| 1 | 2 | 3 |
|---|---|---|
| | Number | |
| Tribe. | Returned as Jats both in 1881 and 1891. | Returned as Jats in 1881 but not in 1891. |
| Awan | ... | 1,766 |
| Ahir | ... | 87 |
| Bhutta | 1,661 | ... |
| Tahim | 1,026 | ... |
| Chhina | 400 | ... |
| Khokhar | ... | 979 |
| Langa | 2,057 | ... |
| Sumra | 1,066 | ... |
| Arain | ... | 4,793 |
| Mochi | ... | 4,767 |
| Machhi | ... | 7,374 |

Some of the Jat tribes are descendants of the original Hindu inhabitants of the district who were converted to Islam at the time of the Muhammadan conquest. Among these may be the tribes which make use of Hindi or Sindi titles, for example the Sontras who use the title Rai and the Burras who prefix the word Jam to their names. Others are immigrants from the south and from the neighbouring districts of Mooltan and Muzaffargarh and from Bahawalpur State. Some tribes are located within the country of a Biloch tribe and have adopted their manners, customs and dress. Examples of such are the Hanbis, of whom one branch is settled in the Gurchani and another in the Tibbi Lund country, and the Kachelas who live in the Leghari country. The Manjothas in the Sanghar tahsil claim to have come with the Bilochis from Mekran. Biloch men marry Jat women, but do not give their women in marriage to the Jats. Some of the Jat tribes are of fine physique, notably the Jamras, but the general level of intelligence is low. They are less extravagant than their Biloch neighbours, but cannot be said to be thrifty. They are on the whole good cultivators. The name applied to these tribes, in which the *t* is hard, must not be confused with the Jat, in which the *t* is soft, and which is applied to the men who tend camels.

It is to the presence of the Bilochis, in the proportion of 33 per cent. of its total population, that the district owes its distinguishing characteristics. Bilochis, elsewhere scattered in occasional colonies, here form, not indeed numerically, but both politically and socially, a preponderating element in the population; so that upon them centres the whole interest both of the past history and of the present administration of the district,

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Tribes and Castes.
Bilochis.

They are a fine martial race, free from bigotry, and therefore disposed to view the English with more favour than can be looked for in Pathans; their history on the other hand, and social customs, offer a wide field for research.

The Biloch is tall and spare in appearance, temperate in his habits, and endued with great powers of endurance, being capable of sustaining prolonged fatigue on very poor food.

The face is long and oval, and the hair is worn long in the style of the cavaliers of the time of King Charles I, the beard and whiskers being allowed to grow untrimmed, but the moustache being shaved in the orthodox Muhammadan style. Curls are common, but the hillmen often wear their hair hanging down behind in unkempt shocks. They are a frank, good-humoured people, thoroughly enjoying a joke and capable of a hearty laugh, in the characteristics of truth and honour infinitely superior to their Afghan neighbours. To their chiefs they are generally very docile and obedient, but towards others their bearing is proud, free and independent. They had at one time a deserved reputation for truthfulness, but they have now learned to lie, and the progress of their education in this respect has been most marked even in the last ten years, a woeful result of the application of English laws to a people for whom they are unsuited. They are still, as a rule, truthful to their chiefs.

The Bilochis are nominally Muhammadans of the Sunni sect, but are by no means strict in their religious observances, and set but scanty value on the orthodox times of prayer, on pilgrimages, alms, or fasting. A Biloch once, on being asked why he was not keeping the Ramzan fast, naïvely replied that there was no necessity for him to observe the fast, as his chief was keeping it for him. As a natural consequence, there is little or no bigotry in the attitude of the race generally towards the English as professors of Christianity, a particular in which the Biloch is strikingly different from the Pathan. On the other hand, they are superstitious, and place implicit faith in omens, charms and spirits. About the latter especially they tell ridiculous stories, in the truth of which they believe most firmly. Many of their religious and social characteristics have already been described in Sections B and C of this Chapter. In the treatment of their women Bilochis are far more chivalrous than is usually the case with Muhammadan races. When the hills were disturbed and the Bilochis of the plains were unable to pass the border, they had no hesitation in sending their women; and at all seasons of the year large parties of Biloch women are found wandering fearlessly about the hills, pulling the leaves of the dwarf palm or collecting Fuller's earth. Unfaithfulness, on the other hand, is very severely punished. A woman taken in adultery is by Biloch law made to hang herself, while even the penalty attaching under English law to murder cannot save the adulterer, if caught, from death at the

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Tribes and Castes.

Bilochis.

hands of the woman's relatives. The Bilochis are lavish of their hospitality. Even among the poorest of them, all who turn up during a meal are welcomed to a share of whatever is going on, and the Chiefs spend a great part of their income in entertaining guests. All Bilochis who come to a chief's village on business or on the occasion of a great ceremonial are fed from the chief's kitchen.

Now that the tribes on both sides of the Suleman hills are under direct British control, blood feuds and reprisals are much less common than they were, but an occasional outbreak shows that in ferocity the Bilochis are no whit superior to the Pathans. In fighting the Biloch tactics may be summed up in the simple principle that an attack is never to be made unless the enemy can be surprised, or is in inferior numbers. Battle once given, however, the fight is carried on hand to hand with sword and shield, and not, as in the case of Pathans, by a desultory matchlock fire at long ranges. The following interesting description of the Bilochis of 1871 is quoted from Sir F. Fryer's Settlement Report:—

"It is not often that the Bilochis meet each other in fight, tribe to tribe. The ordinary rule is that small parties of a tribe go out on a marauding expedition. These parties are called *chapaos*, and their object is to murder and plunder only those enemies whom they can surprise.

"The wild hill men see the Bilochis from within our border sleek and well-to-do, and they contrast their own condition with that of our subjects. The hill man is lean, hungry, unkempt, clad in filthy rags and sheepskins, in constant fear of his life, never able to call the cattle, which form his only wealth, his own. The plain Biloch from within our border has a suit of English cotton cloth, a good mare to ride, and is prosperous and free from anxiety. The element of danger has a charm of its own to the Biloch as to all wild tribes, but it is a charm which the stern realities of hunger and privation are fast dissipating. The hill Bilochis live from hand to mouth, and are often reduced to great straits. Most of them grow no crops, but live by keeping herds of cattle, which they graze in the numerous plains of their country. When grass is scarce, and the graziers are scattered comes the season for *chapaos*. Of course the victims of a *chapao*, if they escape with their lives, can join a return *chapao*; but a *chapao* must, I should say, be very profitable to repay those who join one for the trouble and fatigue they undergo. The members of a *chapao* have to travel long distances by night, lying concealed by day, and they have no food but what flour they can carry with them, which they dare not light a fire to bake. They often end by falling into an ambuscade themselves, or by finding their intended victims too much on the alert for an attack to be ventured."

Origin of the Bilochis.

The Biloch tradition of their origin is that they came from Aleppo in the 12th century *via* Baghdad, the banks of the Euphrates, and the northern border of the Persian Gulf to Mekran, from whence they spread north, intermixing with the Pathan tribes.

Elphinstone says in his History of India that in the 7th century of the Christian era, the mountains of Mekran were inhabited by Bilochis and those of Suleman by Afghans. The Afghans were certainly at one time in possession of part of the Suleman Range, as remains of their tanks and tombs are still to be seen on the Mari Mountain, which now belongs to the Gurchani tribe of Bilochis, but Elphinstone's authority for

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Tribes and Castes.
Origin of the Bilochis.

saying that the Biloch nation reached Mekran so early is not clear. Another theory advanced by Pottinger and adopted to some extent by Dr. Latham is, that the Bilochis belonged to the horde of Seljuk Tartars which in the 5th century of the Christian era overran Persia and, forming two branches, wrested on the east under the house of Ghor, the sovereignty of Khorasan and India from the house of Ghazni, and on the west under the lead of Toghral Beg conquered Western Persia, captured Baghdad and invaded the Roman Empire. This theory agrees with the statement advanced by Elphinstone. The religion, manners and customs of the Biloch tribes in their fondness for horses, their nomadic habits, their mode of life and their dress present a strong resemblance to those of the Turkomans. At the same time Dr. Latham thought that the outline of their physiognomy is very similar to that of the Arabs of Egypt and Syria; and if a Biloch was dressed in the Arabic dress, it would be exceedingly difficult to detect his nationality. Others, he considered, are Sindians, who fled to the hills on the invasion of their country by the Muhammadans. This modified theory that the Bilochis are partly of Turkoman origin but have a by-no-means homogeneous descent from any one source, met with the approval of Sir Frederick Fryer. The Brahois, who are almost certainly Tartar mountaineers by origin, are represented in this district only by a sub-section of the Masari tribe, the Kirds a name which, by the well established rule that the Bilochi *i* corresponds to the Persian *u*, is identical with Kurd. The Dast-i-bedaulat in Bilochistan is inhabited by Kurds who probably came from Kurdistan, and perhaps, laden with spoil, preferring on their return to stay where they now are rather than continue their march to their own country, made a choice of the Dast-i-bedaulat.

Tribal organization of the Bilochis.

The constitution of a Biloch tribe may be best described as a species of limited monarchy. At the head of the tribe, or *tuman*, is the *tumandar*, hereditory refree upon all matters of dispute in time of peace, and leader in time of war. The tribe is divided into sections (*phalli*), each of which has its own headman, called *mukaddam*, whose office, like that of the *tumandar*, is hereditary. No business of importance can be transacted by the *tumandar* without consultation with the *mukaddams*, and a system of responsibility is maintained which runs through the tribe, and ensures the harmonious working of the whole. Practically the power of the *tumandar*, if he is a man of common ability and energy, is unlimited; for the Biloch is docile, and from long custom has aquired the habit of implicit obedience to his chief. Still, when the common interests of the tribe are at stake, he cannot with impunity act contrary to the wishes of the tribe as expressed by its *mukaddams*. Before the tribes came under British control, the *tumandar* was within the tribal country, a sort of limited monarch. He could not declare peace or war without the advice of his council of *mukaddams*,

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Tribes and Castes.

Tribal organization of the Bilochis.

but when war was declared he was charged with the conduct of it. Every member of the tribe was bound to render military service to the chief; the chief also received a one-fifth share in all plunder of the tribe, and in the produce of its fields. Now that the tribes are under British rule plunder has ceased to form an item of the chief's income, and it is only as an assignee of Government revenue that he is permitted to take a share of the produce of the land.

Still for all matters of administration the power of the *tumandar* for good or evil in his tribe is immense, and is is through him that an alien Government can best rule his tribesmen. All the *tumandars* are invested with Magisterial powers.

Causes which have preserved the tribal organization.

One of the chief causes, which has preserved the tribal organization amongst the Bilochis who are subject to us may be referred to the manner of their original settlement in the district. When the Bilochis came down from the hills and settled in the plains, they parcelled out the lands they acquired according to their sections, and the sections divided the lands amongst their own members. The *tumandar* retained a considerable private estate for himself and his family; and where the *tumandar* is influential, he still retains the right to provide for the cultivation of waste lands and of lands deserted by their occupants. The *tumandars* also usually receive some payment in kind from all the members of their *tuman* as an acknowledgment of their position. All but two *tumandars* retained up to the time of the regular Settlement of the district the right to collect in kind from all or part of their *tumans*. The *tumandars* received the *mahsul* or authorized Government share of the produce, and in return paid the cash assessment. It was this right to collect in kind which most served to preserve the hold of the *tumandars* over their *tumans*; and by giving the *tumandars* full granaries, it enabled them to exercise that liberal hospitality which is regarded by the Biloch as the greatest of all virtues. Hospitality alone would not give a Biloch influence if he had none of the other qualities of a chief, but no qualities of mind or body would secure a chief power with his tribe if his doors were closed to the members of it. Every Biloch, when attending his chief, is entertained at the expense of the latter.

Tribal divisions.

Pottinger, who travelled in Bilochistan in A. D. 1838, wrote that the Bilochis were divided into three branches, the Narhoi, Rind and Mughsi, and gave a list of the Rind tribes, in which all the tribes located in this district are mentioned. He described the Drishaks and Mazaris, who are now almost wholly resident in the plains, as living in the hills. Sections of them, however, had settled in the plains long before this time. All the tribes were then at continual war with one another and kept no engagements.

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Tribes and Castes.
Tribal divisions.

The main tribes of the district with their numbers, as ascertained at the Census of 1891, are the following :—

| Tahsil. | Tribe. | Number in the plains. | Number in the hills. | Total. |
|---|---|---|---|---|
| ... | Kasranis ... ... | 3,841 | ... | 3,841 |
| Sangarh ... ... ... | Bozdars ... ... | ... | ... | ... |
| ... | Nuthkanis ... ... | 6,305 | ... | 6,305 |
| D. G. Khan ... ... | Sori Lunds ... ... | 11,087 | 4 | 11,091 |
| ... | Khosas ... ... | 24,286 | 737 | 25,023 |
| ... | Legharis ... ... | 20,410 | 1,765 | 22,175 |
| Jampur ... .. ... | Gurchanis (1) Lisharis... | 6,469 | ... | 6,469 |
| ... | (2) Pitafis ... ... | 2,186 | .. | 2,186 |
| ... | (3) Other Sections ... | 3,259 | 3,070 | 6,329 |
| ... | Tibi Lunds .. ... | ... | ... | ... |
| Rajanpur ... ... ... | Drishaks ... .. | 4,649 | ... | 4,649 |
| ... | Mazaris .. ... | 5,544 | 129 | 5,673 |

The Bozdars were still independent at the time of the Census of 1881, and the hill portion of the tribe which includes the greater part of its numbers was not enumerated in 1891, nor was the hill portion of the the Kasrani tribe. The number of the Khosa tribe is exaggerated by the inclusion of Khosas who form sections of other tribes, *e. g.*, the Leghari and the Tibbi Lund tribes. In 1881 the number recorded was 11,808, which more nearly than the above represents the real strength of the tribe. The figures of the Tibbi Lund tribe cannot be given; the number by the Census returns of 1881, 10,888, included both Sori Lunds and Tibbi Lunds; the members of the tribe returned themselves in 1891 by the names of the three main sections, which are Lunds, Khosas and Rinds, and the Lunds were included in the Sori Lund and the Khosas in the Khosa tribe, while the Rinds who claim a Pathan origin were classified as Pathans. The large Lishari and Pitafi Sections of the Gurchani tribe were, in the plains, enumerated separately from the other sections, and as Lisharis and Pitafis are found in other tribes as well as among the Gurchanis, the figures rather exaggerate the number of the latter tribe, which, however, certainly contains more than 10,000 souls. The hill Lisharis were returned as Gurchanis. The most important of the minor

Tribal divisions.

Biloch tribes of the district, those, that is to say, which have no tribal organization, were found at the Census of 1891 to be of the following numbers:—

| | |
|---|---|
| Ahmdanis ... ... ... ... ... ... ... ... | 3,849 |
| Chandias ... ... ... ... ... ... ... ... | 4,803 |
| Gopangs ... ... ... ... ... ... ... ... | 4,640 |
| Gurmanis ... ... ... ... ... ... ... ... | 1,861 |
| Jatois ... ... ... ... ... ... ... ... | 2,372 |

In these, as in the major tribes, great confusion is caused to the enumerating officer by the facts that the name of a section of one tribe is often identical with the name of another tribe, and that two tribes may each have a section bearing the same name. Thus Chandias, Ahmdanis and Gurmanis exist in unorganized severalty and also as organized sections, the first named of the Leghari and the other two of the Sori Lund tribes. The cause of this appears to lie that the original Rind tribes at some time or other became broken up and their units drifted apart, and ultimately units of various original tribes became organized into one new tribe. The names of the major tribes of this district are said to be identical with those of sections of the original Rind tribes. Each of these will now be described. More detailed information about the families of the chiefs will be found in Massy's 'Chiefs and Families of Note in the Punjab.'

Kasranis.

Of the Kasranis, about one-third reside in the hills beyond the border. They are a poor tribe, and previously to annexation did not occupy an important place in the politics of the district. The part played by their chief, Mitha Khan, in Sir Herbert Edwardes' march through the district in A. D. 1848, has been noticed in Chapter II of this work, as has also the small expedition which was sent against them in A. D. 1852. Ten years later, in 1862, Mitha Khan died, and his son Fazal Ali Khan being a minor, the office and authority of chief, or *tumandar*, was practically usurped by one Kaura Khan, *mukaddam* of Tibbi, at that time in the Dera Ismail Khan District. In 1868 Lieutenant Grey (now Colonel Grey), Deputy Commissioner of Dera Ismail Khan, went out to Tibbi to investigate a charge of murder against Kaura Khan's son, but was seized by Kaura Khan and carried off to the hills. Lieutenant Grey was soon released, and Kaura Khan having taken refuge, first with the hill Kasranis and then with the Musa Khel Pathans, was surrendered to the British Government. He was for a time imprisoned, but was afterwards pardoned, and his son Jehangir Khan, who is now the *mukaddam* of Tibbi, has become reconciled with the Chief and enjoys a cash assignment of Rs. 300. Tibbi Kasrani was transferred from Dera Ismail Khan to this district so that the whole tribe might be brought under one jurisdiction. The present *tumandar* is Fazl Ali Khan, son of Mitha Khan, and he belongs to the Rubdan section. He received at the Regular Settlement of

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Tribes and Castes.
Kasranis.

the district a cash *inam* of Rs. 1,200, which has now been increased to Rs. 2,000 and may possibly be further increased. The power of collecting the revenue in kind had, in this tribe, fallen into abeyance before the Regular Settlement of the district, and was not revived. The tribe is divided into seven sections: Laskarani, Rubdan, Budani, Wasnani, Lagari, Jarwar and Rustamani.

Bozdars.

The expedition against the Bozdar tribe in 1857, A. D., has been referred to in Chapter II of this work. For the most part resident in the hills and dependent upon their flocks and herds, they had been before that time guilty of many marauding excursions into the plains, but their chief was subsidized with a small assignment of land revenue in the district. In consequence of the conduct which evoked the expedition, this assignment was resumed for several years, but finally re-granted. The conduct of the tribe has been good on the whole since then, and in 1887 A. D., the Bozdars became subject to the political jurisdiction of the Deputy Commissioner of Dera Ghazi Khan. Their present chief is Mohammad Hossain Khan. The value of the assignment of land revenue held by him would, by the new assessment, be Rs. 589, and he receives in addition Rs. 960 from the tribal allowances. An increase in the assignment is under consideration.

Nutkanis.

The Nutkanis are an important tribe and are organized into sections under *mukaddams*, but they have now no chief. They occupy the country watered by distributary channels from the Sangarh lying between the Kasrani country to the north and the country of the Khosas and the Sori Lunds to the south. None of them are resident in the hills, and they share with the Bozdars a small part of the plain country in front of the point of issue from the hills of the Sangarh torrent. The conduct of Asad Khan, the last chief of the tribe, in refusing to pay the tribute demanded by the Sikhs and, subsequently, in taking the part of Mulraj against Edwardes, has been noticed in Chapter II of this work. He finally joined the Nawab of Bahawalpur's army and assisted at the siege of Mooltan, but he never returned to Sangarh to resume the chieftainship of the tribe. Being related by marriage to the Nawab of Bahawalpur, he spent the rest of his days with him, receiving a pension of Rs. 3,600 from the revenues of Bahawalpur. His son, Asim Khan, returned to Dera Ghazi Khan, and his grandson, Mohammad Masu Khan, entered the police and was for many years Inspector of Police in this District and had a high reputation for ability and integrity. He died in 1896, leaving two sons, Mohammad Khan and Imam Bakhsh Khan. Haji Mohammad Masu Khan, cousin of Asad Khan, was a man of influence in the Sangarh tahsil, where he excavated the Masuwah Canal at his own expense, subsequently selling it to Government on finding himself unable to manage it successfully. He died childless in A. D. 1882.

The more important *mukaddams* of the Nutkani tribe are Sardar Khan, Tangwani, of Hairo, and Imam Bakhsh Khan, Moghlani, of Sokhar.

Sori Lunds.

The Lunds of Sori occupy the country lying between the Khosa tribe on the south and the Kasranis on the north. They are divided into six sections, and the chief belongs to the Haidrani Section. The part which they took in the wars and feuds which convulsed the country under former Governments was chiefly confined to aiding their powerful neighbours, the Khosas, in carrying on their wars with the Legharis and Bozdars, and is not deserving of special mention. The tribe has risen to importance under British rule. Fazl Ali Khan, the grandfather of the present chief, was an energetic and clever man, and rendered himself deservedly respected in the country. From the first he exerted himself on the side of Government. He joined Lieutenant Edwardes' camp with 200 horsemen and was present during the siege of Mooltan. To his services at this time, which were acknowledged and rewarded, may be traced the turning-point in the career of his family, as well as the influential position which the tribe and its present chief now possess. Fazl Ali cut a canal from the Indus at his own cost through a part of the Lund country, which greatly improved the well-being of the tribe. It is called the Fazlwah, and was ultimately transferred by him to Government as he found difficulty in managing it. The chief used to receive the fifth share of the produce in kind (*mahsul*) of the estates of his clansmen, and he was responsible for the payment of the revenue. At the Regular Settlement a new arrangement was made, the chief receiving an *inám* of Rs. 4,000 per annum, part of which, *viz.*, the revenue of the village of Shadan Lund, he was allowed to continue to collect in kind, while the remainder was paid to him in cash from the revenue of other villages. The then chief was Ghulam Haider Khan, son of Fazl Ali, and he was succeeded by his son Mohammad Khan. Mohammad Khan was murdered in A. D. 1886 by his half-brother, Hassan Khan, who was hanged for the murder. Ahmad Khan, his full brother, who succeeded him, died in 1898 after ably managing his tribe for 12 years and leaving behind him a high reputation for probity and honesty of purpose. He left no male issue and has been succeeded by his cousin, Naurang Khan, a grandson of Fazl Ali. At the present settlement of the district, the chief has been allowed to continue to collect the revenue of Shadan Lund in kind and to receive it in *jágír*, and as the nominal cash assessment of that village was increased at the recent revision of settlement, the value of the *inám* will now be Rs. 4,595 if the part of it paid in cash is maintained unaltered.

Khosas.

The Khosas occupy the frontier southwards from the Lund territory as far as the Sakhi Sarwar pass, and there are

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also two sections isolated from the main body of the tribe but forming part of its organization, one (Matti) between the Nutkani and Sori Lund tribes, and the other (Dalana) within the limits of the Leghari tribe. There are also Khosas (of Mamuri and Basti Khosa) within those limits, but they form a component part of the Leghari country, and, similarly, the Khosas found elsewhere belong not to the main Khosa tribe but to the tribe whose country they inhabit; wherever met with they are quarrelsome and litigious. General Pollock wrote of them in 1859 "it is rare to find a Khosa who has not been in prison for cattle stealing, or deserved to be; and a Khosa who has not committed a murder or debauched his neighbour's wife or destroyed his neighbour's landmark is a decidedly creditable specimen; and if, added to this, he be out of debt, he is a perfect marvel."

Their criminal propensities are now kept more in check, but the description of their character is still true in the main, though they are now much better off than they were. Politically the tribe was formerly an important one. The brilliant behaviour of the Chief Kaura Khan and his son, Ghulam Haider Khan, during the march of Sir Herbert Edwardes and General Cortlandt in A. D. 1848 has been described in Chapter II of this work. Ghulam Haider was the model of a Biloch leader, but if he had all the virtues of a Biloch Chief, he had also all the faults. He was brave to foolhardiness, but he was dissipated, and had an unbridled temper. Many tales are still told of his daring and eccentricities. He was immensely admired by his tuman, who would have followed him anywhere. Ghulam Haider Khan was the third son of Kaura Khan, and was recognized as *tumandar* in supersession of his elder brothers, Ahmad Khan and Barkhurdar Khan, men of very dissipated habits and unfit for any position of trust. Ghulam Haidar, however, died in 1870 before his father Kaura Khan, who lived to over 100 years of age and died in 1871. Sikandar Khan, the eldest son of Kaura Khan's eldest son, Ahmad Khan, then acted as *tumandar* in trust for Ghulam Haidar's son, Bahadur Khan, who came of age and was invested as *tumandar* in 1879. The relations between the *tumandar* and Sikandar Khan, and subsequently, on the death of the latter, with his son, Mubarik Khan, were long unsatisfactory, owing to the discontent felt by the elder branch at having been passed over for the chieftainship, especially after the regency had been for eight years in their hands. At the Regular Settlement of the district an *inam* of Rs. 5000, including allowances amounting to Rs. 500 to three *mukaddams* of the tribe, was conferred upon the chief, with permission to collect as part of it one-quarter of the revenue of the village of Batil in kind, although the practice of the chief's taking the revenue in kind had then fallen into abeyance. The small share of the gross produce represented by one-fourth of the revenue was not a very profitable source of income to the

Khosas.

chief, and the delay it involved in the removal of the produce from the threshing floor was apt to be vexatious to the people. It was, therefore, decided at the recent Revision of Settlement that the collection of the land revenue in kind should cease in this tribe. It is possible that, by way of compensation, the cash *inam* allowed to the chief may be raised. The tribe is divided into seven sections, Balel, Tangel, Jindani, Jarwar, Isani, Tumiwala and Mahranani. The *tumandar* belongs to the Balel section.

Legharis.

The Legharis inhabit the plain country between the Vador torrent on the north and the Khura torrent in the Jampur tahsil on the south, and also a considerable extent of hill country in which lies the station of Fort Munro. The four main divisions are the Alianis, Hadianis, Boglanis, and Haibatanis. The section resident in the hills is that of the Hadianis. They settled at Choti in the plains in the time of the Emperor Humayun, ousting the Ahmadanis. The Talpurs, who were the last Amirs of Sind, belonged to the Leghari clan. The Legharis are at enmity with both the Gurchanis and the Khosas. Bijar Khan, a Gurchani Chief, was murdered by the Legharis, and when the Khosas took Dera Ghazi Khan for Sir Herbert Edwardes the Legharis espoused the cause of the Sikhs as has been stated in Chapter II. Jamal Khan was then the chief of the tribe, but his uncle Jalal Khan had more influence and practically exercised the authority of chief. Both of them are deservedly famous for their enterprise in the matter of excavation of canals. The extension of the Manka Canal to Choti and to the waste land south of it which was carried out by them, not only enriched Jamal Khan, but increased the prosperity of the tribe as a whole. Jamal Khan was also a partner in the company which executed the work of extending the Dhundi Canal to the Rajanpur tahsil. He allowed his greed for profit to carry him too far, and, in connection with certain frauds relating to canal management, he was for a time deprived of his magisterial powers which were, however, restored to him as a reward for useful service done by him for Government with the trans-border tribes. He accompanied Sir Robert Sandeman to Kelat in 1875-76, and in recognition of his loyal behaviour was invested with the title of Nawab. He died in 1881 on his return from a pilgrimage to Mecca, and was succeeded by his son Muhammad Khan, a man of magnificent physique and fine presence who was held in great honour by his tribe, and highly respected by all who knew him. He received the title of Nawab on the occasion of Her Majesty Queen Victoria's Jubilee in 1887. He died in 1896, a short time before a decision in his favour was given in regard to his claim to the tract in Biloochistan known as Leghari Barkhan. This tract, though separated from the Hadiani country by land inhabited by the Khetran tribe, is an ancestral possession of the chief's family, and though not of much value when the hill tribes were in a state of constant warfare, is likely to yield a considerable income now that the tribes are

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controlled by the Bilochistan Agency. Nawab Muhammad Khan pressed his claim to proprietary right in the land all his life, and though it was at first resisted by Government on the ground that his *status* was not that of an owner, it was finally in effect conceded, but not, unfortunately, until after his death. His only son, Jamal Khan, is a boy, and his estates are managed by Sardar Taggia Khan, first cousin of the late Nawab, who also exercises the authority of chief of the tribe for the minor. The chief's family belongs to the Alizni Section of the tribe and resides at the village of Choti Zerin. The *tumandar's inam* was fixed at the Regular Settlement of the district at Rs. 12,000, and consists of the revenue of several Leghari villages which is collected in kind. The power to collect in kind was continued at Revision of Settlement, and the cash assessment framed at Regular Settlement for the land other than the chief's own property on which revenue is collected in kind was Rs. 15,305. The actual amount of the *inam* had not been fixed by Government for the new term of settlement when this work went to press.

Tibi Lunds.

This is a small settlement of Lunds, Rinds and Khosas in the midst of the Gurchanis. Mazar Khan is their *tumandar*, and did good service at the time of the Harrand raid when his brother was killed. In return for this Mazar Khan was given the village of Muhammadpur revenue-free, and allowed to collect his revenue in kind. At the Regular Settlement this grant was increased to an *inam* of Rs. 800 per annum. At the recent Revision of Settlement permission to collect in kind was continued, and if the *tumandar* is allowed to receive in addition the cash assignment he draws at present, the value of his *inam* by the Revision of Settlement will be Rs. 1,347. The amount of the *inam* for the new term of settlement has, however, not yet been fixed. Mazar Khan is a very shrewd and capable man, and his age and experience make him one of the most useful of the chiefs in the district for the settlement of inter-tribal disputes.

The Gurchanis.

The Gurchani tribe borders on the Leghari to the north and on the Drishak to the south. The Gurchanis own the Mari and Dragul hills, and their boundary extends further into the hills than that of any other tribe. They are divided into branches; the Shekhani (to which the chief belongs), Lashari, Petafi, Jiskani, Durkani, Hotwani, Khalilani, Bazgir, Chang, Suhrani and Hulwani. The Gurchanis trace their descent to Gorish, son of Doda, a converted Hindu said to have been the great-grandson of a Raja Bhim Sen of Hyderabad. Doda was expelled from Sind in the time of Humayun, and lost his way in the wilderness. To restore him to life the Rind Biloches, who found him in the desert, sent a young virgin to bring back warmth to his body. Gorish was son of Doda by this damsel, or, according to some, by the daughter of Nur Shahak, the Biloch Amir, and the Gurchanis or Gorishanis are the descend-

ants of this Gorish, and consequently not true Biloches. The Jiskani, Lishari, Pitafi, Durkani, Chang, Subrani, Bazgir, Hotwani Sections of the Gurchani tribe are said to have been Rinds who joined the Gurchani tribe. Gorish was one of the Biloch Chiefs who joined Humayun in his march on Delhi in 1556, and upon his return was one of the first to lead bands of Biloch adventurers into the plains of India. The Gurchanis were notorious as the worst behaved of all the Biloch tribes. Their raids were at first directed from Sham and Phailawagh in the hills, where they settled on their return from Delhi, against Harrand and its neighbourhood, until, in the reign of Ahmad Shah, Durani, they formally received charge of the Harrand and Dajal districts, and became responsible for the safety of the Kandahar route as far as the Mari border. When Diwan Sawan Mal built the Harrand Fort, the Gurchanis broke into it before it was completed, because the Sikh *kardar* had caused a Gurchani woman to be maltreated; subsequently to this the Gurchanis always maintained a state of war against the Sikhs. Chuta Khan, uncle of Bijur Khan, having usurped the *tumandari* during his nephew's minority, married the daughter of Jalal Khan, Leghari. Bijur Khan surprised and killed Chuta Khan, and thus made the Legharis his bitterest enemies. Bijur Khan was entrapped by the *kardar* of Harrand, and sent in chains to Mooltan, and is said to have been made over by Diwan Sawan Mal to the Legharis, who put him to death. The Legharis and the Gurchanis are now only prevented from falling upon each other by their both being subjects of the British Government. In 1848, Ghulam Haider, son of Bijur Khan, embraced the cause of the English against Mulraj, and served with distinction under Lieutenant Edwardes at Dera Ghazi Khan, and afterwards at Harrand under Lieutenant (now General) R. Young. For many years after the annexation, however, the tribe, especially the Lishari and Pitafi branches, continued to give much trouble by constant raids, in which they were joined and assisted by the Maris. In 1860, a grant of land in the plains was made to the Lishari headmen, by which a certain hold was acquired over them, and, finally in 1867, this branch of the tribe, together with the Pitafi and Durkani branches, was partly withdrawn from the hills by a revenue-free grant of land in the plains. The good effect of this treatment was attested by the conduct of the tribe at the close of the same year, when it was mainly instrumental in repelling a serious raid made on Harrand by the Maris. For his services on this occasion Ghulam Haider was restored to the farms of the five villages of the Nurwah estate which had been confiscated by General Van Cortlandt; and this greatly improved the pecuniary position of the *tumandar*, who has been enabled to bring his tribe under more complete control. It is a gratifying result of the policy thus pursued that, of late years, the conduct of the tribe has been uniformly good. The Lisharis have still a bad reputation as cattle-thieves, but they are

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decidedly better behaved than they were. The Pitafis now bear a good character and have settled down to agriculture in Sham, which is a fertile plain in the hill country, but lay waste owing to inter-tribal warfare until British rule was extended to Bilochistan. The Sham is owned partly by the Gurchanis and partly by the Bugti tribe, which is one of those subject to the jurisdiction of the Quetta Agency. The boundary between the two tribes has been demarcated, and they now peaceably cultivate on either side of it. Ghulam Haidar Khan died in 1884, and was succeeded by his son, Jalab Khan, who is a strong, able and intelligent chief. He is unfortunately suspected by the Legharis of having been privy to the murder in 1886 of Aladad Khan, the head of a branch of the Leghari chief's family settled in the Bahawalpur State, and this suspicion has done much to revive the slumbering enmity between the two tribes. A feud broke out between the Durkani Section of the Gurchanis and the Hadiani Section of the Legharis in 1889, and in order to enforce the authority of Government it was found necessary to blockade the Durkanis. The feud is not yet healed and continues to give trouble from time to time. A blood feud between two sections of the tribe resident in the plains, the Bazgirs and the Hotwanis, has been the cause of several murders in recent years, but the murder of the head of the one section was punished in 1896 by the conviction and execution of the head of the other section and his accomplices, and the feud is not likely to revive. The tribe is a wild and unruly one, and requires a strong chief like its present one to keep it in check. At the Regular Settlement of the district the chief's *inam* was increased to Rs. 3,000 per annum, a considerable part of which he was authorised to take by collections in kind in several Gurchani villages, while the remainder he receives in cash. If the cash portion remains unaltered, now that permission has been given to the chief to continue collecting in kind in the same villages as before, the value of his *inam* becomes, in consequence of revision of settlement, Rs. 3,782, but this is a matter not yet decided.

The Drishaks.

The Drishaks are said to have accompanied Mir Chakar in his wanderings, and to have been among his most trusted soldiers. They came down from the hills at the invitation of the Nahar ruler, Islam Khan, who gave them the country near the hills in the north of the Rajanpur tahsil. They have now no possessions in the hills. The head-quarters of the tribe are at Asni near Rajanpur, where a cantonment was formerly located. The chief of the tribe belongs to the Kirmani Section of the tribe. The other sections are the Mingwani, the Gulfas, the Sargani, the Arbani, and the Jiskani. Mahmud Khan, Governor of Dera Ghazi Khan, is related to have once sent an army against Asni. The Drishaks beat off the army of Mahmud Khan with great slaughter, and still show with pride the camel guns and other weapons which are preserved in memory

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of Mahmud Khan's defeat. The chief of the time, Bijur Khan, sent a hundred men, led by his cousin, to join Edwardes in A. D. 1848. Bijur Khan was killed along with his eldest son in 1857, when endeavouring to repel a Mari raid with a very inferior force. His younger son, Miran Khan, succeeded him and received a pension of Rs. 1,000 a year in recognition of his father's good conduct on this occasion. Miran Khan was noted for his physical strength, horsemanship and good looks as a young man. In later life he quarrelled with all his relations, and devoted his whole energy to a long and expensive lawsuit with the Mazari Chief about a waste and worthless tract of land to the south of the Drishak country. The suit was settled by compromise while under appeal in the Punjab Chief Court. Miran Khan died in 1894, and was succeeded by his son, Drihan Khan, who had served for two years previously in the 15th Bengal Lancers. He has dropped his father's senseless feud against the Mazari Chief, and has devoted himself to the interests of his tribe, showing great skill and intelligence in his management both of it and of his own estates. The tribe has spread from the foot of the mountains to the river, but is in an impoverished state owing to their land having been included in the jagir granted in A. D. 1792 to the Kalhora Mian Sahib. The revenue was paid to him in kind up till the time of the Regular Settlement of the district. A cash assessment was then put upon the *jagir*, but, owing to the deterioration of the canals in this part of the district, it proved too heavy, and in 1884 the Drishaks reverted to payment of their revenue in kind. Owing to these causes they are deeply in debt, and have had to sell much land to Hindus. Their chief has to some extent shared in their misfortune. He originally held a lease from the *jagirdar* of five of the *jagir* villages. At the Regular Settlement these five villages were given to him in *inam*, the *jagirdar* being compensated in another way, and the revenue of other villages was also assigned to him to make up a total *inam* of Rs. 3,217 collected entirely in kind. The villages have shared in the deterioration mentioned above, and their cash assessment as framed at the recent revision of settlement is Rs. 2,471, of which a great part is enjoyed by assignees other than the chief, and the portion representing the chief's *inam* is Rs. 1,968 only. It is probable that this amount will be increased. The Drishaks speak no Bilochi, but are very Biloch in appearance, and many of the men are very handsome.

The Mazaris.

The Mazari tribe occupies the southernmost portion of the district, their territory being some 40 miles long by 20 broad. Their western boundary is the hills, and their eastern boundary the river. They own all the country between these limits up to Umarkot and the Pitok Pass on the north, and their southern boundary is also the boundary between the Dera Ghazi Khan District and Sind. The head-quarters of the tribe are at

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Rojhan, and their country has been formed into 23 large *mahals*. The tribe is, from its position and numbers, one of the most important in the district, and is divided into four sections; the Rustamanis, the Balachanis, the Masidanis, and the Sarganis. The *tumandar* belongs to the Balachani section of the tribe. The name of the Mazari is said to be derived from the fact that when in Sistan it was located on a stream called the Mazar. A tiger is called *mazar* in Bilochi, so that this may also be the origin of the name. Hamal Khan, *tumandar*, is said to have brought the Mazaris from Leri, whence they had migrated from Sistan, to settle in the country they now occupy, and which was then held by the Nahrs. Kaim Khan, Nahr, resided at Kin, and he had quarrelled with his relation Islam Khan, governor of Bhagsar. The Mazaris sided with Kaim Khan against Islam Khan, and it was in return for this that Kaim Khan allowed the Mazaris to settle in his country. Mitha Khan, son of Hamal Khan, ejected the Chandias from their settlement in that locality. Hamal Khan was nominally subject to the Amirs of Khairpur, to whom he agreed to pay half the *mahsul* or Government share of produce in the Mazari country, receiving the other half himself in *kasur*. The Mazari country was annexed by Diwan Sawan Mal in 1827 A.D. The Mazaris had been constantly at war with all their neighbours, whether Maris, Drishaks, Bugtis or Legharis; and it was not till the British Government annexed their country in 1849 A.D. that any stop was put to the plundering and reprisals of the Mazaris and their opponents. Dost Muhammad Khan is the nominal chief of the Mazaris, but Imam Bakhsh, his uncle, is the actual chief, and is always held by the present Government to be the headman of the tribe. Half the revenue of all lands in the Mazari country is released either to the chief or to the headmen of the tribe; consequently only half the very moderate revenue of this large tract is paid into the Government Treasury. The Mazaris were at one time noted as pirates on the Indus; but judging from their present habits, it is doubtful whether they ever can have been boatmen. They probably confined themselves to robbing boats moored to the banks for the night.

The Mazaris are still a very wild and nomadic tribe. They take no pains to sow or attend to their fields, but subsist principally by keeping flocks and herds, which they graze along the river banks in the hot weather, and in the low hills during the cold weather. At the Regular Settlement the Mazari *tumandar* received an *inam* of Rs. 10,000 per annum, inclusive of his own share of the Mazari *kasur*, and was permitted to receive the greater part of it in kind from the villages he had previously held in farm. At the recent revision of Settlement he was permitted to continue to collect in kind in these villages, and the value of the *inam* is by the re-assessment then effected, Rs. 11,897. Nawab Sir Imam Bakhsh Khan, who

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ruled the tribe when the district was annexed by the British, is still its head. He has always been distinguished for his loyalty to us, and he received the title of Nawab as a personal distinction for his services in connection with Sir R. Sandeman's Mission to Kelat, and was made a Companion of the Indian Empire in 1884 and four years later was raised to the rank of Knighthood in the same Order. "He has never allowed self-"interest or partizanship to stand in the way of justice, and the "general recognition of his integrity has given him enormous "influence not only with Bilochis generally, but among all classes "of the population, Mussalman and Hindu. Crime is severely dealt "with and good order enforced, his word being law to his people, "who have entire faith in his justice. An excellent feeling of "loyalty prevails in his territories. The Nawab is unquestionably "the best and most worthy of the many excellent chiefs whose aid "is so valuable in watching our western border and keeping it "free from the ravages of the semi-civilised races living beyond "our jurisdiction. Every aspect of his character is admirable. "He is brave, truthful, just, generous, hospitable; dignified in "his bearing: of kindly and sympathetic ways: gentle in dis-"position; but in purpose and action strong as iron."* He has had the misfortune to be stricken with blindness in his later years, but his energy has been in no degree impaired.

The Hindus or Karars.

In Cunningham's History of the Sikhs, page 11, there is the following note:—"In the Lower Punjab and in Sind the "whole Hindu population is included by the Muhammadans "under the term Karar. In the Upper Punjab the word is "used to denote a coward, or one base and abject; and about "Mooltan it is likewise expressive of contempt as well as of a "Hindu or trafficker. In Central India the Karars form a "tribe, but the term there literally means dalesmen or foresters, "although it has become the name of a tribe or class in the "lapse of centuries."

Whilst subject to the Muhammadans, the Hindus were allowed to ride nothing but donkeys. They were also forbidden to wear turbans. Even now, in spite of the efforts of the Sikhs during their supremacy to do away with these signs of social degradation, a Hindu, unless he be in Government employment, seldom wears anything but a skull-cap or rides anything but a donkey. The Hindus are also very lax in their religious observances, and will drink out of a skin, and will also use the same vessels as Muhammadans. There are a few Hindu families of high position in the district, but this position is mostly official, and was first gained under the Sikhs. Indeed of the Muhammadan period a Hindu is always mentioned as "Mutis-ul-Islam," or subject to the followers of Islam.

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* Mr. Dames' account of the chief in Massy's 'Chiefs and Families of Note.'

## SECTION F.—LEADING FAMILIES.

The Kalhora or Serai family.

The most notable family in the district is that of the Mian Sahib Serai, a descendant of the Kalhora Kings of Sind. The head-quarters of this family are at Hajipur, in the Jampur tahsil. The founder of the family was, according to Captain Goldsmid's Memoir on Shikarpur, one Jam Junjar. This Jam had two sons, Daud and Muhammad. Daud was the founder of the Daudpotras, now Nawab of Bahawalpur. Muhammad's son was Ibrahim, who was also called Kalhora Khan. The seventh in descent from Muhammad was Adim Shah, who flourished in 1500 A.D. This Adim Shah was the disciple of a famous Syad of Jampur, and succeeded to his master's position as a religious leader. Adim Shah was put to death at Multan, and one Aga Muhammad, Kotwal of Multan, brought Adim Shah's body to Sakkar, and there built him a tomb. Adim Shah's grandson Alias was the first Kalhora who endeavoured to become a worldly as well as a religious leader. The third in descent from Alias was Nasir Muhammad. Nasir Muhammad gained considerable influence, and became the leader of a band of freebooters. He was imprisoned by the Emperor Aurangzeb, but was released. Nasir Muhammad had three sons, Din Muhammad, Yar Muhammad, and Mir Muhammad. Din Muhammad rebelled against the Governor of Sewi, and became the *de facto* ruler of a great part of Sind. The prince Mouj-ul-din was sent with an army from Delhi to punish Din Muhammad. The Kalhoras submitted to the prince, but Din Muhammad was imprisoned. Yar Muhammad took refuge with the Khan of Kelat. The Khan of Kelat gave Yar Muhammad assistance and restored him to the position which Din Muhammad had held. Yar Muhammad defeated the Governor of Sewi, and took possession of that Province, to

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which he added in every direction. The Khan of Kelat now ceased to assist Yar Muhammad, saying that as God was on Yar Muhammad's side he did not need earthly allies. Mouj-ul-din had now succeeded to the throne of Delhi as Jehandar Shah (A.D. 1712), and Yar Muhammad hastened to pay him allegiance. Mouj-ul-din conferred on Yar Muhammad the title of Nawab and the post of Governor of Sewi. The title of Khuda Yar Khan, Abbasi, was next bestowed upon Yar Muhammad, who died in 1719 A.D.

The Kalhoras gain a footing in Shikarpur.

Nur Muhammad, the younger of Yar Muhammad's sons, but the most able, succeeded him. Nur Muhammad and his son Sadik Muhammad attacked Shikarpur, and by a compromise obtained possession of one-sixth of the town. In 1726, Nur Muhammad commenced an attempt to get the whole of Shikarpur into his own hands. He also waged war against Kelat, but made peace when the Khan of Kelat gave his daughter in marriage to Muhammad Murid, son of Nur Muhammad. When Nadir Shah annexed all the possessions of the Delhi throne, west of the Indus, Nur Muhammad took the opportunity, which occurred during Nadir Shah's absence at Delhi, to purchase Tatta for three lakhs of rupees from its governor. Nur Muhammad now ensconced himself at Umarkot, in Sind, where he had built himself a fort. When Nadir Shah returned from Delhi, he marched through Dera Ghazi Khan on Umarkot. Nur Muhammad made a timely submission, and was confirmed as Governor of Tatta, and given the title of Shah Kuli, but he was made to pay a fine of one crore of rupees, and to pay an annual tribute of 12 lakhs of rupees. Nadir Shah also carried off Nur Muhammad's sons, Muhammad Murid and Ghulam Muhammad Shah, as hostages to Herat. When Nadir Shah was assassinated and Ahmad Shah, Abdali, reigned in his place, Ahmad Shah conciliated Nur Muhammad by conferring on him the designation of Shah Newas Khan. As might be expected, titles did not compensate Nur Muhammad for the heavy tribute exacted from him, and no sooner did Ahmad Shah march on Delhi, than Nur Muhammad revolted. When Ahmad Shah returned unsuccessful from Delhi, he fell upon Shah Newas, who escaped to Jesalmir, where he died. Nur Muhammad was succeeded by his son Ghulam Shah. Ghulam Shah re-took his father's ancient possessions, and it was he who made the last Ghazi Khan prisoner. Muhammad Sarfaraz was son of Ghulam Shah.

Nur Muhammad, Kalhora, purchases Tatta.

Revolt of Nur Muhammad, Kalhora, under Ahmad Shah, Abdali.

Ghulam Shah, Kalhora, reduces Ghazi Khan.

Overthrow of the Kalhora.

Ghulam Shah was the last of the Kalhora Kings. His brother Sadik Ali was dispossessed by the Talpur family, the ancient Wazirs of the Kalhoras. Timur Shah, King of Khorasan, gave another brother of Ghulam Shah's, Abdul Nabi by name, a *jagir* at Leiah, but Zaman Shah gave this *jagir* to one Muhammad Khan, a follower of Muzaffar Khan, Sadozai. Muhammad Khan attacked Abdul Nabi, and took the *jagir* from

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him, killing Abdul Arif, eldest son of Abdul Nabi. In 1792 A.D., Abdul Nabi went to Rajanpur, where Timur Shah gave him the *jagir* still held by the family.

The Kalhora family obtain the Rajanpur *jagir*.

Abdul Nabi's son was Taj Muhammad, and Taj Muhammad's son was Ahmad Yar, father of Khan Muhammad, who died in 1871, leaving a son, Ata Muhammad. Ata Muhammad enjoyed the *jagir* for 25 years and died childless in 1896.

The *jagir* was continued to his nephew Lutf Hussain, whose father, Lutf Muhammad, the only brother of Ata Muhammad, waived his right of succession. The *jagir* was originally valued at Rs 40,000 per annum, but it is doubtful whether it ever yielded this amount. When the district was farmed by the Sikhs to the Nawab of Bahawalpur, the latter confiscated one-third of the *jagir*, but in place of this confiscation the Maharaja Ranjit Singh fixed a *nazrana* of Rs 4,500 per annum, which Diwan Sawan Mal raised to Rs 9,000. The British Government fixed the *nazrana* at Rs 3,000 only and made the succession to the *jagir* subject to confirmation on the death of each successive *jagirdar*. At the Regular Settlement of the district six out of the 33 villages then comprised in the *jagir* were transferred from it to the Drishak Chief's *inam*, and in compensation for this the *nazrana* of Rs 3,000 was remitted. On the villages remaining in the *jagir* which had always up till then paid revenue in kind to the *jagirdar* a cash assessment of Rs 11,200 was imposed, but this amount, although 20 per cent below the average income from collections in kind, proved too heavy and in A. D. 1884 most of the villages reverted to payment of the revenue in kind. At the recent Revision of Settlement the cash assessment framed for the *jagir* villages was Rs 8,600. The *jagirdar* is required by Government to devote one-third of this to the maintenance of the other members of the Kalhora family who have settled at Hajipur. In addition to the *jagir*, the *jagirdar* receives, subject to no maintenance charge, one-third of the revenue of Hajipur and of five villages adjoining it in the Jampur tahsil. This fractional grant from the revenue of a village is called a *kasur*: it is continued from Mian Sahib to Mian Sahib with the *jagir* but is not subject to the maintenance charge. Its value under the new settlement is Rs. 1,695; and it was granted originally by Nasir Khan Brahoi, the Khan of Kelat, who held the Harrand-Dajal country when the Kalhora family settled in it at Hajipur

Meaning of the designation Serai.

The eldest son of the *jagirdar*, always on his father's death, takes the title of Shah Newaz. The family is also known as that of the Mian Sahib Serai. Serai is said to be a common appellation for natives of Sind. The males of the family never cut their hair, and never shave their moustaches. This has led to a story that the founder of the Kalhora family

Chapter III, F.

Leading Families.

Meaning of the designation Serai.

was a disciple of Baba Nanak, and there is a couplet which says :—

| | |
|---|---|
| "Sikh, Serai, donon bhai ; Baba Nanak put banai." | The Sikhs and the Serais are both brothers ; Baba Nanak made them his sons. |

Religion of the Serais.

Another account is that Adim Shah, to keep up his attention when at prayers, used to tie himself by the hair to a beam, and wore his hair long so that it might be useful for this purpose. Hence arose the habit of never cutting the hair. The Serais are all Shias, and have many followers in Sind. They tie their hair in a knot on the crown of the head instead of at the side of the head, as the Sikhs tie it. The Serais abjure the use of tobacco. The head of the family still maintains its dignity by sitting on a *gaddi*, and never rising whoever enters the room. Till the death of Taj Muhammad a pair of kettle-drums were always played whilst the Mian Sahib remained upon the *gaddi*.

By their own account the Serais are descended from the prophet, and the first of the family who settled in Sind was Adam Shah, who came direct from Arabia.

Rural notables.

Besides the *tumandars* already noticed in the description of the several Biloch tribes and the Rajanpur *jagirdars* there are not many men of family or influence in the district.

Saiyad Mehr Shah, Kharsin.

Saiyad Mehr Shah is the chief of the small and scattered Kharsin tribe which inhabits a part of the mountain country adjoining the Sangarh tahsil and lying both sides of the boundary between the district and Bilochistan. His father, Zaman Shah, rendered important services as an intermediary between the British Officers of Dera Ghazi Khan and several of the minor hill tribes before British influence was established in Bilochistan.

Men of position in the Sangarh tahsil.

In the Sangarh tahsil only two men call for notice ; in addition to those who have been noted in the accounts of the Kasrani and Nutkani tribes in Section D are Shah Muhammad Shah of Panjgraon and Sadik Muhammad Khosa of Matti. Shah Muhammad Shah is the hereditary Pir of the Legharis and has followers in Sind. His father, Mehr Shah, did good service to Government at the time of Kaura Khan's exploit which has been described in the account of the Kasrani tribe, and was given in reward the revenue of the village of Panjgraon, two-thirds of which have been continued to Shah Muhammad Shah. Sadik Muhammad is the *mukaddam* of the section of the main Khosa tribe resident at Matti in this tahsil, and enjoys an assignment of land revenue.

Rural notables in the Dera tahsil.

In the Dera tahsil three rural notables may be mentioned here. Kadir Bakhsh Khan is the chief representative of the broken tribe of Ahmdanis who were driven out of Choti when the Legharis settled there, and would be their chief if the tribe

Chapter III, F.

Leading Families.

Rural notables in the Dera tahsil.

was an organized one. He is a fine old Biloch and served as a jamadar of cavalry in the mutiny. He takes a keen interest in horse-breeding. Shah Muhammad Shah is the guardian of the shrine at Pir Adil and is a considerable landowner. Malik Mitha of Basti Malana was a wealthy landowner. He died some years ago, and his heir being a minor, his estate is in the Court of Wards.

City notables.

Alla Bakhsh Khan, Saddozai, though not wealthy, is perhaps the most notable person in the city of Dera Ghazi Khan. He is a descendant of Haji Sharif Khan of Herat who was sent by Ahmad Shah, Durani, as governor of first Dera Ismail Khan and afterwards Dera Ghazi Khan. Haji Sharif left two sons, the elder of whom succeeded him as governor, while the younger became Kazi of Dera Ghazi Khan City. It is from the younger that Allah Bakhsh Khan is descended. His brother, Ghulam Mustafa, served as a risaldar under Sir Herbert Edwardes and received a grant of land in the district for the service he then rendered. Muhammad Khan, Mirrani, a lineal descendant of the Mirrani Nawabs, lives in the city, but his family have now little position or influence. The Gosains Kunj Lal and Roshan Lal are the custodians of the temples founded by Shamji and Lalji. Darbari Lal is a wealthy banker, and Hakim Bala Ram is an eminent physician, whose fame as a Hakim draws many visitors to Dera Ghazi Khan.

Men of position in the Jampur tahsil.

Kaura Khan, the chief man among the broken Biloch tribe of Jatois, was the most notable person in the Jampur tahsil after the tumandars. He resided in Muzaffargarh, where most of his land was situated, but owned some villages on this side of the Indus. All but one were, at the recent Revision of Settlement, transferred to the Muzaffargarh District in connection with the demarcation of the district boundary. Kaura Khan died childless in 1896, and though he assigned away a great part of his property by will, his nephew, Said Khan, has succeeded him in part of it. Mian Sultan Ali of Basti Panah Ali near Harrand is the Pir or spiritual guide of the Gurchani tribe. He succeeded his father, Mian Akil Muhammad, who was an interesting and intelligent old gentleman, in 1894, and has not yet done anything to distinguish himself. Aziz Muhammad, Pitafi, of Khanwah, is a good and useful zaildar and belongs to an old and respectable family. Barkhurdar Khan of Hairo, Mirza Abdulla of Kotla Moghlan, and Malik Ghulam Nabi of Jampur may be mentioned as leading zamindars.

Men of position in the Rajanpur tahsil.

In the Rajanpur tahsil, the Bozdar family of Mehrwala and Kotla Sikhani and the Kalhora family of Rajanpur get chairs. The Bozdar family is descended from the Bozdars, who occupy part of the hills on the boundary of the Sangarh tahsil. Two brothers who settled at Dera Ghazi Khan in the time of Ghazi Khan IV, are said to have founded the family. The sons of these two Bozdars who settled at Dera Ghazi Khan took service under the Makhdum of Sitpur, who gave them the lands in which

Chapter III, F.
Leading Families.
Men of position in the Rajanpur tahsil.

the villages of Kotla Nur Muhammad Khan and Kotla Ali Muhammad Khan, now known as Rakba Nabi Shah, are situated. The Bozdars afterwards attached themselves to the Amirs of Sind. A Bozdar, called Nur Muhammad, is said to have been ambassador from the Amirs to Ranjit Singh at Lahore. Mir Nasir Khan gave Yar Muhammad, Bozdar, a pension of Rs. 1,000 per annum, and the family still has the *sanad* granting the pension. When the British annexed the district, the Bozdars took service under the new Government, and Nur Muhammad Khan, Bozdar, was for long Tahsildar of Rajanpur, in which capacity he did excellent service and was much esteemed by the people. He died in 1896 and was a keen sportsman to the last. His grandson, Yar Muhammad Khan, has succeeded to his estates; he served for a time as Naib-Tahsildar, but has renounced the world. Nūr Muhammad's nephew, Gul Muhammad, is a useful zaildar. The Bozdar family owns land in Mehrewala, Kotla Sikhani, Kot Mithan, Kotla Nabi Shah, Gujarwali, and Baghon. They acquired a good deal of land by the favour of the Mukhdums of Sitpur, and they have purchased land largely. Muhammad Khan of Bhagsar is the representative of the Nahar family which once ruled the southern part of the district and which was dispossessed by the Makhdums. The Makhdums also still survive and own a good deal of land in this tahsil acquired by them in connection with the excavation of the Kutb Canal; of which they made it a condition that they should receive a share in all land benefitting by the canal. The present Makhdum lives at Sitpur, and has only recently come into possession of his estates, which were in the Court of Wards during his minority. Rai Bahadur Hittu Ram, C. I. E., who was employed in this district under Sir Robert Sandeman when the latter was its Deputy Commissioner, accompanied him to Biluchistan and there rose to be an Extra Assistant Commissioner and distinguished himself by excellent and honourable service for which he was rewarded by the decoration he bears, and by the grant of waste land and of a *jagir* in this tahsil. He has now retired and settled there, and is occupying his old age with the work of an Honorary Magistrate and the completion of a history of Bilochistan. Gul Shah of Murghai, Sidhu Ram of Shikarpur, Khair Muhammad Khan, Drishak, of Kotla Nasir, and Sabu Khan, Drishak, of Fazilpur may be mentioned as leading landowners and useful zaildars.

PUNJAB DISTRICT GAZETTEERS.

VOLUME XXIV—A.

# GUJRANWALA DISTRICT,

## PART A.

BY

EDWARD H. LINCOLN.

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**1935.**

WITH MAPS.

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COMPILED AND PUBLISHED UNDER THE AUTHORITY OF THE PUNJAB GOVERNMENT.

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# PREFACE.

The last edition of the Gazetteer of the Gujranwala District was prepared in 1894-95 by Mr. M. F. O'Dwyer (late Sir Michael O'Dwyer, G.C.I.E., Lieutenant-Governor of the Punjab) who conducted the Second Revised Settlement in 1889—94. Since then there have been two Settlements: by Mr. I. C. Lall, in 1902—07, and by Khan Sahib Shaikh Khurshaid Muhammad, in 1923—27. Unfortunately the Gazetteer was not revised on either of these occasions.

When I assumed charge of the district in October, 1934, I found myself at a disadvantage without a Gazetteer of even recent date, and on bringing the matter to the notice of Government, I was commissioned to prepare a new edition.

A great deal has happened since 1894. The Lower Chenab Canal, which had only recently been completed, has been developed; the Upper Chenab Canal has been constructed; the Railway from Wazirabad to Lyallpur and Khanewal has been constructed; the roads from Gujranwala to Sialkot and Hafizabad have been metalled; two Settlements have been completed; the boundaries of the district have been changed greatly; Small Towns and Panchayats have been formed; industries and trade have been developed; towns have grown in size and importance; electricity has been introduced; and finally there have been the changes as a result of the Reforms given to India after the Great War of 1914—18, in which the district played a no mean part.

The scheme for Gazetteers was revised some years ago, and thus the Gazetteer has been re-written for the greater part; only a little more than the chapter of the previous edition dealing with the early history could be retained.

I have taken help from the previous editions, the Gazetteers of the neighbouring districts of Sialkot and Gujrat, the Census Report of 1931, the Settlement Reports of the district, and the Assessment Reports of the tahsils; and "the Industrial Punjab" by Latifi (1911). I have used figures for the latest completed period in each case. Volume B, which is in Press, contains Tables of Information, and may be referred to. It was prepared before I joined the district.

An interleaved copy of the Gazetteer will be supplied to the Deputy Commissioner and it is hoped it will be used by successive officers as provided in the Government orders to facilitate the preparation of a revised edition at some future date.

Errors and omissions should be brought to the notice of the Deputy Commissioner, Gujranwala.

I acknowledge with thanks the help given by the heads of offices serving in the district, the District Board, Municipal Committees, Town Committees, heads of Christian Missions in the district, and others who have helped. I would specially name Q. Mansur Hussain, District Kanungo, and Shaikh Altaf Rabbani, Stenographer to the Deputy Commissioner, whose thorough knowledge of the records of the district, the conditions and people, gained from long experience, has enabled me to dispense almost entirely with help from my office. They have cheerfully given up their spare time for the purpose.

The Maps have been prepared under my instructions by S. Hasan Ali, Draftsman of the District Board Office, whom I thank.

I also thank the Government Press which has not only printed the work expeditiously, but submitted an excellent proof which has greatly lightened my task.

GUJRANWALA : 16*th March*, 1936.

EDWARD H. LINCOLN,
*Deputy Commissioner.*

# PREFACE TO SECOND EDITION.

THE present edition of the Gazetteer has been completed in the cold weather of 1894-95 on the conclusion of settlement operations. It is based largely on the Assessment Reports of the various tahsils and the Final Settlement Report for the district. Excepting small portions of Chapters II, III and VI this edition has been entirely re-written, as it was found that owing to the opening up of the district by the Chenab Canal, the alteration of boundaries, the establishment of a new tahsil, all of which have occurred since the first edition was prepared, the information given in the latter was both meagre and obsolete. In the present edition an attempt has been made to bring the facts up to date and to include the most recent statistics. A small scale map has also been added which shows the principal towns and villages, main lines of communication, existing boundaries of tahsils, assessment circles, &c., the lines of the Chenab Canal and its branches, and the alignment of the Wazirabad-Lyallpur Railway now under construction. The account of the agricultural system of the district in Chapter IV has been copied from the Gazetteer of the adjoining district of Lahore. For the valuable notes on the history and working of the Chenab Canal, and of the progress of the Chenab Canal colonization scheme, I am indebted to the kindness of Mr. Sidney Preston, Superintending Engineer, and of Lieutenant Popham Young, Colonization Officer, respectively. Mr. H. D. Watson, Assistant Commissioner, assisted me throughout in compiling the information and recasting the text, and but for his aid the work would not have made such speedy progress.

GUJRANWALA:
*The 10th March, 1895.*

M. F. O'DWYER,
*Officiating Deputy Commissioner.*

# CHAPTER I.—Descriptive.

## SECTION A.—Physical Aspects—Meteorology.

CHAPTER I-A. Physical Aspects —Meteorology. Name of District.

The Gujranwala District in the Lahore Division takes its name from the town where the headquarters are situated. Gujranwala literally means the abode of the Gujars. These were nomads or cattle-grazers. They were expelled many generations ago by Sansi Jats, immigrants from Amritsar, who founded 11 villages in this vicinity. Gujranwala town, the headquarters of the district, is 42 miles from Lahore, the capital of the Province and is situated on the Grand Trunk Road and main line of the North-Western Railway. The founder of Gujranwala was one Khan, who gave it the name of Khanpur, but the old name survived the change of owners.

Boundaries.

The district lies roughly between north latitude 31° 45′ and 32° 33′ and east longitude 73° 12′ and 74° 37′. It consists of a triangular block of land running roughly east and west. The river Chenab forms the northern and north-western boundary of the district, but as the boundary is fixed small portions of the district lie on the right bank of the river. On the north the district touches the Gujrat district and the Shahpur district, on the west the Jhang district, on the south the Sheikhupura district, and on the east the Sialkot district.

Area and population.

The area of the district is 2,302 square miles. The greatest length from east to west is 84 miles and the greatest breadth from north to south is 45 miles. The population according to the census of 1931 is 736,133. The district stands eighteenth in order of size and nineteenth in order of population among the districts of the Punjab.

Tahsils.

The district has three tahsils :—Gujranwala, Wazirabad and Hafizabad. Originally the district formed part of a larger district with headquarters at Wazirabad. As a separate district it was first formed of four tahsils :—Gujranwala, Ramnagar, Hafizabad and Sheikhupura, the headquarters being first fixed in the Sheikhupura Fort from which they were transferred in 1851 to Gujranwala. At the close of the regular settlement in 1855 the district was reconstructed into three tahsils, all of Gujranwala and part of Ramnagar going to form the two tahsils of Gujranwala and Wazirabad ; the

B

CHAPTER I-A.

PHYSICAL ASPECTS —METEOROLOGY. TAHSILS.

south portion of Sheikhupura was at the same time attached to the Sharakpur tahsil in Lahore District, while the new Hafizabad tahsil was reconstituted from the remaining portion of Sheikhupura, the western villages of Ramnagar, and the entire old Hafizabad tahsil. Several minor changes in the boundaries have taken place from time to time. In 1893 the Khangah Dogran tahsil was formed out of part of the Hafizabad tahsil. The Sharakpur tahsil was transferred to the District from Lahore District in 1910. The district was, however, too unwieldy and finally in 1919 the Sheikhupura District was formed and it took the Sharakpur and Khangan Dogran tahsils from the Gujranwala District which however received 129 estates with an area of 182 square miles from the Sialkot District. These were added to the Gujranwala tahsil. There is a second Naib-Tahsildar posted at Naushera Virkan in the Gujranwala tahsil but there is not a regular sub-Tahsil.

Statistical tables.

In view of the changes set out above the figures contained in some of the statistical tables relating to earlier periods may not be strictly accurate so far as the present boundaries go. These tables are contained in part B of the Gazetteer.

Physical Aspects.

Excepting its south-eastern corner, which is traversed by the Degh nala, the district is a flat strip of country, unrelieved by hill or ravine, and absolutely featureless. It naturally falls into two main divisions; the low-lying, or *Hithar*, alluvial lands fringing the Chenab river and Degh nala, and the uplands or *Uthar* between them. Geographically and physically it lies between the fertile submontane district of Sialkot and the once desert of Jhang: and the uplands decrease in fertility as the distance from the Himalayas increases, until in the south-west it merges in what is known as the *Bar* tract, which in its natural aspect was a level prairie thickly covered with a stunted undergrowth. Canal irrigation has, however, changed the desert into a garden. The matter is dealt with further in Chapter II-A.

River—the Chenab.

The Chenab has been described as "a broad shallow stream, with a sluggish channel and a licentious course. Its deposits are sandy, but its floods are extensive, and owing to the loose texture of the soil on its banks,

CHAPTER I-A. PHYSICAL ASPECTS —METEOROLOGY. River—the Chenab.

the moisture percolates far inland." This description applied with equal truth to the portion in this district but the action of the weirs at Marala in the Sialkot District, and Khanki in this district has affected the river and its usefulness as a fertilizing agent for the riverain tract has been reduced considerably.

Drainage lines and nalas.

There are several *nalas*—natural depressions generally marking drainage lines, which form channels for flood-water in the rains, and the *chhambs*, ponds or marshes which are formed by the overflow of these *nalas*. The most important are as follows :—

Palkhu.

The Palkhu enters the district from Sialkot and after traversing a portion of the Wazirabad tahsil joins the river near the Khanki weir. It floods a considerable area on both sides of its course.

Aik.

The Aik enters the Wazirabad tahsil at the village of Arainwala and divides into two branches, of which the northern falls into the Palkhu near the town of Wazirabad and the southern runs into the Gujranwala tahsil where it is lost. It is now maintained by the Irrigation Department.

Khot, Beghwala and Satrah.

The Khot, Beghwala and Satrah *nalas* are local drainage channels which enter the Gujranwala tahsil from the Sialkot District and after passing through several villages fall into the Deg.

Deg.

The Deg enters the Gujranwala tahsil in two branches by means of super-passages over the Raya branch of the Upper Chenab Canal. The two branches unite in the south-west and the joint stream after winding its way through about a dozen villages passes out into the Sheikhupura District. The floods of this stream have a great fertilizing effect.

Vagh.

The Vagh is a local drainage channel of the Hafizabad tahsil, which is now maintained by the Irrigation Department and carries down the drainage and seepage water from the eastern parts of the tahsil to the river.

Canals.

The most important feature from the agricultural point of view is, however, the canal system of the district. The Upper and the Lower Chenab Canals irrigate nearly 40 per cent. of the total cultivated area. The canal system is dealt with more fully in chapter II-A.

CHAPTER I-A. PHYSICAL ASPECTS —METEOROLOGY. Water-logging.

Water-logging assumed dangerous proportions between 1908 and 1916, but the position has been improved as a result of the special measures taken by Government. The subject is also dealt with in also chapter II-A.

Wells.

The water-table ranges from 10 to 20 feet and wells are in use throughout the district especially in the east. In water-logged areas it is much higher. See also chapter II-A.

Geology.

There is nothing of geological interest in the district, which is situated entirely on the alluvium. Some mounds near Wandho, once in Sialkot District, may have some interest and inquiries are being made by the Director of Archæology. *Kankar* is found all over the district.

Botany.

Most of the district was waste until the extension of the canal system, and possessed the marked, if scanty, features of the arid western Punjab *Bar* flora, trees being represented solely by the *van* (Salvadora), *jand* (Prosopis) and the large tamarisk, with *kari* (Capparis aphylla) and *malha* (Zizyphus nummularia) as bushes. This has to a great extent disappeared but the field annuals maintain a closer relationship with the western Punjab than with the flora of the upper Gangetic plain or the submontane tract. The *ber* (Zizyphus Jajuba) is found in groves and gardens, in the eastern part especially, but is usually planted. The *van* or *pilu* has a smooth leaf and is of little use for fuel or agriculture. The *jand* has a bipinnate leaf and thorns. It is very valuable as fire-wood and for making charcoal. The *kari* has no leaves, but thorns, and it is used for small rafters (*karis*). All bear berries which are edible, but the *kari* berry is very astringent, and is, therefore, used for preserves and medicinal purposes. The fruit of the *ber* and *pilu* is much prized and has saved the *Bar* population from famine in more than one season of scarcity before the advent of canal irrigation.

## SECTION B.—HISTORY.

CHAPTER I-B.

HISTORY.

No authentic early history.

Lying as it does on the highway by which the successive hordes of invaders from the north marched down to the struggle for the empire of Hindustan, and by which they returned victorious or defeated; closely identified also with the stirring events which led to the rise of the Sikh monarchy on the ruins of the old Mughal empire, few tracts in the Central Punjab have had a more unsettled history than the Gujranwala District. One result of the chaos and confusion that prevailed is the absence of any authentic information as to the history of the district prior to Mughal rule to the early days of which most of the present tribes date their settlement in the district.

Colonisation of the district.

As to the tribes that preceded them, tradition is silent and even for the first two and-a-half centuries of Mughal rule there is no record of the condition of the district beyond vague traditions and an occasional passing reference in the *Ain-i-Akbari* or other chronicles of the day.

An early Kingdom.

The researches of antiquarians have, however, established the fact that the tract comprising the district as it was until 1919, was of historical importance in the earliest days, that it contained in Sangla or Sakala, the capital of the Punjab where Alexander met with one of the most serious checks in his career of victory, and that at a later period about 630 A. D. when the Chinese pilgrim, Hwen Thsang, visited India, Asarur (now Mian Ali) near Khangah Dogran (also known as Masrur) was the capital of a kingdom stretching from the Indus to the Beas. The ruins of ancient cities of vast extent, the sites of ruined villages, the remains of wells and ancient irrigation works scattered over the wildest portions of the district, where till the change wrought by the canal in recent years, there was nothing but an expanse of barren jungle, and no fixed population, all point to a period when the tract must have been densely populated and highly cultivated; and though popular tradition associates this golden age, "when every rood of land maintained its man," with the name of Akbar, it clearly belongs to a much earlier period. Sangla is now in the Sheikhupura District, the Gazetteers of which, and of Jhang, may be seen for this early history.

CHAPTER I-B. HISTORY. Mughal period.

Under Mughal rule, the principal places in the district were Eminabad and Hafizabad. The district, as it was in his time, is stated by Major Nisbet, who effected a revised settlement of the land revenue in 1866-67, to have been divided during the Mughal period into six parganahs, as is shown in the margin, neither Gujranwala nor Wazirabad, at present the largest towns of the district, being mentioned as enjoying any fiscal or political importance. The site of Gujranwala falls within the old parganah of Eminabad, and the site of Wazirabad within that of Sodhra. The parganahs of Hafizabad and Eminabad, are clearly recognisable in the list of *mahals* given in the *Ain-i-Akbari* of the Rechnabad *sirkar* of the Lahore *suba*, and Major Nisbet's parganah of Bucha Chatha is to be identified with the mahal "Bagh Roy Boochey" of Gladwin's translation, Chatha being merely the name of an important tribe holding that portion of the district. The parganah of Sodhra must have been established later, as it is impossible to identify it with any given in the *Ain-i-Akbari*. Sahomalli and Sheikhupura are now in the Sheikhupura District.

Eminabad.
Sohdra.
Sahomalli.
Chatha.
Hafizabad.
Sheikhupura.

Leading tribes and their distribution.

The agricultural tribes of the district, though many of them lay claim to Rajput descent, and still preserve certain Rajput traditions, are undoubtedly of Jat origin. The Jats hold 1,084 estates out of 1,260 estates, *viz.*:—

| | |
|---|---|
| Gujranwala .. .. | 482 out of 574 |
| Wazirabad .. .. | 228 out of 264 |
| Hafizabad .. .. | 374 out of 422 |

In Gujranwala the most important Jat tribes are Virakhs, Varaichs, Chimas, Gurayas, Dothars and Sekhus. The Virakhs are mainly, the Varaichs largely, Sikhs, the Dhotars and Sekhus are nearly all Hindus; the other tribes are, for the most part, Muhammadans. In Wazirabad the eastern or more fertile portion of the tahsil is held by Chimas; the western and less fertile by Chathas; there are no other tribes holding 10 villages or over. The Chimas and Chathas are almost exclusively, and the other Jats mainly, Muhammadan. In Hafizabad the proprietary body is more mixed and property in land is of more

CHAPTER I-B.

HISTORY.

Leading tribes and their distribution.

recent growth. The Bhattis, are undoubtedly Rajputs, and Bhagsinkes, who, though they claim affinity with the Bhattis, are probably the descendants of *Bar* nomads who settled down to agriculture in the later days of Sikh rule, while Chathas, spread into the tahsil from Wazirabad, and Virakhs, extended their settlement from Gujranwala and wrested the south-east of the tahsil from the Bhattis. Tarars, emigrated from beyond the river in Gujrat 250 years ago, and Kharrals from Montgomery, about the middle of the eighteenth century dispossessed many of the old Hindu owners. The rest of the tahsil is occupied chiefly by miscellaneous Jats, Hinjras, Jogs, Gurayas, Dhotars, Gondals, Sayads, Khatris and Brahmins, etc.

Origin of existing villages in Gujranwala and Wazirabad.

In Gujranwala and Wazirabad the immigration of the leading tribes appears to have taken place in Mughal days when most of the existing villages were founded. Even tradition is silent as to the races who preceded them. War, famine and intertribal struggles in the first half of the eighteenth century brought about the ruin of all but the strongest communities, but the people were too deeply rooted in the soil to desert their settlements permanently and when the consolidation of Sikh rule in the latter half of the century inaugurated an era of comparative peace and security, the old owners, who had temporarily bowed to the storm and taken refuge in their tribal strongholds, at once resumed possession of their deserted homesteads, restored the wells, reclaimed the land, and in many cases showed such tenacity in adhering to their ancient institutions and traditions that they maintained the same proprietary shares as had existed prior to their dispossession. Thus in these two tahsils the present owners are the descendants of the men who held the land under Mughal rule, and the tribal and village traditions have continued in an unbroken chain from that era.

Origin of proprietary rights in Hafizabad.

In Hafizabad the state of things is different. That tract appears to have been held in Mughal times by Hindu Jats of the Hinjra and Jag subdivisions (*gots*), and most of the numerous ruins of what were once apparently flourishing settlements are identified with the days of their ascendancy. When the central authority became enfeebled at the beginning of last

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century, these industrious but unwarlike Hindu tribes fell a prey to the more vigorous Muhammadan races, Kharral and Bhagsinke nomads from the *Bar*, Chathas, Tarars and Bhattis of semi-pastoral habits, who speedily ejected them from all but a fraction of their villages, but having taken forcible possession of the land often failed to work it for agriculture, and preferred to follow their old pastoral life. In the general struggle for the soil, the Virakhs of the Gujranwala tahsil, a Sikh tribe with strong military traditions, got a foothold in the tahsil and ejected the Bhattis from many villages which the latter had wrested from the Hinjras. One result of this difference in the history of Hafizabad is that agricultural progress has been much slower than in the other tahsils. In Gujranwala and Wazirabad the people are similar in character and habits to the ordinary peasant of the Central Punjab, while in Hafizabad they still retain traces of their pastoral and nomadic character. The bond between them is rather that of the tribe than of the village community.

Decline of the Mughal empire.

Over the whole district the period between the decline of the Mughal empire on the death of Aurangzeb and the rise of the Sikh confederacies (roughly the first half of the 18th century) was one of indescribable confusion and anarchy. The empire was gradually falling to pieces owing to intestine quarrels and successive shocks of invasion from the north-west. There was no strong central authority to maintain peace and order. It was devastated again and again by the invading armies of Nadir Shah and Ahmad Shah Abdali and the prosperity which had been slowly built up in the previous two centuries gave place here, as elsewhere, to desolation and misery. In the general insecurity of life and property tribe fought against tribe, village against village; all but the strongest positions were abandoned, homesteads were deserted, and the face of the country became a wilderness. The traditions of nearly every village show that in this period of rapine, it was sacked, burnt or deserted; the continuity of village life was broken, and the old owners fled for safety to the jungles or to fortified towns, in some cases disappearing for ever, in others returning after the lapse of a decade or a generation when the spread

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of disorder was checked by the rising power of the Sikhs. The Gujranwala District was among the first in which Sikh dominion was established; it has many associations with the Sikh *regime*, and an intimate connection with the fortunes of the Sikh royal family. Gujranwala city was the birth-place of Mahan Singh and his more famous son Ranjit Singh, and a monument in marble, erected in 1891 by the Sikh Sardars at the instance of Mr. Ibbetson, the then Deputy Commissioner, marks the site of the humble abode where the great Maharaja was born* and spent his youth. Charat Singh, Sukarchakia (so named from his birth-place in the Amritsar district), a Sansi Jat of the Manjha, was one of the most daring and successful adventurers whom that disturbed period brought to the front. His aid was invoked by his fellow tribesmen, the Sansi Jats of this district, a small tribe around Gujranwala with their headquarters in the city, in their struggle against the Varaich tribe led by the famous robber chief Bare Khan.

The old fable of the horse and the man repeated itself. The Sansis of Gujranwala repelled the Varaichs, but found they had overcome a rival only to saddle themselves with a master. In 1765 Charat Singh seized Gujranwala city which was thence-forward the headquarters of himself till his death in 1773, of his son Mahan Singh, and of his more celebrated grandson Maharaja Ranjit Singh till the capture of Lahore by the latter in 1799 A. D. To this event may be traced the origin of the central power among the Sikhs.

Before, however, that power culminated in the establishment of the Sikh monarchy by Ranjit Singh, he had successively to resist and overcome or assimilate the rival Sikh leaders and confederacies and the local Muhammadan chiefs. This work was begun by Charat Singh, continued by Mahan Singh, and successfully accomplished by Ranjit Singh in 1810 A. D.

Of the rival Sikh chiefs the most powerful were—

(1) Bhag Singh, Virakh, a native of Karyal in the Gujranwala tahsil, who had risen to note among his tribesmen, a warlike clan of Sikhs, occupiyng the south-west of the

*There is a room in the Badrukhan Fort, Jind State, which is shown as the birth place of Ranjit Singh, but history supports the claims of Gujranwala to this honour. E. H. L.

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Gujranwala and south-east of the Hafizabad tahsils, and established his authority over Miraliwala and 100 villages in the vicinity;

(2) Gurbakhsh Singh, Varaich, a freebooter, from Chabba in the Manjha, who seized Wazirabad about 1780 and occupied some 50 villages in the neighbourhood;

(3) Gujar Singh, Bhangi, another successful Sikh marauder from the Manjha who, about 1780, established himself north of the Chenab at Gujrat and gradually extended his possessions till they included the taluqas of Sohdra on the south bank of the river and Eminabad and Nangal Dunna Singh in the south-east of this district, *in all* some 150 villages.

Of the Muhammadan tribes who struggled with most success to maintain their independence, the most prominent were the Bhattis and Tarars in the Hafizabad tahsil who were overcome by Ranjit Singh, and the Chathas in the western half of the Wazirabad tahsil who carried on an unceasing and bitter struggle against Sikh ascendency till their final overthrow by Ranjit Singh in 1799.

Consolidation of the Sikh power.

Charat Singh having seized Gujranwala, proceeded to extend his authority over the neighbourhood, and in a few years brought the taluqas of Gurjanwala, Kila Didar Singh, Kila Mian Singh, Kila Sahib Singh, embracing the northern half of the Gujranwala tahsil, under his sway, together with a small circle of villages around Akalgarh. He was killed near Jammu in 1773 by the bursting of his gun when assisting the Kanhaya confederacy in an expedition against the hill Rajas. His son, Mahan Singh, showed himself as able and unscrupulous a leader as his father.

The decaying power of the Mughals at the beginning of the last century had given the Chatha tribe the opportunity of making a bold push for political ascendency in this part of the Rechna Doab. Under Nur Muhammad, the first leader of note amongst them, and Pir Muhammad and Ahmad Khan, his more famous sons, *they built and fortified* the strongholds of Manchar, Alipur (Akalgarh) and Rasulnagar (Ramnagar), and

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about 1750 raised the standard of independence by refusing to pay tribute to the Mughal governor at Lahore. The Mughals were unable to exact allegiance or revenue, but Mir Mannu, the representative of Ahmad Shah Durrani, who had now seized the empire, laid siege to Manchar in 1764. The siege was ineffectual, and soon afterwards the Emperor recognised the Chatha chiefs and confirmed them in their possessions, probably as a counterpoise to the rising power of the Sikh confederacies in Gujranwala. At this time they held sway over 150 villages or more than half of the Wazirabad tahsil, and their increasing power soon brought them into collusion with Charat Singh, the head of the Sukarchakia confederacy, who was extending his possession in Gujranwala.

Charat Singh, after the occupation of Gujranwala, had found himself strong enough to turn his arms against the Chathas. The struggle was carried on with varying success for 10 years between Charat Singh and Ahmad Khan. On the death of the former in 1773 and of the latter in 1775, it was continued by their sons Mahan Singh and Ghulam Muhammad, the bravest and ablest of the Chatha chiefs. Under his leadership the Chathas gained several successes over the Sikhs, in one of which they captured the famous Bhangi gun,* and it at one time looked as if the progress of the Sikh arms had been arrested and their dominion in the Doab annihilated. Mahan Singh at this crisis strengthened himself by an alliance with his rival, Sahib Singh, the son of Gujar Singh Bhangi, to whom he gave his sister, Raj Kaur, in marriage and the combined forces of the two Sikh chiefs proved too strong for the raw levies of brave but untrained peasants of the Chathas opposed to them. Ghulam Muhammad was driven back into his fortress at Manchar to which siege was laid by the Sikhs, and seeing that further resistance was ineffectual he offered to surrender on promise of permission to retire in safety to Mecca. The promise was given but basely broken; most of the garrison was put to the sword; Ghulam Muhammad himself was shot at the instigation of Mahan Singh; the fortress was razed to the ground, and the possessions of the Chatha chiefs were appropriated by Mahan Singh, or distributed as rewards among his followers, *viz.*,

*Now at Lahore.

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Dal Singh, Kalianwala, of Akalgarh, who had married the sister of Charat Singh, Jowahir Singh, Bastani, Sohel Singh, Bhangi, who had married the sister of Mahan Singh and Jai Singh, Man, who had married his daughter to the Sukarchakia chief. To mark the overthrow of the Muhammadan chiefs and the triumph of the Sikhs, the names of Rasulpur and Alipur were altered to Ramnagar and Akalgarh, but the old names are sometimes used by Muhammadans in this part of the Doab, and the heroic resistance of Ghulam Muhammad and his treacherous end are celebrated in many a local ballad. Mahan Singh pursued his success in a manner characteristic of the age, by turning his arms against his ally and brother-in-law, Sahib Singh, the Bhangi chief, but the latter made a successful resistance and maintained his independence till his death in A. D. 1801, when his possession were forcibly annexed by Ranjit Singh, who, however, gave the widow Raj Kaur, a daughter of Charat Singh, a *jagir* of Rs. 4,000 per annum for her maintenance.

Mahan Singh died at Sohdra in 1791. His death is said to have been hastened by mortification at the failure of his attempt to oust Sahib Singh from Sohdra which he was at the time ineffectually besieging. In an age when success depended solely on unscrupulous daring, reckless courage and unrestrained cruelty he had won himself a foremost position by a pre-eminence in these qualities which it was left for his son and successor Ranjit Singh to surpass. The same qualities which had raised the father from a successful freebooter to the leader of a powerful confederacy, raised the son to be the despotic ruler of a powerful kingdom.

Establishment of the Sikh monarchy.

In this, his native district, he found himself confronted with the same difficulty as his father and grandfather. The local Muhammadan tribes had still to be reduced, the rival Sikh chieftains had to be overcome or conciliated. The Chathas made another struggle for independence, Jan Muhammad, the son of Ghulam Muhammad, had fled to Kabul after the fall of Manchar, and returning in 1799 with aid from Zaman Shah—Ranjit Singh being then occupied with the Bhatti and Tarar tribes of Hafizabad—the country rose in his favour, the Sikh garrisons were expelled, and Jan Muhammad re-established himself in Ramnagar. His success was, however, short lived. Ranjit Singh took the

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field with a large army and laid siege to Ramnagar. Jan Muhammad was killed in the siege, the garrisons surrendered, the power of the Chatha tribe which had played so prominent a part in the politics of the 18th century was broken, and their villages quietly submitted to the Maharaja's sway. Emboldened by this success and strengthened in resources and prestige by the possession of Lahore, which he had captured in the same year, 1799, Ranjit Singh determined to subdue once for all the turbulent Muhammadan tribes of Hafizabad which for years had been offering a guerilla resistance to his troops. He entered the tract with a large army and in a short time overcame the Kharrals, Lodikes, and even the Tarars. The Bhattis alone, true to their Rajput traditions, offered a determined resistance, and though defeated in the field, they entrenched themselves in the fortified towns of Jalalpur and Pindi Bhattian. These were, however, taken by storm in A. D. 1801. Most of the Bhatti leaders were killed, the survivors who fled for protection to the Siyals of Jhang were outlawed and their possessions confiscated. When the power of the Sikhs was broken in the 2nd Sikh war, and the Punjab annexed, they returned and were restored to most of their old possessions. The power of the local tribes having thus been broken, it remained to overcome the rival Sikh chiefs. Most of these were the descendants of the adventurers who had aided Charat Singh and Mahan Singh in establishing their power. Many of them were nearly connected with the Maharaja by blood or marriage, but neither the remembrance of past services, nor the ties of blood, could restrain Ranjit Singh in his career of unscrupulous ambition. Dal Singh, of Akalgarh, the brother-in-law of Charat Singh, had been the most strenuous supporter of the Sukarchakias in their various campaigns against the Chathas, and on the overthrow of the latter had received a large portion of their possessions in *jagir*. For some years after Ranjit Singh's accession, Dal Singh was his most trusted adviser. His increasing influence, however, excited the Maharaja's jealousy and brought on a rupture. Ranjit Singh made an attack on Akalgarh in 1800, which was successfully resisted by Sahju, the wife of Dal Singh. Dal Singh died in 1804, Ranjit Singh captured Akalgarh and Ahmadnagar, and annexed Dal Singh's possessions, making, however, according to his custom, a decent provision

for the family by the grant of a *jagir*, and thus attaching them to his standard.

Jodh Singh, Varaich, whose sister had married Charat Singh, and whose father Gurbakhsh Singh had attached himself to the rising fortunes of that chief and received Wazirabad and 47 villages in the vicinity as a reward for his services, was the next victim. Jodh Singh had always aided Mahan Singh against the Bhangi Chief Sahib Singh, but when the latter was besieged in Sohdra in 1790, Jodh Singh is suspected of having secretly supplied him with ammunition, fearing that Mahan Singh, if successful, would become too powerful, and this action is said to have been the cause of Ranjit Singh's hostility to him. The ambition of the latter, however, supplies a motive beyond which it is unnecessary to seek.

Finding his enemy too powerful to be openly attacked, Ranjit Singh set a trap for him. He invited him to Lahore, received him in Darbar with great courtesy, and while professing friendship and esteem, suddenly gave the signal to have the Sardar seized. Jodh Singh drew his sword, and called on them to attack as he disdained to flee. The Maharaja was a so struck with his gallantry that he dismissed him with safety, confirmed him in his possessions, and added to his *jagirs*. A few years later, however, when Jodh Singh died in 1809, the Maharaja marched a force to Wazirabad and ruthlessly confiscated all the *jagir*, allowing a small grant for the maintenance of Ganda Singh and Amrik Singh, the minor sons of Jodh Singh. The family has since lost its importance. The fate of the Bhangi Sardars, whose estates in this district were finally confiscated in 1809, has already been related. The rise of Bhag Singh, the leader of the martial Virakh clan, who, in the time of Charat Singh and Mahan Singh, had seized a large portion of the Gujranwala parganah has been referred to in an earlier page. Though a steady supporter of the Sukarchakias while they were struggling against their rivals, he was too near the throne for the Maharaja to brook him as a rival. He was compelled in 1805 to sacrifice his independence and submit to the Maharaja who granted him 84 villages in *jagir* and put him in command of the Virkh Horse. On his death in 1806, his son Jodh Singh succeeded to his position and emoluments. The family has lost its importance.

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Thus by force and fraud, tempered with conciliation, Ranjiit Singh had succeeded in overcoming all local opposition and cleared the way for the extension of his dominion over the whole Punjab.

Sikh administration under Ranjit Singh.

The whole of the district now acknowledged his sway. As regards his system of administration, briefly about half of the conquered lands were retained by the Maharaja under direct management as part of the Sikh royal domain (*Khalsa*), or farmed out in groups to persons who contracted to pay in a fixed amount of cash or grain to the State, making what they could out of the people. These were administered by *kardars* or governors who exercised general jurisdiction on behalf of the sovereign.

The intimate connection of many of the leading Sikh families with the Maharaja who selected many of his bravest generals, such as Hari Singh Nalwa of Gujranwala, Misr Dewan Chand of Gondlanwala, ablest governors, such as Dewan Sawan Mal of Akalgarh, Dewan Dhanpat Rai of Sohdra, and successful courtiers, such as Jowahir Singh, Bastani, of Ramnagar, Jai Singh, Man, and Sham Singh, of Butala—from this district, and the fact that the descendants of the supplanted Sikh chiefs had been allowed to succeed to part of their possessions, led to the grant of a large portion of the district in *jagir* to the favourites, relatives and servants of the Maharaja, subject to military of other services and to the royal pleasure.

It is not always possible to discriminate with accuracy the position of the jagirdars and local governors as the leading jagirdars were often allowed to contract for the management of groups of estates outside their *jagirs*, and the kardars or governors held part of their ilaqas in *jagir* as a reward for their services. The table below shows roughly how the different taluqas or parganahs were held up to their absorption by Ranjit Singh, how they were distributed by him, and whether they were granted in *jagir* or managed through the royal deputies.

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Sikh administration under Ranjit Singh.

| Serial No. | Name of taluqas. | Number of villages. | By whom held prior to foundation of Sikh kingdom. | To whom granted when conquered or annexed by Ranjit Singh. | Jagirdars. | Kardars. |
|---|---|---|---|---|---|---|
| 1 | Kila Sahib Singh .. | 6 | Charat Singh and Mahan Singh | Sahib Singh (Bedi) .. | Jagir | .. |
| 2 | Kila Didar Singh .. | 33 | Ditto .. | Rattan Singh (Dhulla) .. | .. | Kardar |
| 3 | Kila Mian Singh .. | 9 | Ditto .. | Sardar Mujan Singh .. | Jagir | .. |
| 4 | Ditto. | 11 | Ditto .. | Sardar Sahaj Singh .. | .. | Kardar. |
| 5 | Gujranwala .. | 69 | Ditto .. | Sardar Hari Singh, Nalwa .. | Jagir | .. |
| 6 | Akalgarh .. .. | 44 | Sardar Dal Singh (Kalianwala) | Dewan Sawan Mal .. | .. | Kardar. |
| 7 | Miraliwala .. | 98 | Bhag Singh (Virakh) .. | Sardar Bhag Singh .. | Jagir | .. |
| 8 | Sohdra .. .. | 48 | Sardar Sahib Singh (Bhangi) .. | Dewan Dhanpat Rai .. | .. | Kardar. |
| 9 | Bhareke .. .. | 15 | Mt. Raj Kaur (wife of Sahib Singh). | Musalt. Raj Kaur .. | Jagir | |
| 10 | Kote Bare Khan .. | 13 | Sardar Sahib Singh (Bhangi) .. | Sardar Fateh Singh (Man) .. | Do. | |
| 11 | Eminabad .. .. | 21 | Ditto .. | Raja Dhian Singh of Jammu .. | .. | Kardar. |
| 12 | Nangal Danna Singh .. | 9 | Ditto .. | Dewan Ganpat Rai .. | .. | Do. |
| 13 | Wazirabad .. .. | 47 | Jodh Singh (Varaich) .. | .. | .. | Do. |
| 14 | Ahmadnagar .. | 25 | Ghulam Muhammad (Chatha) .. | Jalal Khan (Bhatti) .. | Jagir | .. |
| 15 | Gakkhar .. .. | 35 | Ditto .. | Hari Singh Nalwa .. | Do. | .. |
| 16 | Ramnagar .. .. | 30 | Ditto .. | Jowahir Singh (Bastani) .. | .. | Kardar. |
| 17 | Hafizabad .. .. | 58 | Bhatti tribe .. .. | Misr Ralia Ram .. .. | .. | Do. |
| 18 | Jalalpur .. .. | 22 | Ditto .. .. | Dewan Sawan Mal .. | .. | Do. |
| 19 | Jangla . .. | 5 | Ditto .. .. | Ditto .. .. | .. | Do. |
| 20 | Pindi Bhattian .. .. | 93 | Ditto .. .. | Ditto .. .. | .. | Do. |
| 21 | Chak Bhatti .. .. | 21 | Ditto .. .. | Raja Gulab Singh .. | .. | Do. |
| 22 | Rampur .. .. | 44 | Tarar tribe .. .. | Ditto .. .. | .. | Do. |
| 23 | Kaulo Tarar .. .. | 9 | Ditto .. .. | Rattan Singh .. .. | Jagir | .. |
| 24 | Vanike . .. | 23 | Ditto .. .. | Raja Gulab Singh .. | .. | Kardar. |

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Leading Sikh jagirdars.

Of the jagirdars the most famous were Hari Singh Nalwa, a Khatri of Gujranwala city, where his descendants still reside, whose personal valour earned him the title of the "Ney of the Punjab," and w ose exploits in extending the Sikh dominions were hardly eclipsed by those of the Maharaja himself. He was killed near Jamrud in 1837 while bravely resisting the attack of the army which the Amir Dost Muhammad had sent to capture the fort, and the invading army was repelled by the Maharaja in person who arrived with reinforcement from Ramnagar, a distance of over 200 miles, in 4 days. His death was an irreparable loss to the Sikhs. As a governor he was harsh but strong. Rani Nikayan, the senior wife of the Maharaja, held a large portion of the district, including all the southern portion bordering on Lahore, in *jagir*, and maintained a semi-royal state in the fort at Sheikhupura (now in that district), finding a substantial compensation for her being supplanted in the Maharaja's affections by younger and more pleasing rivals in the income which she derived from her wide possessions. Though notoriously avaricious, she was wise and farseeing enough to encourage cultivation by making grants of waste lands to cultivators and settling tenants in the villages which had been deserted in the struggle between the Virakhs and Bhattis.

Leading Sikh Kardars or Governors.

Of the kardars, General Avitabile, whose headquarters were at Wazirabad which he considerably enlarged and beautified, is remembered as having been the first to introduce the system of fixed cash payments in substitution for the old rude systems of appraisement (*kankut*) or division of the crop (*batai*). The two greatest were Dewan Sewan Mal and Raja Gulab Singh, who held most of the Hafizabad tahsil in farm. The name of the former is remembered here, and elsewhere,* and for the justice of his decisions, the moderation of his assessment, and the wisdom which led him to conciliate and settle in the soil the turbulent and predatory tribes of the *Bar*—Kharrals, Bhagsinkas, &c., by giving them grants of waste lands on easy terms, and remitting part of the assessment in favour of those who founded villages, sunk wells, or otherwise developed cultivation.

The memory of Gulab Singh, on the other hand, and of his unscrupulous agent, the Wazir Rattanu, is

*Multan and Muzaffargarh districts. See under Akalgarh in Chapter IV.

executed by the people for their oppressive assessments which all but crushed the tract in their charge. The character of the kardars generally, with the single exception of Sawan Mal, cannot be better summed up than in the words of Mr. Barnes—

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"The problem of his life was to maintain cultivation at the highest possible level, and at the same time to keep the cultivator at the *lowest point* of depression."

Of the Sikh rule generally it may be said that while it introduced an era of comparative order and security by setting up a barrier against invasion from outside and stamping out tribal feuds and private wars of rival chieftains, it did little else to improve the position of the great mass of the people. These were left to the mercy of the jagirdars or kardars whose discretion was practically unbounded as long as they furnished their contingent of troops to the royal army, or their quota of revenue to the royal treasury.

Individual jagirdars or kardars, such as Sawan Mal, taking a broad and farseeing view of their position and responsibilities, might now and again endeavour to promote the welfare of the people in their charge, but these were the exceptions; and the vast majority, dressed in a little brief authority, hastened to make the most of their power by squeezing what they could out of the people.

In this respect the rapacity of the jagirdars, and especially of the Jat Sikh Sardars, exceeded even that of the kardars. A common figure of speech among the people likens them to ravening wolves who prayed at will on the helpless fold, or vampires who sucked the blood of human beings.

In fact the hand of the Sikhs fell heavier on this district on account of its proximity to the capital and close connection with the ruling family than almost on any other, owing to the number of rapacious followers who had to be provided for, the quartering of troops on the people, and the obligation to furnish supplies free to the Sikh armies on their way to and from the frontier.

Overthrow of the Sikh rule.

The overthrow of the Sikhs in the first Sikh war, in which many of the leading Sardars and jagirdars of this district bore a prominent part, and the establishment of the Regency at Lahore under British control in

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1855, dealt a severe blow to the authority of the jagirdars, whose excesses since the death of the Maharaja in 1839 had known no restraint. The introduction of the summary settlement in 1847, the object of which was to substitute a fixed cash assessment for the arbitrary exactions which had hitherto prevailed, caused even deeper alarm. The jagirdar saw himself reduced from an irresponsiable local autocrat, exercising almost unlimited jurisdiction to a mere assignee of a fixed cash assessment. The kardar saw that there was no place for him in the new system. Both classes regarded the new order of things with sullen discontent, and when the outbreak of the second Sikh war offered a chance of shaking off the British control, and restoring the old order, it is not surprising that almost without exception they threw in their lot with the rebels. The result was fatal. The power of the Sikhs was finally broken at Chillianwala and Gujrat (both in the Gujrat District). Of the rebel Sardars of this district many were killed in the above battles, the remainder joined in the general surrender, and were shorn of their honours and *jagirs*, receiving in some cases small life pensions for their maintenance.

Effect of the second Sikh war.

Among the families that played a prominent part in the rebellion on one side or the other, and were rewarded or punished accordingly at annexation, the following were the chief :—

The Nalwa family.

(1) Gurdit Singh, Jowahir Singh and Arjan Singh were the sons of Hari Singh Nalwa. Arjan Singh shut himself up in the fortified house built by Hari Singh outside Gujranwala with about 100 men and openly defied the Government. A small detachment sent to bring him into Lahore was unsuccessful; but when a body of troops sent by Brigadier Campbell and a squadron of Skinner's Horse marched against him, he fled. The defences of the house were destroyed and the property confiscated. The house, known as the "*baradari*," is a good specimen of Sikh architecture, and is a pleasing residence in the civil station. The garden was at one time famous in the Punjab for its variety of rare trees

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and plants, and the first Malta oranges introudced in the Punjab were grown here.

Jowahir Singh, whose sympathies were with the rebels, had been arrested at the beginning of the outbreak and kept a prisoner in Lahore. He escaped to Gujranwala with the connivance of his guards. His own fame as a soldier, and the name of his father Hari Singh soon attracted followers to his standard. He crossed the Chenab and joining Raja Sher Singh fought with great gallantry at Chillianwala. He it was who led the famous charge of irregular cavalry at Chillianwala that drove the British Dragoons off the field, and so nearly turned the fortunes of that eventful day.

The *jagirs* of Gurdit Singh, Jowahir Singh and Arjan Singh were resumed on annexation. Punjab Singh, another son of Hari Singh, who was on bad terms with his brothers, refused to join the rebels, and his *jagirs* were maintained to him. The family still has a *jagir*.

The Man family.

(2) Of the Man Sardars, who then occupied a prominent position in the Sikh armies, Jagat Singh, Budh Singh, Baghel Singh and Fateh Singh remained faithful to the British, and were rewarded by the continuance of their *jagirs* which the family still hold; Rattan Singh, Jodh Singh, Jamiat Singh and Lehna Singh, who were serving under Sher Singh at Multan, went over with him to Mulraj and lost all their *jagirs* at annexation. The Man family imitated the prescience of many a Highland Laird of the 17th and 18th centuries who sent a son to either camp, thereby securing immunity whichever side should win. Sardar Mangal Singh, Man, of Kot Shera, the grandson of Jodh Singh, is a leading Sardar in the district now, and enjoys the *jagir* of his uncle, Anup Singh,

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The Butala Sardars.

(3) Sardar Jhanda Singh of Butala, whose services in Hazara up to 1847, under Captain Abbot, had gained for him the title of Bahadur with the affix "Ujal didar, Nirmal budgh" (open countenance and honest mind), hardly justified his reputation and was suspected of playing a double game. In May, 1848, he was sent down the Sind-Sagar Doab to prevent the spread of Mulraj's rebellion and aid in the operations against Multan. His conduct at first was admirable, but as he neared Multan, part of the force under him deserted to the rebels. The Sardar himself was suspected of being in communication with Mulraj, and was at once re-called to Lahore. There he seems to have re-assured the resident of his loyalty, and in August was sent on a mission to Sardar Chatar Singh, Governor of Hazara, whose loyalty was then wavering, to re-call him to a sense of duty. Jhanda Singh was unsuccessful, and was generally suspected of having done his utmost to widen, and not to close, the breach.

He was ordered back to Lahore and put under arrest, but he seems to have been again able to dispel suspicion, was soon afterwards released. and during the last four or five months of the war he and his sowars were employed to keep open the communications between Lahore and Ramnagar. Jhanda Singh played his part well in a difficult crisis, and when the Punjab was taken over, all his personal *jagirs* amounting to Rs. 15,560 were confirmed to him for life. His descendants, Sardars Balwant Singh and Mul Singh, E. A. C's., held grants amounting to Rs. 5,494, and now Bakhshish Singh, Jagjit Singh, Sheonath Singh and Satbindar Singh hold grants amounting to Rs. 2,117.

Butala Sardars.

Other rebel Sikh jagirdars.

(4) The following Sardars,—Ganda Singh, Mattu, *jagir* Rs. 19,000; Gurmukh Singh and Atar Singh, the Hasanwalia Sardars of

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Other rebel Sikh jagirdars.

Ramnagar, *jagir* Rs. 20,000 and Jawahir Singh, Bastani, of Ramnagar, the royal chamberlain or master of the wardrobe, *jagir* Rs. 12,000, openly joined in the rebellion and lost all their *jagirs*. The descendants of these are still libving in the district, but have lost importance.

The loyal Sardars.

(5) Among the Sardars whose loyalty was undoubted, and whose services in that critical period were most valuable, besides those already mentioned, were Sardar Jodh Singh, Varaich, and his more famous brother Sardar Man Singh, C.I.E., I.O.M., of Ruriala and General Harsukh Rai of Hafizabad. The former is now represented by Sardar Sahib Sardar Rajwant Singh, Honorary Magistrate, and Zaildar and the latter by Diwan Harikishan, Honorary Magistrate, Hafizabad.

The events of the second Sikh war and its result, the annexation of the Punjab, thus brought about the downfall of many of the leading Sikh families of the district.

Conduct of the Muhammadan tribes.

The Muhammadan tribes, on the other hand, who had been crushed by Ranjit Singh early in the century, were eager to pay off old scores, and anxious to recover their own. The Bhattis, Tarars and Chathas of Wazirabad and Hafizabad rallied to the British standard, readily furnished supplies, brought in information of the movements of the enemy and fought on its side at Ramnagar, Chilianwala and Gujrat. A plot to stir up the Sikh population of the district by the agency of a religious pretender, Guru Maharaj Singh, who was fomenting rebellion in the guise of a religious mendicant, was frustrated by the Pathans of Jandiala Sher Khan,* who gave timely information to the authorities. A force of horse was promptly despatched from Wazirabad, the offending villages, Karyal Jhabbar,* Chuharkana,* in which troops were being secretly enlisted, were plundered and burned down; Maharaj Singh had to flee to Jhang where he was captured with the aid of the Bhatti chiefs. As a reward for these services the Bhattis and Tarars

*Now in Sheikhupura district.

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were restored to many of their estates from which they had been ejected by the Sikhs, and the nominees of the latter were expelled by force of arms where necessary.

Effect of annexation on the people.

The annexation of the Punjab in 1849, while it involved the complete downfall or temporary eclipse of many of the leading families, was welcomed by the great mass of the people, and especially by the agricultural population.

British rule.

At the first sub-division of the newly acquired province, the whole of the upper portion of the Rechna Doab from Jammu to the Jhang boundary and from the Chenab to the Ravi, including this district and that of Sialkot, was formed into one district. The temporary headquarters were at first Sheikhupura and for a short time Wazirabad. In 1851-52 this wide jurisdiction was broken up, and two districts were formed having their headquarters at Sialkot and Gujranwala; the Gujranwala district as then arranged extending from the Chenab to the Ravi, and comprising the four tahsils of Gujranwala, Ramnagar, Hafizabad and Sheikhupura. The changes in the district have been noticed in Chapter 1-A.

The Mutiny of 1857.

The following account of the events of 1857 is taken from the "Punjab Mutiny Report":—

Gujranwala is a little civil station on the high road from Lahore in Peshawar. As in all other places, the Deputy Commissioner was burdened with a body of mutinous soldiers as his treasury guard. In this case the men were of the 46th Native Infantry; they were quickly got rid of by an order to them to rejoin their corps at Sialkot. This was obeyed. Its operation left Captain Cripps, officiating Deputy Commissioner, with 7 horsemen and 35 foot police to defend three European officers, 2,00,000 rupees of Government treasure, and a jail full of convicts. This state of things could not last, especially as the treasury was an insecure building, and could not be held, as it possessed no well. The station might be attacked either by the three native regiments from Sialkot or by the four native regiments from Lahore. It lay between the two places, and junction of the mutinous brigades might reasonably be expected. To avert danger as far as possible, an old tomb and its circumjacent gardens were fortified, provisions were thrown in, and the treasure was sent into Lahore. Recruits were called for from the people, and they eagerly thronged in. During six months about 700 men were raised. From this body large drafts were made into three Punjab regiments; 250 remained on duty at the station; 100 were sent down as policemen to the North-Western Provinces* and even while under training the whole body was used as ferry guards, jail gardens, and escorts. Early in July, the Deputy Commissioner hastened away to Gujrat, 35 miles off on the news of the Jhelum mutiny. There he mounted his 100 men on camels and went away another journey of 35 miles, to the very bank of the Jhelum. He learnt there that the Jhelum mutiny had ended, and on his hasty march back he was informed that a formidable one had broken out at Sialkot, only 35 miles from his own station. He hurried back to Gujranwala, but found, to his satisfaction, that it had not been threatened, the men having gone a different way. In the end of September, Captain Cripps was called to traverse the

*Now United Provinces of Agra and Oudh.

southern part of his district, which abuts on the *bar*, as the Kharrals had risen and might be expected to attack some large towns under his jurisdiction. Again a forced march brought a body of the Sikh levies under his personal command to the suspected districts; and the people, if they had any evil intentions, were overawed. Order continued to reign throughout that territory. In October, Colonel Clarke took charge of the district, and Captain Cripps was transferred to Ferozepore on the appointment of Major Marsden to Gugera. The people of Gujranwala seemed to have been very well affected throughout, and the six per cent. loan gained considerable accessions from the moneyed men of the country towns.

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Attitude of Sikhs during mutiny.

The events of the mutiny, though their direct effect on the district was slight, had however a considerable indirect effect in strengthening British rule and in reconciling and binding up with it the Sikh population whose attitude since the annexation of the Punjab had been one of sullen acquiescence.

The disbandonment of the Sikh armies after the battle of Gujrat had thrown out of employment thousands of sturdy Sikh soldiers who were unwilling to turn their swords into ploughshares, and the complicity of the Sikh Sardars in the rebellion had led to the loss of their honours and emoluments.

The presence of these two classes in the district might prove an element of serious danger if the mutiny were successful in Hindustan, and spread to the Punjab. The bold and masterly policy which associated the lately defeated and disbanded Sikh forces with the support of the British cause, and employed them as a weapon of offence against the Hindustani rebels, thereby removing a local source of danger and providing them with congenial and remunerative employment, is a matter of history. The Sikhs of this district promptly responded to the call for levies, and their Sardars now found the opportunity of proving their loyalty to British rule, of winning back some of their lost dignities and emoluments, and of dealing a blow at the hated Purbia troops who had so lately helped to defeat them.

Among those who were the first to take the field and whose services against the rebels were most distinguished were :—

(1) Sardar Jowahir Singh, the son of Hari Singh Nalwa, who, as Resaldar of the 1st Sikh Cavalry, served with a gallantry and devotion worthy of his father's son, was 18 times engaged with the enemy, received the Order of British India for his services in the field, and at the close of the

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Attitude of the Sikhs during the mutiny.

war was rewarded with the grant of a *jagir* of Rs. 1,200, one-half for life and one-half in perpetuity. On his death, half was resumed and half continued to his brother Gurdit Singh. The perpetual jagir passed in turn to Achhra Singh, nephew, and Sardar Bahadur Narain Singh, the latter's son. The life jagir passed to Gurdit Singh and Achhra Singh and was then resumed. Sardar Bahadur Narain Singh's eldest son Sardar Sahib Sardar Balwant Singh Nalwa, Extra Assistant Commissioner, has been recognised as the head of the family (the rule of prin ogeniture applies) with the hereditary title of Sardar and holds the jagir which is now worth Rs. 925.

(2) Of the Man family, Jowala Singh, the eldest son of Fateh Singh, was killed at Lucknow. Anup Singh, the eldest son of Jodh Singh, entered the 1st Sikh Cavalry, afterwards known as Probyn's Horse when it was first raised in August, 1857, was present at the fall of Delhi and the capture of Lucknow. In that gallant regiment, Anup Singh distinguished himself by his cool and determined courage, and during the campaign was four times wounded and had three horses killed under him. He was granted a *jagir* of Rs. 500, half of which was resumed at his death, and the other half was continued to his nephew Sardar Mangal Singh, Man, of Kot Shera, Honorary Magistrate, Gujranwala. Ganda Singh the second son of Sher Singh, Man, who joined the same regiment, was killed in the Hindustan campaign and Gurdit Singh, his younger brother, was several times wounded in the field. The family realy belongs to Mananwala in the Sheikhupura District.

(3) Bhag Singh, Hasanwalai, of Ramnagar, son of Atar Singh, also served with credit as a Jamadar of Irregular Horse and was rewarded with the grant of a pension and

CHAPTER II-B. HISTORY. Attitude of the Sikhs during the mutiny.

small *jagir*. Bhag Singh died in 1884 and his son Rai Bahadur Amrik Singh in 1911. Some of the latter's land is held by his adopted sons Ude Parkash Singh and Chandar Parkash Singh and some is under a trust. No *jagir* is now held.

The following families who had stood faithful in 1849 again showed their loyalty by services in the field during the mutiny:—

Sardar Jodh Singh, Varaich, of Ruriala, who was in an influential position at Amritsar, assisted in the enrolment of Sikh levies, and took part with the Deputy Commissioner, Mr. Cooper, C.B., in the pursuit of the "Meean Meer," now Lahore Cantonment, mutineers and their destruction at Ajnala. He was appointed an Extra Assistant Commissioner and the entire village of Kotli Jodh Singh was given to him free of rent, and after his death to his successors in two generations, and after them on half revenue to his grandsons in the third generation after which the concession will lapse. The *jagir* is now Rs. 144 and is held by Bhag Singh, Jagjit Singh and Raghbir Singh, the grandsons. There is also a petty *jagir* of Rs. 72-14-0 held in perpetuity by all the descendants of Jodh Singh.

Risaldar-Major Man Singh, C.I.E., I.O.M., Sardar Bahadur, as Man Singh became, was granted the village of Kot Bare Khan in perpetuity which was released to him and his heirs on payment of half the assessment. The *jagir* in Kot Bare Khan is now held by his grandson Sardar Sahib Rajwant Singh, Honorary Magistrate, Gujranwala. Its value is Rs. 557. Sardar Man Singh, the youngest brother of Jodh Singh, was one of the first to join Major Hodson at Delhi with a troop of cavalry raised by himself. He assisted in the capture of the king of Delhi, and the capture and execution of the three princes. Thence he returned to Lahore, and raising 500 recruits rejoined his regiment in time to take part in the capture of Lucknow. For these services and his conduct in the subsequent operations in Hindustan, where he was twice wounded, Man Singh was rewarded with the Order of Merit and the grant of *jagirs* in Oudh and the Punjab. Harsa Singh, the son of Jodh Singh, served with credit through the same campaign as Resaldar of the 9th Bengal Lancers.

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Attitude of the Sikhs during the mutiny.

General Harsukh Rai, of Hafizabad, and the Dewans of Eminabad, Karm Chand, Hari Chand and Nahal Chand also served in the field, and Hari Chand who commanded a contingent of Jammu troops before Delhi died of cholera.

General Harsukh Rai was granted a *jagir* in Hafizabad and Rakh Hafizabad in perpetuity. The value is now Rs. 400 and it is held by his descendants, Hari Kishan, Mulk Raj and Milkhi Ram.

It does not appear whether Diwans Karm Chand and Hari Chand were given *jagirs*, but a *jagir* was granted to Diwan Jawala Sahai, C.S.I., elder brother of Hari Chand and Nihal Chand, in perpetuity, for services during the Mutiny, in 5 villages in Gujranwala tahsil. This is now held by Diwan Dhanpat Rai, great-grandson and the value is Rs. 2,014. Another *jagir* of Rs. 189 in the Hafizabad tahsil is held for life by Diwan Brij Lal, and his brother Daulat Ram, descendants of Nihal Chand. This was also held by Nihal Chand mentioned above.

Attitude of the Muhammadan tribes.

Of the Muhammadan tribes several members of the Bhatti and Chatha clans, of whom Rahmat Khan of Pindi Bhattian, Khuda Bakhsh of Ahmadnagar, were the most distinguished attached themselves to General Nicholson's standard and served in the moveable column which crushed the scattered bodies of mutinous Hindustanis in the Punjab, and contributed so largely to the fall of Delhi. The former was given a *jagir* in perpetuity in the village of Kot Dilawar, which was, until his death recently, held by his descendants, Muhammad Yar, Zaildar of Pindi Bhattian. It has now passed in equal shares to his five sons.

Effect of the mutiny.

The effect of the mutiny was therefore to heal old sores and reconcile old feuds. As has been well remarked in the Mutiny Report of Gurdaspur District :—

"The general enlistment was most popular, as it was among the most effective measures adopted by the Government, and contributed in a vast degree to link the popular feeling in this part of the country with the British cause. A mutual interest and sympathy was created to support that cause which had now become common, deep and earnest were the aspirations which vibrated in every homestead and evinced that the military spirit of the nation had been gratified, and afforded an assurance that its valiant sons would not be backward in vindicating the trust bestowed."

History since annexation.

Since annexation the history of the district has been one of steady progress. The improvement of communications by the construction of the Grand Trunk Road

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History since annexation.

of the North-Western Railway in 1871–74, of the branch line from Wazirabad to Sialkot in 1885, of the branch line from Wazirabad to Shorkot in 1894—96 and other roads especially from Wazirabad to Sialkot, from Gujranwala to Sialkot and Hazfizabad, and the road from Sargodha to Lahore passing through Pindi Bhattian; has opened up new markets, brought it into touch with the great centres of trade, and thereby given a great stimulus to the growth of agricultural produce. The opening up of the great tracts of Government and village waste in the Hafizabad tahsil by the Lower Chenab Canal, which began to work in 1888, and the Upper Chenab Canal in 1912 has proved even a more potent factor in promoting the prosperity of the district and raised it from a position of comparative unimportance to one of the most prosperous and important in the Province.

The Great War.

The record of the "War Services" of the district (including Sheikhupura District) is good. Soon after the war began Rs. 32,720 was subscribed to the Indian Imperial Relief Fund. In 1915 Rs. 22,441 was subscribed to the Aeroplane Fund, and an Aeroplane named "Gujranwala" was purchased. Rupees 5,050 was contributed to the Soldiers' Comfort Fund. In 1917 the Gujranwala Red Cross Society was founded by Lala Amar Nath (now Rai Sahib, M.B.E.,), Extra Assistant Commissioner, and in 1918 it was as a temporary measure amalgamated with the District War League. The society collected about Rs. 41,718 in the villages mainly, which gave it first place among all the districts in the province. It provided a Motor Ambulance Launch ("Lady O'Dwyer") for service in Mesopotamia, at a cost of Rs. 20,000, and an Ambulance Car ("Kathleen Hamilton"—after the wife of Mr. W. S. Hamilton, Deputy Commissioner) costing Rs. 11,000. For the "Our Day" fund, in aid of the Joint War Committee of St. John Ambulance Association and British Red Cross Society, Rs. 18,851 was subscribed, Rs. 45,664 to the District War League Fund, the Soldiers, Club Fund Rs. 38,980, Rs. 13,596 to the Military Dressers' Class Fund, General expenses of the War Rs. 5,000. besides other contributions in kind. Rupees 11,21,815 was subscribed to the first War Loan (1917), and Rs. 9,80,402 to the second War Loan (1918). The Victory Celebrations in 1919 were on a grand scale.

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The Great War.

As regards recruitment for the Army, the record of the district is also good. On 1st January, 1917, there were 2,810 men in the Army (2,473 combatants and 337 muleteers) or 1 in 56 of the male population. Of these 1983 were Sikhs, 687 Punjabi Musalmans, 30 Hindus and 110 Indian Christians. On 30th November, 1918 when recruiting ceased, the number was 13,290 (including 11,100 combatants and 2,100 non-combatants), or 1 in 12 of the male population. Of these 4,900 were Sikhs, 6,700 Punjabi Musalmans, 950 Hindus, and 650 Indian-Christians. The recruitment was backward until November, 1917, when the number was less than 4,000, but from December, 1917, to March, 1918, the number was 5,000 and no other district in the province can boast of having sent to the Indian Army over 1,000 men a month for four consecutive months. In addition there were 198 recruits to the Jail Labour Corps, 98 to the Indian Defence Force, 44 officials to the Field Post Office, and 166 to the Medical Department (as Dressers).

Further particulars will be found in a pamphlet called "History of the War Services of the Gujranwala District," by Amar Nath, M.A., LL.B., M.B.E., Extra Assistant Commissioner, who played a great part in the success attained by the district.

The Punjab Disorders.

It is all the more regretable that the excellent record of the district should have been spoilt to some extent in the aftermath of the war. On 14th and 15th April, 1919, immediately following the outbreak of serious political disorders at Amritsar, there were also disorders in Gujranwala, Wazirabad, Hafizabad and Akalgarh (and Chhuharkana and Sangla, etc., now in the Sheikhupura District). Communication wires were cut, certain British Officers were interfered with at Hafizabad and Gujranwala and the house of Revd. Grahame Bailey of the Scotch Mission at Wazirabad was burnt. Also at Gujranwala, the Tahsil, District Court, Post Office, Church, Railway Station and Dâk Bungalow were burnt. An aeroplane was sent to Gujranwala, pending the arrival of other troops, and restored order, and the total casualties were 11 killed and 27 wounded. Martial Law was administered for a time. These events are of too recent date to give further details here, but an account of them will be found in the Report of the Disorders Inquiry Committee, 1920. It

CHAPTER I-B. HISTORY. The Punjab Disturbances.

is fair to add, however, that the disorders were confined mainly to political minded people living in towns, whereas the people in villagers did particularly well during the war.

Politics.

The people of the district in towns, especially the educated ones, are advanced politically, and think and act much as those in Lahore and Amritsar do. The various political movements need not be discussed here, however.

The Reforms.

Under the Reforms introduced after the war, the district is included in the following constituencies :—

A. *Council of State*—

(1) Punjab (Non-Muhammadan).

(2) Punjab (Sikh).

(3) East Punjab (Muhammadan).

B. *Legislative Assembly*.—(1) West Punjab (Non-Muhammadan); (2) West Central Punjab (Muhammadan); (3) West Punjab (Sikh); and (4) Punjab Land-holders.

C. *Punjab Legislative Council*.—(1) Gujranwala (Muhammadan); (2) Rawalpindi Division and Gujranwala (Sikh); (3) North-West Towns (Non-Muhammadan); (4) Rawalpindi Division and Lahore Division (North Non-Muhammadan); (5) East and West Central Towns (Muhammadan); (6) Sikh Urban; (7) Punjab Land-holders (General); (8) Sikh Land-holders; (9) Muhammadan Land-holders, (10) Punjab University; (11) Punjab Chamber of Commerce and Trades Association, and (12) Punjab Industries.

Nobody from the District has yet been returned to the Council of State.

The late Khan Sahib Raja Muhammad Ikram Ullah Khan was returned to the Legislative Assembly in 1920 in constituency No. (4) above.

CHAPTER I-B.
HISTORY.
The Reforms.

The following residents of the district have been returned to the Punjab Legislative Council, *viz.* :—

| | | |
|---|---|---|
| 1920 | .. | Chaudhri Ata Ullah Khan, Zaildar, Kaulo Tarar (No. 1). |
| 1923 | .. | The late Khan Bahadur Chaudhri Karam Ilahi, M.B.E., of Ahmednagar (No. 1). |
| 1926 | .. | Chaudhri Ali Ahmed, of Wazirabad (No. 1). |
| 1926 | .. | Bhai Narain Singh, B.A., LL.B., Advocate of Gujranwala (No. 2). |
| 1930 | .. | Khan Bahadur (now Mr. Justice) Din Muhammad, M.A., LL.B., of Gujranwala (No. 5). |
| 1930 | .. | Khan Sahib Chaudhri Riyasat Ali, B.A., LL.B., Advocate (No. 1). |
| 1926 and 1930 | .. | Mr. Labh Singh, M.A., LL.B. (Cantab.), Bar-at-Law (No. 4). |
| 1926 and 1930 | .. | Dr. Sir Gokul Chand Narang, Kt., M.A., Ph. D., (No. 3). |
| 1935 | .. | Sardar Mangal Singh, Man of Kot Shera (No. 2). |

The last four named are the sitting members. In addition Dr. Sir Gokul Chand Narang, Kt., has been Minister of Local Self-Government in the Punjab for some years.

The New Reforms.

The Reforms now about to be introduced are expected to give the district further representation in the various Legislative bodies.

Their Majesties' Silver Jubilee.

In the present year all classes of people in the district have joined in celebrating Their Majesties' Silver Jubilee on 6th May, 1935, with great enthusiasm and the amount raised for the All-India Fund was Rs. 54,000 odd. This fund is to be devoted to the Red Cross Society, the St. John Ambulance Association, the Lady Dufferin Fund, and the Soldiers' Benevolent Fund, to relieve distress and suffering in India. Several official and non-official gentlemen in the district were awarded the Silver Jubilee Medal.

CHAPTER I-B.

HISTORY.

Deputy Commissioners.

List of District Officers.

A list of the officers who have administered the district as Deputy Commissioners (See also Part B) is given below :—

| NAMES. | TERM OF OFFICE. | |
|---|---|---|
| | From | To |
| Mr. McMullen .. | April, 1860 .. | .. |
| Captain Elliot .. | May, 1860 .. | February, 1861. |
| Mr. A. Brandreth .. | March, 1861 .. | May, 1862. |
| Captain Urmston .. | June, 1862 .. | December, 1862. |
| Mr. Powlett .. | December, 1862 .. | October, 1863. |
| Mr. A. Brandreth .. | November, 1863 .. | February, 1864. |
| Captain J. W. Bristow .. | February, 1864 .. | May, 1864. |
| Mr. A. Brandreth .. | May, 1864 .. | May, 1865. |
| Major H. P. Babbage .. | June, 1865 .. | October, 1865. |
| Mr. A. Brandreth .. | November, 1865 .. | December, 1865. |
| Major H. P. Babbage .. | January, 1866 .. | October, 1868. |
| Mr. A. Brandreth .. | November, 1868 .. | February, 1869. |
| Major H. P. Babbage .. | March, 1869 .. | November, 1870. |
| Mr. M. Macauliffe .. | October, 1870 .. | January, 1871. |
| Mr. O. Wood .. | January, 1871 .. | February, 1871. |
| Mr. G. R. Elsmie .. | February, 1871 .. | March, 1871. |
| Mr. D. G. Barkley .. | March, 1871 .. | 8th May, 1871. |
| Captain R. T. M. Lang .. | 8th May, 1871 .. | 31st October, 1871. |
| Mr. J. G. Cordery .. | 1st November, 1871 .. | December, 1871. |
| Mr. D. G. Barkley .. | January, 1872 .. | 28th February, 1872. |
| Major F. J. Millar .. | 28th February, 1872 .. | 6th July, 1872. |
| Mr. F. C. Channing .. | 18th July, 1872 .. | 17th August 1872. |
| Major F. J. Millar .. | 18th August, 1872 .. | 20th November, 1873. |
| Mr. J. G. Cordery .. | 20th November, 1873 .. | 22nd October, 1875. |
| Major F. D. Harington .. | 22nd October, 1875 .. | 5th June, 1876. |
| Mr. A. R. Bulman .. | 5th June, 1876 .. | 29th March, 1878. |
| Mr. T. W. H. Talbort .. | 29th March, 1878 .. | 7th April, 1879. |
| Mr. A. R. Bulman .. | 7th April, 1879 .. | 4th August, 1879. |

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HISTORY.
List of District Officers.

| NAMES. | TERM OF OFFICE. | |
|---|---|---|
| | From | To |
| Captain A. S. Roberts .. | 5th August, 1879 .. | 4th November, 1879. |
| Mr. A. R. Bulman .. | 5th November, 1879 .. | 15th March, 1881. |
| Mr. J. W. Gardiner .. | 15th March, 1881 .. | 30th June, 1881. |
| Major A. S. Roberts .. | 30th June, 1881 .. | 7th August, 1881. |
| Colonel F. J. Millar .. | 8th August, 1881 .. | 11th September, 1881. |
| Major A. F. Roberts .. | 12th September, 1881 .. | 29th November, 1881. |
| Mr. H. W. Steel .. | 30th November, 1881 .. | 9th April, 1882. |
| Mr. C. P. Bird .. | 10th April, 1882 .. | 19th May, 1882. |
| Mr. A. R. Bulman .. | 20th May, 1882 .. | 19th March, 1883. |
| Mr. M. Macauliffe .. | 20th March, 1883 .. | 10th June, 1883. |
| Mr. R. W. Trafford .. | 11th June, 1883 .. | 8th June, 1884. |
| Major W. J. Parker .. | 9th June, 1884 .. | 25th October, 1884. |
| Major H. M. M. Wood .. | 26th October, 1884 .. | 8th March, 1885. |
| Mr. J. G. Silcock .. | 9th March, 1885 .. | 4th September, 1885. |
| Mr. G. Hughes .. | 5th September, 1885 .. | 16th October, 1885. |
| Mr. J. G. Silcock .. | 10th October, 1885 .. | 10th November, 1885. |
| Mr. H. W. Steel .. | 11th November, 1885 .. | 6th February, 1887. |
| Mr. G. Knox .. | 7th February, 1887 .. | 21st April, 1887. |
| Major R. Bartholomew .. | 22nd April, 1887 .. | 13th June, 1888. |
| Mr. E. D. Maclagan .. | 14th June, 1888 . | 28th September, 1888. |
| Major R. Bartholomew .. | 29th September, 1888 .. | 28th February, 1889. |
| Mr. G. Smyth .. | 1st March, 1889 .. | 18th March, 1889. |
| Mr. D. C. J. Ibbetson .. | 19th March, 1889 .. | 9th December, 1889. |
| Lieutenant C. S. De Butts Martindale. | 10th December, 1889 .. | 18th January, 1890. |
| Mr. D. C. J. Ibbetson .. | 19th January, 1890 .. | 5th April, 1890. |
| Mr. M. F. O'Dwyer .. | 6th April, 1890 .. | 25th July, 1890. |
| Lieutenant F. P. Young .. | 26th July, 1890 .. | 21st November, 1890. |
| Mr. D. C. J. Ibbetson .. | 22nd November, 1890 .. | 17th August, 1891. |
| Lieutenant G. C. Beadon .. | 18th August, 1891 .. | 2nd December, 1891. |
| Mr. H. S. Smith .. | 3rd December, 1891 .. | 3rd February, 1892. |

CHAPTER I-B.

HISTORY.
List of District Officers.

| NAMES. | TERM OF OFFICE. | |
|---|---|---|
| | From | To |
| Mr. J. G. M. Rennie .. | 4th February, 1892 .. | 22nd March, 1892. |
| Lieutenant G. C. Beadon .. | 23rd March, 1892 .. | 23rd May, 1892. |
| Mr. W. C. Renouf .. | 24th May, 1892 .. | 23rd June, 1892. |
| Lieutenant G. C. Beadon .. | 24th June, 1892 .. | 23rd October, 1892. |
| Lieutenant F. P. Young .. | 24th October, 1892 .. | 7th November, 1892. |
| Captain C. S. De Butts Martindale. | 8th November, 1892 .. | 16th December, 1892. |
| Colonel R. T. M. Lang .. | 17th December, 1892 .. | 25th March, 1893. |
| Mr A. Bridges | 26th March, 1893 .. | 22nd November, 1893. |
| Colonel C. F. Massy .. | 23rd November, 1893 . | 14th December, 1893. |
| Lieutenant C. P. Egerton .. | 15th December, 1893 .. | 19th March, 1894. |
| Mr. M. F. O'Dwyer .. | 20th March, 1894 .. | 1st July, 1894. |
| Lieutenant F. P. Young .. | 2nd July, 1894 .. | 3rd October, 1894 |
| M. F. O'Dwyer, Esq. .. | 4th October, 1894 . | 1st March, 1895. |
| J. R. Drummond, Esq. .. | 2nd March, 1895 | 20th July, 1896. |
| Captain A. E. Barton .. | 21st July, 1896 . | 27th September, 1896. |
| J. R. Drummond, Esq. .. | 28th September, 1896 .. | 5th April, 1897 |
| Diwan Narindra Nath .. | 6th April 1897 .. | 14th April, 1898. |
| W. B. De Courcy, Esq. .. | 15th April, 1898 | 30th June, 1899 |
| Diwan Narindar Nath .. | 1st July, 1898 .. | 14th September, 1899. |
| S. W. Gracey, Esq. .. | 15th September 1899 .. | 16th October, 1899. |
| Diwan Narindra Nath .. | 17th October, 1899 .. | 27th November, 1899. |
| Diwan Tek Chand . | 28th November, 1899 .. | 29th November, 1900. |
| Diwan Narindra Nath .. | 30th November, 1900 .. | 4th August, 1903 |
| C. F. Usborne, Esq. .. | 5th August, 1903 .. | 17th October, 1903. |
| C. W. Laxton, Esq. .. | 18th October, 1903 .. | 22nd May, 1904. |
| M. H. Harrison, Esq. .. | 23rd May, 1904 .. | 27th October, 1904. |
| E. A. Estcourt, Esq. .. | 28th October, 1904 .. | 3rd July, 1907. |
| N. Hancock Prenter, Esq. .. | 4th July, 1907 .. | 4th August, 1907. |
| E. A. Estcourt, Esq. .. | 5th August, 1907 .. | 19th June, 1908. |

CHAPTER I-B.

HISTORY.
List of District Officers.

| NAMES. | TERM OF OFFICE. | |
|---|---|---|
| | From | To |
| C. F. Stickland, Esq. .. | 20th June, 1908 .. | 19th July, 1908. |
| E. A. Estcourt, Esq. .. | 20th July, 1908 .. | 13th February, 1909. |
| Sh. Asghar Ali .. | 14th February, 1909 .. | 31st July, 1912. |
| Diwan Tek Chand .. | 1st August, 1912 .. | 14th December, 1914. |
| Rai Bahadur Lala Gauri Shankar, I.S.O. | 14th December, 1914 .. | 21st December, 1914. |
| F. W. Kennaway, Esq. .. | 21st December, 1914 .. | 5th June, 1915 |
| Sardar Sahib Bhai Dalip Singh. | 5th June, 1915 .. | 19th July, 1915. |
| F. W. Kennaway, Esq. .. | 19th July, 1915 .. | 29th September, 1915. |
| Sardar Sahib Bhai Dalip Singh. | 29th September, 1915 .. | 2nd November, 1915. |
| W. S. Hamilton, Esq. .. | 2nd November, 1915 .. | 2nd November, 1917. |
| Lieutenant-Colonel A. J. O'Brien, I.A., C.I.E. | 2nd November, 1917 .. | 12th April, 1919. |
| Khan Bahadur M. Sultan Ahmad. | 13th April, 1919 .. | 14th April, 1919. |
| Lt.-Col. A. J. O'Brien, I.A., C.I.E., C.B.E. | 15th April, 1919 .. | 18th June, 1919. |
| F. B. Wace, Esq., I.C.S. .. | 19th June, 1919 .. | 10th July, 1919. |
| Alan Mitchell, Esq. .. | 11th July, 1919 .. | 13th July, 1920. |
| S. L. Sale, Esq. .. | 14th March, 1920 .. | 21st September, 1921. |
| Sh. Abdul Rahman .. | 22nd September, 1921 .. | 17th October, 1921. |
| S. L. Sale, Esq. .. | 18th October, 1921 .. | 14th March, 1922. |
| Alan Mitchell, Esq. .. | 15th March 1922 .. | 20th August, 1923. |
| Lala Radha Kishan, .. | 21st August, 1923 .. | 12th October, 1923. |
| Alan Mitchell, Esq. .. | 13th October, 1923 .. | 27th March, 1924. |
| Nawab Malik Muhammad Hayat Khan, Noon. | 28th March, 1924 .. | 15th April, 1926. |
| H. S. Malik, Esq. .. | 16th April 1926 .. | 30th September, 1926. |
| Nawab Malik Muhammad Hayat Khan, Noon. | 1st October, 1926 .. | 7th August, 1928. |
| Amin-ud-Din, Esq. .. | 8th August, 1928 .. | 20th March, 1929. |
| Rai Bahadur Lala Labhu Ram. | 21st March, 1929 .. | 16th November, 1931. |
| Khan Bahadur Malik Zaman Mehdi Khan. | 16th November, 1931 .. | 30th June, 1934. |
| Malik Sahib Khan, Noon, M.B.E. | 1st July, 1934 .. | 6th October, 1934. |
| E. H. Lincoln, Esq., V. D... | 6th October, 1934 .. | |

## SECTION E.—ARTS AND MANUFACTURES.

ARTS AND MANUFACTURES.
Occupation of the people.

Table 17 in Volume B shows the principal occupations followed by the people, men and women, according to the Census for 1931. Table 17-A shows the subsidiary occupation of agriculturists. Table 25, the wages of labour, and Table 28, the "factories" in the district.

The district is of some importance for its arts and manufactures, and the position should improve when electricity is more easily available.

CHAPTER II-E.

ARTS AND MANUFACTURES.

Cotton.

There is no mill manufacturing cloth. Ordinary country cloth known as *khaddar* is woven on hand-looms in nearly every village. The weaver class includes a small proportion of recruits from the lower orders ,of the population such as *Meghs*, *Mochis*, *Bar-walas*, *Churas* and *Chamars*; but the majority are Muhammadan *Julahas* or *Poolis*. Successive waves of Kashmiri immigrants have passed over the Punjab, leaving large colonies in Sialkot, Gujranwala and Gujrat. The condition of the weaver is miserable. He is ignorant and impoverished, and earns a bare subsistence for himself and his family by a handicraft which is becoming less profitable every day. He is usually under the thumb of the capitalist. Even if the yarn he weaves is legally his own, it will be found that he has bought it on credit from a shopkeeper to whom he is bound to sell the finished product. In towns and larger villages sheets, *lungis*, *durries*, *kheses* and *newār* are made, but these are sold locally. Gakkhar has a reputation for cotton durries, but the manufacture of these has declined.

The country loom with the fly shuttle is in general use though improved handlooms have been tried at Hafizabad, etc. (" Baroda," " Dhariwal, " and " Japanese.")

Cotton is ginned in factories at Gujranwala, Wazirabad, Hafizabad and Akalgarh, and there is also a Press factory at Gujranwala.

Wazirabad hosiery used to find a market all over Upper India, but it has suffered the keen competition of the imported article. Women used to make the hosiery.

Silk.

Some silk is woven at Gujranwala. Chenille was once made at Wazirabad but there is little now. The following extract from Mr. Lockwood Kipling's note may be reproduced here :—

" At Wazirabad a triviality of English introduction has found a place; the manufacture of chenille. Many years ago it was fashionable to make silk into strings resembling elongated hairy caterpillars, and it is still used as a trimming. The original massive form is preserved at Wazirabad, and applied to the decoration of a variety of subjects, such as glove-boxes, slippers, caps, cushions, flower-vases, and the like. The chenille is dyed in the crudest and most brilliant colours, and in the case of boxes it appears to be glued down to a wooden or pasteboard foundation in a sort of mosaic. A beer glass in chenille is often offered as a *chief d'œuvre*, and similarly incongruous articles are to be seen in some houses. The silk is imported from Amritsar, which is the silk centre of the Punjab".

CHAPTER II-E. ARTS AND MANUFACTURES. Wool.

Woollen blankets (*lois*) are made in Gujranwala for local use.

Dyeing and Calico printing.

*Chhimas* (dyers) print cloth in showy colours at Gujranwala and elsewhere in the district.

Tanning and Leather work.

The methods of the *chamar* are primitive, but "Cawnpore" processes have been introduced at Nizamabad and Wazirabad, where a considerable quantity of leather is produced and exported.

The shoemaker plies his trade in every village, and good Indian shoes are made in places, chiefly in Gujranwala town. The village *mochi* also provides thongs, and whips, *bokas*, *charsas* and bellows. Country harness, nicely embroidered, is made at Pindi Bhattian. The trade was imported from Jhang.

Leather belting for machinery is made at Wazirabad.

Leather *kuppas* used to be made at Ramnagar, but this is no longer done.

Oil crushing.

Modern oil crushing machinery exists at Gujranwala and Hafizabad and the indigenous mill exists everywhere. The *teli* usually hires out his *kohlu* to the shopkeeper. Often the oil-cake is kept in return for crushing the customers seed. Payment is also made in cash.

Soap.

Dhoby and toilet soap are made in Gujranwala.

Sugar.

Gur is generally made by the cultivator himself by the usual primitive methods.

A modern sugar factory has recently been opened at Talwandi Rahwali. There is not enough cane yet to supply its requirements, but the zamindars are extending cane cultivation. *Khand* is made in open pans in small quantities. See also Chapter III-E. Excise duty is now charged on sugar.

Wood work.

The worker in wood flourishes in the district as wood is easily available, especially at Wazirabad, to which place timber is floated down from Kashmir. Every village has its carpenter. Good furniture is made at Gujranwala and the other towns. The *Kharadi* or turner is also found in every village for he is the ordinary cabinet maker of the land, and makes stools, settees, bed-legs, boxes, etc.

CHAPTER II-E.

ARTS AND MANUFACTURES.

Walking sticks.

Walking-sticks are made at Wazirabad, generally of bamboo or *kau*, the wood being frequently lacquered or inlaid. At Nizamabad there is also a considerable trade in Malacca canes with silver or horn handles. The canes are also finished with Regimental crests.

Cutlery.

Cutlery is the speciality of Nizamabad and Wazirabad, where there are many families of blacksmiths, many of whom have taken up service abroad. There are about 25 workshops giving employment to about 100 men, including *julahas*, *mochis* and *barwalas*. The cutlery is generally inferior, but better articles are also made. Some is sent to Kotli Loharan in Sialkot to be damascened. Swords, kukris, hunting knives and guns are also made. Besides knives, some of the artisans make walking sticks, and others tube wells. The industry of Nizamabad has flourished, there having been a large export of cutlery and walking sticks to Bombay, Calcutta and other places in India.

The Punjab Cutlery and Sporting Works at Wazirabad started by some educated people turns out a good quality of goods. Their exhibits of cutlery were awarded a silver medal at the Franco-British exhibition in London, which were sold on the spot.

The following extract from a note by Mr. Lockwood Kipling, late Principal, Mayo School of Arts, Lahore, is of interest :—

Nizamabad in this district is known for its cutlery. The tourist is frequently offered at hotels and dák bungalows many bladed pocket knives bristling with hooks, screw drivers, and other contrivances more calculated to display the ingenuity of the maker than to serve the convenience of the purchasers. These are generally accompanied by tobacco-cutters, a somewhat elaborate and automatic machine for cutting cake tobacco, neatly mounted on polished *shisham* wood, wonderfully well finished for native work, costing only Rs. 5. These are specimens of a trade in cutlery which seems to have been established for a long time at Wazirabad and Nizamabad, where also guns, pistols, swords, razors, spears, horse-bits, bullet-moulds and other steel articles are made—it would perhaps be better to say, can be made—for there is not a regular production. The finish and polish of the articles, though not perfect, is better than the quality of the steel, which although tough, is deficient in hardness, and is often scarcely to be distinguished from good iron. The edge of a Nizamabad pen-knife is soon blunted, and, as a "Rodgers'" knife can be had in any *bazar* for eight or sometimes six annas, it may be imagined that the local production is but small. The forging of these articles is often admirable. This is a matter quite apart from the quality of the mental and the subsequent finish, and it is usually the crucial difficulty of the native smith, who seems in forging habitually to burn his iron, and to leave his welding to the care of Providence. In other parts of the country one result of the orders of the Supreme Government, to the effect that cutlery of native make should be substituted in Government offices for that hitherto imported from England, has been a demonstration of the hopelessness of a competition between Indian and Sheffield cutlers. That the craft survives at all shows, however, that country-cutlery finds a place somewhere. A very rude form

CHAPTER II-E. — Arts and Manufactures. Cutlery.

of pen-knife with immoveable blade and turned-up point, in a wooden handle, seems to be the only article of Nizamabad production that finds a large sale. This is to be seen in the shops of all hardware dealers, and most schoolboys are furnished with one.

Nizamabad did very well indeed during the Great War, in 1914—1918, when it supplied a large variety of articles for the army, *e.g.*, kukris, spear-heads, etc. Pen knives and swagger canes with Regimental crests are still made, and the familiar office knife in use has recently been supplied to the Stationery Office, Calcutta. There is a good gunsmith here still.

Ramnagar also makes pen-knives, the popular variety having a sandal-wood handle.

Carts and carriages.

The country cart with a *shisham* body and *kikar* wheels is made everywhere, and the bodies of motor lorries are made at Gujranwala; also tongas.

Boats.

Boats are occasionally made in the Wazirabad tahsil for use on the Chenab.

Matches.

Two match factories have been opened at Gujranwala recently, and are making progress. Wood is imported. An excise duty is now charged. See Section E of Chapter III.

Ironware.

Ordinary agricultural implements, such as ploughshares and scythes, are made in Gujranwala district and also common hardware such as door-chains, axe-heads, hinges, nails, frying-pans and charcoal-stoves (*angithis*) etc., which are exported. Gujranwala excels in making iron well-gear and pumps, etc.

Safes, Locks, etc.

There are numerous iron workshops in Gujranwala and some in Wazirabad, which make fireproof safes and strong boxes. They are entirely made by hand. The work has improved in recent years, and the article is well finished. They are also *nickle* plated. The safe makers make their own locks. Considerable export is done of safes, etc.

Trunks and boxes, etc., are also made in fairly large quantities at Gujranwala and Wazirabad, usually of zinc sheets. Bath tubs, buckets, etc., are also made and exported.

Copper and brass-ware, etc.

There is a large number of workers in Gujranwala and some factories. Brass vessels of various kinds are made, also food-carriers, and are very much in demand.

CHAPTER II-B.

ARTS AND MANUFACTURES.

Copper and brass-ware, etc.

The brass is highly polished also. The following is an extract from a note by Mr. Lockwood Kipling:—

Brass vessels of sound workmanship are made at Gujranwala, and a large selection was sent to the Punjab Exhibition, 1881. These differ in no important respect from those of the rest of the province. Small and pretty toys in ivory are also made at Gujranwala, models of fruits to serve as antimony bottles slightly touched with colour, ivory bangles, pepper-casters, walking-cane handles, small boxes, and other fancy articles, all however very small and simply lathe-turned, were sent to the Punjab Exhibition. This does not seem to be a regular trade, but one of the many apparently accidental crafts practised by individuals in out-of-the-way places.

Aluminiumware.

Vessels of all sorts are made at Gujranwala.

Gold and silver ornaments.

The goldsmiths of Gujranwala have a reputation for fair dealing, and the ornaments made are exported in large quantities.

Pottery.

The potter, or *kumhar*, abounds everywhere. The pottery made at Gujranwala is superior. Terracotta clay of fine texture yielding wares of good colour on being fired is found in the district.

Glazedware.

Glazedware is manufactured in Gujranwala and has a reputation and is exported. Cooking pots, etc., are made.

Chinaware.

A kind of white ware is made at Gujranwala with a mixture of Kasimpore *Kharia*, and soap-stone brought from a place in Kashmir State. The vessels are turned very thin and require a great deal of time and labour.

Harmoniums.

These are made by some Sikhs at Gujranwala and are also exported.

Government Tool Makers' Trade School, Gujranwala.

There is the Tool Makers' Trade School at Gujranwala, which is financed by the Punjab Government and is under the control of the Director of Industries, Punjab, through the Inspector of Industrial Schools, Punjab. The object of the school is to provide a complete trade training in (1) Heavy metal working as applied to the manufacture of hand tools of every description and (2) Carpentry.

There are two departments in the school:—

(1) The major department is tool making with a course of 3 years' duration. It embraces smithy work, pattern making, foundry work, machining, turning in metal and wood, and fitting, and cutlery work.

(2) The minor department is carpentry with a course of 2 years' duration.

The school is equipped with a modern plant and all requisite tools and appliances.

CHAPTER II-E. Arts and Manufactures. Government Tool Makers' School, Gujranwala.

(a) *Tool making department.*—The minimum qualification for admission is the Vernacular Final Examination Certificate. Perference in admission is given to Industrial Final Examination passed boys with metal work as their craft subject, and to matriculates or applicants with higher educational qualifications. Admission is made direct to the 1st year class. Industrial Final Examination passed boys with metal work as their craft subject are admitted direct to the second year class.

(b) *Carpentry Department.*—The minimum qualification for admission is the Vernacular Final Examination Certificate. Preference in admission is given to pupils with higher educational qualifications.

*See* Section F.

Factories.

Table 28 in Part B shows the "factories" in the district, which are on the list of the Inspector of Factories, Punjab. The latest list is given below:—

| No. | Place. | Name of factory. | Nature of work. |
|---|---|---|---|
| 1 | Gujranwala .. .. | Guru Nanak Factory | Cotton ginning rice husking, ice-making and oil extracting. |
| 2 | Ditto .. .. | D. Brij Lal-Daulat Ram factory. | Cotton ginning and Press, rice husking and oil extracting |
| 3 | Ditto .. .. | Mohan Lal-Tara Chand Factory. | Rice husking and flour milling. |
| 4 | Ditto .. .. | Dhanapat Rai-Bhagwan Das Factory. | Cotton ginning, oil, rice, and flour milling. |
| 5 | Ditto .. | The Popular Aluminium Factory. | Aluminium wares. |
| 6 | Ditto .. .. | Banarsi Shah-Charan Singh Factory. | Brass cocks and pumps fittings. |
| 7 | Ditto .. .. | The Chawla Rice, Ice and Oil Mills. | Rice, ice and oil milling. |
| 8 | Ditto .. .. | M. Allah Ditta Utensil Factory. | Utensils manufacturing. |
| 9 | Ditto .. .. | Jiwan Mal and Co. | Manufacturing of brass cocks and pumps. |

CHAPTER II-E.

ARTS AND MANUFACTURES.

Factories.

| No. | Place. | Name of factory. | Nature of work. |
|---|---|---|---|
| 10 | Gujranwala .. .. | The Star Light Match Factory. | Match making. |
| 11 | Ditto .. .. | The Gujranwala Match Company. | Match making. |
| 12 | Ditto .. .. | Muhammad Din-Muhammad Abdulla Metal Works. | Brass and Aluminium-wares. |
| 13 | Ditto .. .. | The Gujranwala Sugar Mills, Rahwali. | Sugar making. |
| 14 | Wazirabad .. .. | Wazirabad Tannery | Leather tanning. |
| 15 | Ditto .. .. | Ram Lal and Sons | Cotton ginning and rice husking. |
| 16 | Ditto .. .. | Ladha Mal-Dewan Chand Factory. | Ditto. |
| 17 | Ditto .. .. | Karam Chand and Sons. | Ditto. |
| 18 | Ditto .. .. | The Bharat Mills | Ice-making. |
| 19 | Hafizabad .. .. | Prabh Diyal-Shiv Das Mal factory. | Cotton ginning, rice husking and oil extracting. |
| 20 | Ditto .. .. | S. Sampuran Singh Rice Mills. | Cotton ginning and rice husking. |
| 21 | Ditto .. .. | Nand Lal and Sons | Ditto. |
| 22 | Ditto .. .. | Tej Singh-Harbans Lal Factory. | Ditto |
| 23 | Ditto .. .. | Gulzari Mal-Mehraj Din Factory. | Rice husking and flour grinding. |
| 24 | Ditto .. .. | Amolak Ram-Barkat Ram Factory. | Ditto. |
| 25 | Akalgarh .. .. | Beli Ram-Mehr Chand Factory. | Cotton ginning and rice husking. |
| 26 | Ditto .. .. | Dhanpat Mal-Jawala Das No. 1. | Ditto. |
| 27 | Ditto .. .. | Dhanpat Mal-Jawala Das No. 2. | Rice husking. |
| 28 | Ditto .. .. | Dewan Hari Singh and Sons. | Rice husking and flour milling. |
| 29 | Ditto .. .. | Des Raj-Shamas-ud Din Factory. | Ditto. |
| 30 | Ditto .. .. | National Rice Mills | Rice husking. |
| 31 | Kamoke .. .. | Gopal Singh-Amolak Ram Factory. | Rice husking. |

## CHAPTER IV.—Places of interest.

CHAPTER IV.

PLACES OF INTEREST.

Gujranwala.

Gujranwala, the headquarters of the district, is situated on the main line of Railway connecting Lahore and Peshawar. There are two railway stations, Gujranwala Town and Gujranwala, the former used at present for passengers and the latter for goods: the latter has been built recently and will no doubt serve as a junction station should a branch line be built from Gujranwala to say Sheikhupura, Sialkot or Hafizabad. Gujranwala also lies on the Grand Trunk Road, and is 42 miles from Lahore. It is roughly in the centre of the road and railway in this district as the district extends to roughly 20 miles on either side to Sadhoke and Wazirabad. It is situated on a level plain which makes the drainage of the town a difficult matter. It is very fertile and well wooded, and there are numerous fruit gardens in and around the town. The city once had a wall around it with 11 gates, but there has been a very considerable expansion and the walls do not now exist. The population in 1931 was 58,716 as against 38,739 in 1921, and the expansion continues. With considerable motor and lorry traffic Gujranwala has almost become a suburb of Lahore. It is a pleasant place, and the climate and water are good. The Upper Chenab Canal is about 4 miles from the town and serves as a river-side, and some fairs are held on its banks. Canal irrigation has been abandoned owing to waterlogging, but there is electricity available and there are tube wells worked by motor in addition to hand pumps and ordinary Persian-wheel wells. There is a Civil Station area separated from the main city by the railway line. It contains the Civil Courts, Churches and Cemetery, Police Lines, Tahsil, Hindu High School, District Board Office, Police Office, Jail, Canal Offices, Municipal Hospital, Imperial Bank of India (and Reserve Bank of India), Rest Houses, the residences of the principal officials at headquarters, as well as the American U. P. Mission Colony, the Electric Power House and some mills and Dr. Charles Eye Hospital. There are many Indians living in bungalows in this area and the land adjoining the railway line has been built upon and has become a residential area for Indians but houses are not of

CHAPTER IV. — PLACES OF INTEREST. Gujranwala.

"bungalow" type. The Civil Station also contains the District Board Garden in which are situated the Gujranwala Club and the Rai Bahadur Labhu Ram Club.

To the south of Gujranwala there are the Encamping ground, the Sadar Police Station, the Government High School, the Mahan Singh Garden (containing the Estcourt Club and the Health Centre), and there are in the city the Islamia High Scdool, the Government High School for Girls, the Khalsa Intermediate College, the Municipal Hospital for Women, the various Missionary institutions, the Government Industrial School,* the Post and Telegraph Offices, and the Cinemas, etc. The principal buildings of architectural interest are the *samadh* of Mahan Singh, father of Maharaja Ranjit Singh, and a *baradari* in Mahan Singh's garden. Close by is a lofty cupola, covering a portion of the ashes of the great ruler himself. As regards its history, the town of Gujranwala traces its origin to a tribe called Gujars. These were nomads or cattle-grazers. They were expelled 18 generations ago by Sansi Jats, immigrants from Amritsar, who founded 11 villages in this vicinity. The founder of Gujranwala was one Khan, who gave it the name of Khanpur, but the old name survived the change of owners and became stereotyped. The place was of little importance during Mughal rule. It is never mentioned in the *Ain-i-Akbari*, but it grew in importance with the rising fortunes of the Sukarchakia family. When Ranjit Singh rose to power it changed with his fortune from a village into a city. But little is known of its early history except that the town is of modern growth, and owes its importance entirely to the father and grandfather of Maharaja Ranjit Singh, whose capital it was during the early period of Sikh power. Ranjit Singh himself was born at Gujranwala and he made it his headquarters during the years which preceded the establishment of his supremacy and his occupation of Lahore in A. D. 1799. It is claimed by some people that Ranjit Singh was born at Badrukhan in the Jind State, but historians do not support the claim. Several large dwellings, the architecture of which is essentially Sikh, substantial and somewhat cumbrous, occur in the main streets.

*Shifting to Civil Station area.

CHAPTER IV.

PLACES OF INTEREST. Gujranwala.

Gujranwala is a Municipality of the 2nd class. It was first constituted in 1862-63. The constitution is shown in Chapter III. The committee is alive to the needs of the town. There is excellent electric lighting and road-watering, and the roads are good. Drainage is the principal need now, as the town has expanded very rapidly. Gujranwala is the chief commercial depôt in the district, collecting food-grains, rice, gur, sugar, oil, etc., from the surrounding villages. In fact it is the great entrepôt by which the surplus produce of the district is exported to other districts or the seaboard, and through which the wants of the district are supplied by import in seasons of scarcity. It is also the chief market for brass and copper vessels, iron safes, aluminium vessels, iron well gear, hand pumps, etc. There are several Banks, *viz.*, the Imperial Bank of India (and Reserve Bank), Lloyds Bank, Limited, etc., as well as private bankers and money-lenders. There are also a good many potters who make fine earthen vessels. Other institutions are the Babbage dispensary, a fine building, the municipal office and the city police station. There is a library and reading room named after Colonel Harington in the *baradari* in Mahan Singh's garden. A museum is attached to this library. There is a clock tower named after Mr. Estcourt, Deputy Commissioner. There are other municipal and private schools, both for boys and girls.

Gujranwala contains the headquarters of the American U. P. Mission and the following account has kindly been supplied by the General Treasurer :—

Gujranwala American Mission.

"The Sialkot Mission of the United Presbyterian Church of North America opened work in Gujranwala City in 1863 under the direction of the Rev. J. S. Barr, D. D. At present the American mission foreign staff in Gujranwala numbers fourteen ; eight ladies, three ministers and three laymen. Work is carried on in the City and surrounding district. In this area the Mission maintains twenty primary schools for boys, one middle school for girls, one Industrial School and a Theological Training School which prepares educated Indian young men for ordination as ministers of the Gospel. The work of the Mission has been largely but not exclusively among the depressed classes. There is a Christian Community of approximately 19,700 with an actual Church membership of approximately 8,600. This Christian community contributed towards the maintenance of its own work during the year 1933-34 approximately Rs. 3,300.

Mission High School.

This institution was opened in 1867 and continued open until April 1929 and is mentioned here only because of its unique career as a high school during this period. Rai Bahadur B. C. Chatterjee was its Head Master for 42 years. His students are among the trusted leaders of the Punjab to-day and more of them are coming into such positions. The Rai Bahadur died in February 1926 and the school was closed in April 1929 due to a programme of retrenchment made necessary by decreasing funds from America.*

*It is now the King George Hindu High School.

CHAPTER IV.

PLACES OF INTEREST.

Gujranwala. Middle School for Girls.

This school was a pioneer in education for girls and at one time had under its management eleven branches in different parts of the City of Gujranwala. As education began to be looked upon with favour for girls as well as for boys, the different religious communities opened their own schools for girls and the Mission school gradually withdrew to its one original institution where it has continued for sixty-eight years. Among the names connected both directly and indirectly with this school is that of Miss R. A. McCullough who retired from active service in March 1935 at the age of 85 years and after fifty five years of faithful service for the girls and women of Gujranwala City and surrounding areas. In recognition of her unique service of fifty-five years in Gujranwala the Municipal Committee named the road in front of the bungalow where she lived for so long 'McCullough Road' and she was granted the Kaiser-i-Hind gold medal for public service in India.

There are at present in the Girls Middle School on its roll-

48 Christians.
45 Hindus.
35 Muhammadans.
34 Sikhs.

During this same year the school cost about Rs. 5,100 of which Rs. 1,924 were received as grant-in-aid through the local Municipal Committee.

As a Christianizing and as an educational agency, the American Mission has had a large influence throughout the City and district of Gujranwala. Rev. T. B. McKee who was connected with the Mission for over twenty years is still talked about by the older residents of the place. Rarely has an outsider, official or non-official succeeded in winning the confidence and esteem of the people to such an extent as did Doctor McKee. Another name to be mentioned is that of Rev. Jiwan Mall, a convert from among the high caste Hindus, who devoted his life for fifty years to the building up of the Christian community which was drawn almost exclusively from the depressed classes.

Boys Industrial School.

This institution has enjoyed unusual growth in recent years and has within it perhaps the germs of that which will grow into a solution of India's Economic problem through the scientific training of young men to take their places in the new Industrial India which is just around the corner. It has an excellent Garage, "recognised by the A. A."

Catholic Mission.

There is also a (Roman) Catholic Mission in the district and two Belgian Priests are in charge and it. They live about 2 miles west of the city, on the road to Hafizabad. The mission dates from 1925, and there are centres for work at Hafizabad, Eminabad, Kaka Kaulo, Cheema, Moghal, and Akhbar.

Eminabad.

Eminabad is situated to the south-east of Gujranwala at a distance of 8 miles on the Gujranwala and Amritsar road. It is actually about two miles from the railway station of the same name, and this fact has resulted in its deterioration as a mandi has been made at Kamoke, which is developing rapidly at the expense of Eminabad. It is a Municipal Committee of the 2nd Class,—See Chapter III. The population is 7,821 (1931). There is a police post, the thana being at Kamoke. It is one of the oldest towns in this part of the Punjab, and has had a long and interesting history which represents in miniature the history of the Punjab. It is said to have been originally founded by Salhahan (Salween), the famous Rajput Raja of

Sialkot. The old town, known as Saidpur, was destroyed by Sher Shah, Afghan, in the 16th century, and a new city Shergarh, the ruins of which are still visible, was founded about 1½ miles to the south-west of the present site. The Afghan garrison was expelled after a long siege by Emin Beg, one of the Humayun's Generals, who, under the orders of Akbar, razed the old city, and founded with the materials the existing one which has never been destroyed in the subsequent invasions. The Nanda Khatris, from the whom the well-known family of Diwans that has given several successive Prime Ministers to the Kashmir-Jammu State, is descended, settled here in Mughal times, but Sayyads, Kazis, Kakkazais, Virakhs, Khatris, Aroras, Sadhs settled subsequently at different times as one race or another came to the front, and these now own part of the estate. In Mughal times Eminabad was the headquarters of a *parganah* in the Lahore *Suba*, bringing in a revenue of 9 lakhs. The following extract from "The Transformation of Sikhism" by Dr. Sir Gokul Chand, is of interest at the present time :—

In 1738 the Sikhs thus roamed unchecked for some time. The attention of the Government was, however, attracted when they assembled at Eminabad in a force of 2,000 strong and began to levy contributions in the neighbouring villages. A villager, one day, came and complained to Jaspat Rai, Foujdar of Eminabad, encamped at Khukhram three miles from his headquarters, that a band of two thousand Sikhs had fallen upon the village and had driven away the whole of his flock of sheep and goats which the Sikhs were now killing and eating at Rori Sahib near Eminabad. The Diwan sent them word to go away but the Sikhs refused to disperse so quickly."

"The Diwan attacked them with his men, and a sharp battle took place. During the battle a Kangrotta Sikh caught hold of the tail of the Diwan's elephant and mounting up to the howdah cut off the head of the Diwan and ran away with it. The death of the Diwan was the signal for a general stampede of the Moghul troops. The Sikhs returned the head of the Diwan on receipt of Rs. 500 from one Bawa Kirpa Ram who performed the cremation of the deceased's body."

"Lakphat Rai, the brother of the deceased, was beside himself with rage on hearing of his brother's tragic fate.. 'The founder of Sikhism was undoubtedly a Khatri,' he said, 'but I shall not call myself a Khatri if I do not blot out its name from the page of existence.' He set out accordingly with the Governor himself in pursuit of the Sikhs and inflicted a severe defeat upon them in the neighbourhood of Jammu. He brought a large number of prisoners to Lahore, and after having their long hair cut had them all put to the sword in a public thoroughfare outside the Delhi Gate, the scene of their execution being now known as Shahid-Ganj or the 'place of martyrs.' A proclamation was at the same time issued threatening to rip open the belly of any one taking the name of Govind.* "

The Mughals were expelled about 1760 by Sardar Charat Singh. Under Ranjit Singh, the estate was held in *jagir* by Raja Dhyan Singh, one of the Jammu brothers,

(*Ibrat Namah, Ali-ud-Din).

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PLACES OF INTEREST.

Eminabad.

and to this may be traced the connection of the leading families in the town with the Jammu State. The chief feature of the town now is the "Rohri Sahib", a Sikh Gurdwara of considerable sanctity which is connected with some of the austerities of Guru Nanak. He is supposed to have made his bed here on a couch of broken stones (*rohri*) and some of these are still exhibited to the faithful on the occasion of the religious fairs at the Baisakhi (April) and Dewali (October) festivals, when the District Board also holds cattle fairs. There are many fine gardens. Dewan Lachhman Das and Dewan Bahadur Dewan Amar Nath, C.I.E., late Prime Ministers of Jammu and Kashmir, owned a considerable part of the town and estate, and had a jagir. Dewani Vidya Watti, widow of Dewan Bahadur Amar Nath, C.I.E., now holds the estate, as no son was left. She is the daughter of the Honourable Rai Bahadur Ram Saran Das, C.I.E., Member of the Council of State, Lahore. Dewan Dhanpat Rai, grandson of Dewan Lachhman Das, holds the estate of his grandfather, . There are several very fine buildings erected by the Dewans, a hospital, a Post and Telegraph office, and two private high schools for Hindus and Muhammadans, and municipal office. It is the birth place and family residence also of the late Dewans Jowala Sahai, Anant Ram, and Gobind Sahai, Prime Ministers, to the Maharaja of Jammu and Kashmir. There is a bungalow, constructed by the late Dewan Jowala Sahai in return for the grant of a garden rent free, for the use of the district officers.* His family is now represented by Dewan Brij Lal and his brother, Dewan Daulat Ram, whose estate has just been taken under the Court of Wards, and Dewan Iqbal Nath, their cousin. The town also possesses fine ruins of Muhammadan architectures.

Kamoke.

Kamoke is on the Grand Trunk Road, about 14 miles from Gujranwala. There are a railway station, a thana, rest house, middle school and encamping ground. Kamoke is developing rapidly. The District Board sold out sites for shops in a Mandi. It is a centre for rice, and there are some rice husking factories. Some Banks have opened—branches. The population in 1931 was 2,607 but it has since increased. There is no local body yet, but the constitution of one is under consideration.

*Not used as such now.

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Qila Didar Singh.

Qila Didar Singh is situated 10 miles from Gujranwala on the Gujranwala and Hafizabad road. It was founded about the middle of last century by Didar Singh, from whom it takes its name, a Sindhu from the Amritsar Manjha, who was a follower of Sardar Charat Singh, and got this land from the Varaichs of Deorhi, into whom he married. The population according to the Census of 1931, is 3,815, and the town is developing, no doubt in anticipation of a line of railway being opened from Gujranwala to Hafizabad when Qila Didar Singh would be a railway station. A private mandi has been planned. The well metalled Public Works Department road passes through the town from east to west and on it lies the main bazar. There are a rest house, a thana, a hospital and a District Board High School. Qila Didar Singh is a Small town and particulars will be found in Chapter III. About 4½ miles to the north-east of Qila Didar Singh lie the ruins of Papnakha, which is said to be the birthplace of Rani Luna, the second wife of Raja Salwan, and step-mother of Puran Bhagat, with whom the Punjabi legend of Puran Bhagat is connected. It is thus also connected with the shrine of Bohar near Rohtak, the Mahant of which has an important position amongst Kanephatta jogis—who wear enormous ear-rings of wood as a rule. The Sialkot district is also concerned as the famous Raja Rasalu was the son of Rani Luna.

Naushera Virkan.

Naushera Virkan is a large village about 18 miles from Gujranwala by the unmetalled road, but about 25 by the canal bank. It is isolated and in the midst of a Sikh ilaqa and is important. There is a Naib-Tahsildar posted there (Gujranwala tahsil), and there are a thana, hospital, veterinary hospital, and a middle school. A metalled road is needed to make the place easily accessible which in turn would put down much crime, including illicit distillation of liquor. The nearest Rest House is at Baddo Ratta (canal) about 8 miles away. There is a Panchayat. The population in 1931 was 1,980.

Talwandi Rahwali.

Talwandi Rahwali is a fair-sized village on the Grand Trunk Road, about 5 miles from Gujranwala. It is also a Railway Station. A modern sugar factory has recently been opened. There is a canal rest house. The population in 1931 was 1,947.

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PLACES OF INTEREST.

Wazirabad.

Wazirabad is next in importance to Gujranwala, and lies 21 miles to the north-west of Gujranwala. It contains a population of 20,707 according to the Census of 1931. It is situated on the right bank of the Chenab river at a distance of 2 miles from the river, and is skirted on the north and west sides by the Palkhu Nala. The North-Western Railway and the Grand Trunk Road from Lahore to Peshawar pass close to it on the west side. It is now connected with Sialkot by a branch railway opened on the 1st January, 1884, and extended to Jammu in 1892, and by a branch line to Lyallpur and Khanewal *via* Hafizabad. The town is said to have been founded by Wazir Khan in the time of Shah Jahan, but the rise of the town to importance is even more recent than that of Gujranwala. It is first heard of in history as falling into the hands of Gurbakhsh Singh, Bhangi, a retainer of Charat Singh, at the time when the latter extended his power in the northern part of this district. Allusion has already been made to the family of Gurbakhsh Singh and the ultimate absorption of its estates by Ranjit Singh in 1809. During the rule of the Maharaja, Wazirabad, which was at first subsidiary to Sohdra, the old pargana, 5 miles off, became for a time the headquarters of General Avitable, under whose hands a completely new town grew up. As laid out by him, Wazirabad was a parallelogram in shape enclosed by an irregular brick wall. Within is a broad and straight bazar running from end to end, and crossed at right angles by minor streets, also straight and of good width; the whole being marked by an almost entire absence of the tortuous *culs de sac* so general in towns of purely native design. During the various struggles for supremacy various tribes came to the front and disappeared, and at annexation those in possession were recognized as owners of the estate. Later the proprietary body consisted mainly of Chimas, Kazis who claim to be Qoreshis, Arains, together with Khatris, Brahmins and Aroras. The Sialkot Gate is now the residence of the Tahsildar, and the Saman Burj, once the residence of Avitable, a picturesque building on the banks of the Palkhu, now occupied by Captain Muhammad Abdullah Khan the head of the "Raja" family of Wazirabad. Wazirabad was for a time the head-

CHAPTER IV. — PLACES OF INTEREST. Wazirabad.

quarters of a district which included the present districts of Sialkot and Gujranwala, together with parts of Gurdaspur and Lahore. This district was broken up in 1852, Wazirabad lapsed to the position of head-quarters of a "Sub-Collectorate." On the opening of the works for the "Northern State Railway," the town, situated at one extremity of an important section of the railroad and in the immediate neighbourhood of the works connected with the Chenab bridge again became the site of a numerous European colony of Engineers and others employed upon the railway works. The cantonment for troops, which once existed 6 miles to the west of Wazirabad, was deserted on account of its unhealthiness and transferred to Sialkot in 1855, is quite obliterated. The opening of the "Northern State Railway" and its extension to Sialkot injured the commercial importance of Wazirabad by doing away with the local trade, owing to the facilities for through traffic; but the construction of the branch line of railway to Khanewal revived some of its lost prosperity and the town is extending. The Alexandra bridge across the river Chenab was formerly one of the longest in India, but was considerably contracted in 1892, the number of spans being reduced from 61 to 28. Soon afterwards an unprecedented flood in the Chenab in August 1892 burst through the protective embankments and caused considerable loss of property in and around the town. There are now road and rail bridges over the Palkhu nala. The municipality of Wazirabad was constituted in 1866-67 and is of the 2nd class. Particulars will be found in Chapter III. There is a considerable trade in timber, which is floated down the Chenab from Akhnur in the Jammu territory, and there are large central depôts here belonging to the Kashmir State and the Forest Department, and private firms. A Deputy Conservator of Forests is posted at Wazirabad. The smiths of Wazirabad have a speciality for the manufacture of small articles of steel and iron, such as many-bladed knives, paper-cutters, etc., and close-by within a mile of the town is the village of Nizamabad, celebrated in the Punjab for the excellence and finish of its fire-arms and other warlike implements. There is a good trade in hides and leather, there being good tanneries at Wazirabad and Nizamabad. There are

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a hospital, a post and telegraph office, a Tahsil and Sub-treasury, veterinary hospital, the city and Sadr thanas and encamping ground along the line of the Grand Trunk Road, and the railway line. There are also two rest houses and a Forest bungalow, a railway station with quarters for the Railway officials. There are a Scotch Mission High School, a Municipal High School, and a Hindu High School and other schools. There is a Sub-Judge's court, a Sub-Registrar's office, and the Bench of Honorary Magistrates' court. There is a Telephone Exchange, with a telephone at the tahsil.

The city owing to its position in the low ground near the river, is unhealthy, and the Palkhu Nala, which, since the construction of the railway protection works, aggravates the defective sanitary arrangements. There is a scheme in hand for improving this. The Baisakhi fair held here each year is important.

Scotch Mission.

Wazirabad is a station of the Scotch Mission, the headquarters of which are at Sialkot. Mission work was started here in 1868. In 1895 the Revd. T. Grahame Bailey, D. Litt., took charge of the work, and in addition to managing the high school referred to above, and supervising district evangelistic work, he rendered valuable services as a linguist, and published several works on Indian languages. During the 1919 disturbances the house of Revd. Bailey was burnt down and he returned to Scotland after 24 years' service. The house was rebuilt in 1926 and is occupied by the present incumbent. The High School was built in 1918. It is an excellent institution but may suffer because two other high schools have since been opened.

Dhaunkal.

Dhaunkal has a population (1931) of 2,492 and is in the Wazirabad tahsil, at a distance of 8 miles from Wazirabad. It has a railway station. The village is said to have been founded by Raja Dharekal during the days of Mahmud Ghaznavi. At Dhaunkal the great saint Sakhi Sarwar Sultan, who is also known as Lakhdata and whose tomb is at Nagaha, had taken up his abode somewhere in the twelveth century A. D. and procured a miraculous stream of water. Its waters are said to be good for leprosy and the village is much haunted by lepers. His house was in the time of

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Shah Jahan turned into a mosque and the well was much improved and beautified. The fair here, which lasts for a month in June and July, used to be attended by 10,000 persons and over from adjoining districts of the Punjab and from Jammu and Kashmir State. The latest census of the visitors taken by the District Health Officer in 1934 shows that in all 1,200 persons attended the fair. The decrease may be attributed to the enlightenment of the general population by education. The offerings at the shrine are shared by the owners of 28 wells and the transfer of the well carries with it a transfer of share in the offerings.

The people of the village have taken rather well to co-operation.

**Nizamabad.** See Wazirabad. A village adjacent to Wazirabad. Its manufactures are noted elsewhere. The District Board has made sanitary regulations for the village and collects a tax, but the position is very unsatisfactory and perhaps a Panchayat or Small Town will be constituted. The population in 1931 was 2,408.

**Gakkhar.** Gakkhar is a large village on the Grand Trunk Road about 10 miles from Gujranwala. There is also a Railway Station. The place is of interest mainly on account of the Government Normal School for teachers which serves two Divisions. It is an excellent institution, with an up-to-date farm, etc. There are an encamping ground, a rural dispensary, rest house, serai, two girls schools, a post and telegraph office, and a middle school. Good durries and kheses are made here. Its population according to the census of 1931 is 4,714.

**Khanki.** Khanki contains the headworks of the Lower Chenab Canal. They are described in Chapter II. The headquarters of an Executive Engineer and Sub-Divisional Officers are here, and there is a fine canal rest house. The population in 1931 was 1,075.

**Baddoke Gosain.** Baddoke Gosain, a large village about 8 miles from Gujranwala, about 1 mile west of the Grand Trunk Road. It has an important shrine where a fair is held annually, and there is a good middle school. The population in 1931 was 2,529 As regards the shrine

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Baddoke Ghosain.

the following account has been given by Pandit Banshi Ram, retired Sub-Judge, who is interested in it :—

"In the year 1468 A. D. there lived in the small village of Trigri—a few miles from Baddoke, an elderly Brahmin Baba Sain Dass who was well known for his piety and high spiritual attainments. Like a true Brahman he did not refuse to live on charity and reared a herd of cows which he grazed in the pasture of Baddoke, then an extremely small village. He used to pass his time by the side of a small pond absorbed in meditation while the cattle were grazing.

One day while Baba Sain Dass was sitting there, a Sadhu came and asked him for some milk to drink as he was very hungry. Babaji told him that none of his cows was yielding any milk at that time. The Sadhu told him to catch hold of any of them and milk her. Without the slightest hesitation Babaji caught hold of the nearest cow and milked her, and gave him the milk.

"Ask for some boon," said the highly pleased Sadhu, after he had taken the milk. Babaji thanked him and told him that he was not in need of anything. Upon the Sadhu repeating the same thing, Babaji told the Sadhu that he was desirous of having a son like him (the Sadhu).

"Upon the condition that you do not marry me to anybody I shall be born to you and remain with you for some time," said the Sadhu and vanished.

Thus it was in the month of July 1504 that the Great Rama Nand was born. The boy from his very childhood showed signs of spiritual attainments. At the age of about seven years he began to graze the cattle of his father who had now shifted to Baddoke. His spiritual powers were well known and he was manifesting them from time to time. He would spoil the corn of the village farmers by grazing his cattle in their fields, but when they came upbraiding along with Baba Sain Dass they would find the fields undamaged. At first these things astonished the people, but soon everybody discovered that Rama Nand was not an ordinary child. They began to love him and respect him as the incarnation of some diety.

Time passed on in this manner and Rama Nand reached his 12th year. Baba Sain Dass thought of betrothing his son and accepted the proposal of a Brahman of a neighbouring village. In vain did the boy-saint protest against this. Obviously the revered Baba, his father, had forgotten the promise made with the old Sadhu of not marrying him. On the day of the betrothal ceremony the boy-saint took a stick in his hand and went to bathe in the village pond. He entered it and vanished to the great sorrow and grief of his parents and the whole of the village leaving the stick outside the pool stuck into the mud. In vain did they search every nook and corner of the small pond.

The stick subsequently grew into the sacred *Ber* tree which exists even now and is worshipped by the visitors.

The mother of Rama Nand used to come and wail like a mad woman by the side of the pond when lo ! one day the boy appeared to her. To the astonished mother he said that he could not bear her wailing and promised to see her daily at the spot provided she kept it a dead secret. For a few days he visited his mother at the appointed place, but afterwards his mother told of it to her relatives and the visits ceased.

The pond in which the boy-saint disappeared became a sacred spot and the admirers of Rama Nand built a small temple near it. The number of the followers of the boy-saint increased very rapidly and the pond became a place of pilgrimage. Thousands of Hindus especially Brahmans flock to this place on the day of the disappearance of Rama Nand and offer their homage at the shrine. The present Temple and the Pucca Talao were constructed by Dewan Kirpa Ram of the Kashmere State in the year 1865.

The descendants of Baba Sain Dass through his other sons are to this day regarded as the spiritual Gurus of the Hindus and held in great respect. They are living in Baddoke Gosaian and their disciples are scattered over the whole of the Punjab and the adjoining tracts. The name of the present Gaddi Nashin is Mahant Ram Narain. The annual gathering takes place on the 14th of the Lunar month of Baisakh. The people also go there on the 14th of each Lunar month and pay their homage to the sacred *ber* tree."

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Ramnagar.

Ramnagar lies on the Sialkot-Multan road to the west of Wazirabad, down the river at a distance of 22 miles. An unmetalled road goes from Wazirabad to Ramnagar *via* Saroke, but the most convenient but not the most direct route now is by Khanke. The road from Akalgarh to Ramnagar is metalled. The town has a Middle School under the District Board and some girls schools, dispensary and police post, the thana being at Akalgarh. There is a very picturesque and well situated bungalow (*baradari*) with a fine garden attached near the river bank, about half a mile east of the town which is now used by officers on tour. This was originally built by Ranjit Singh and was a favourite resort of his in the hot weather. It lay on the old military road from Lahore to Peshawar, and it was here that the Maharaja received the news of the defeat and death of Hari Singh by the Afghans at Jamrud. It is a Small Town and particulars are found in Chapter III. There is a ferry over the Chenab river under the District Board. This town, which was originally called Rasulnagar, was founded, about 200 years ago, by Nur Muhammad, the Chattah chieftain of whom some account has been already given. Under this family, Rasulnagar flourished and rapidly grew in importance. It was finally stormed in 1799 by Ranjit Singh after a gallant resistance made by Ghulam Muhammad, who then represented the family, and, passing into the hands of the Sikh ruler, received its new name of Ramnagar. The famous *Zam Zama* gun at Lahore is said to have been captured here by the Sikhs, from the Bhangis, who came into possession of it as an attempt by the Mughals to take it across the river failed and it was abandoned. One of the gates of the town, now in ruins, is called "Topwala." The population has considerably decreased, because of *the falling off* of the river-borne trade and the diversion of the salt trade by the construction of the Railway have had a disastrous effect on it, and the development of Akalgarh which is the nearest Railway Station. The town is of no commercial importance. There is an important shrine here of Gulab Shah where a fair is held in June. There is also a Hindu samad of Tapasvi where a fair is held in March. The Muharram is celebrated here on a

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large scale by Shias of the town and surrounding villages. Several fine buildings erected in the time of the Chattah supremacy may still be seen. The population according to the census of 1931 is 4,768.

Ramnagar.

It was on the banks of the Chenab in the vicinity of Ramnagar that Lord Gough's army of the Punjab first came into collision with the Sikh Forces under Sher Singh in November 1848. The Sikhs were strongly entrenched on both sides of the river, prepared to dispute the passage with Lord Gough's army marching north from Lahore. Their position was attacked on the morning of the 22nd November by the cavalry division and three troops of Horse Artillery under General Cureton. The Sikhs fell back to the bank of the river hotly pursued by the cavalry and the guns. The latter misjudged the difficult nature of the ground. Some of the guns got stuck in the sandy *nalas* and fell into the hands of the Sikhs. A brilliant charge made by Colonel Havelock of the 14th Light Dragoons to bring the guns away was ineffectual, and the regiment had to retreat with the loss of its gallant commander. General Cureton was also killed in this charge and the total loss was 26 killed and 59 wounded. The officers who fell in this action are buried in the garden of the *baradari*. The attempt to cross at Ramnagar having failed, half of the army under General Thackwell was detached to effect a passage up the river at Wazirabad and take the Sikhs on the north bank on the flank. This movement caused the Sikhs to fall back towards the Jhelum. Lord Gough crossed the Chenab on 3rd December,—formed a junction with Thackwell and followed up the Sikhs who had taken up a strong position at Chillianwala in the Gujrat district, where the bloody but indecisive battle was fought on 13th January 1849. See Chapter III, Section G.

Sodhra.

Sodhra is an ancient town, about five miles to the east of Wazirabad, and lies on the Chenab river. It was founded by Ayaz, a favourite of Mahmud of Ghazni, and takes its name from having once had 100 gates (*soudara*). After Ayaz's time it fell into decay, but was refounded under Shah Jahan by the Mughal Governor Nawab Ali Mardan, who constructed a splended garden, dug a canal from the river and called the place Ibrahimgarh after his son. The garden was called

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Sodhra.

Naulakha from the amount said to have been spent on it. It was demolished when the "Wazirabad-Sialkot" Railway was constructed, the materials being taken by Government for ballast and the land made over to the zamindars. Under Mughal rule Sohdra was a flourishing city and the headquarters of a pargana with a revenue of twelve lakhs. There are many ruins of Mughal architecture to be seen. On the decay of Mughal power Sodhra was captured by Sahib Singh, Bhangi, of Gujrat. In 1790 Mahan Singh tried to wrest it from him by force and fraud but failed; vexation at his failure is supposed to have hastened his death.

Ranjit Singh was however more successful. Under him the town and adjoining tract of country was held in *jagir* by a Dewan family of Brahmins from Gujrat. The *jagirs* were resumed at annexation and pensions given in lieu. These have lapsed. The proprietary body consists chiefly of Cheema Jats and Arains. There are many influential Khatris of the Chopra *gôt* who are in the service of the British Government or of the Jammu State. There are also several respectable Kazi families, many of whom are in the Government service. The trading class is represented chiefly by Kakkazais—said to be Muhammadan Kalals, who on their conversion gave up distilling for trade. These are very enterprising traders. They purchase country-made and imported cloth at Delhi, Bombay, &c., and retail it in Hindustan, Bengal and the Native States of Central India, somewhat after the same fashion as the Pathan hawkers. They have made much money in this way and some of them are now beginning to acquire land. There is not much trade in the town as Wazirabad is very near. The Sodhra Railway Station is about 2 miles from the town. Bricks are found in large numbers which attest the ancient magnitude of this town. It stands on a slightly elevated site and has a well paved bazar from north to south. There is a Middle School under the District Board and some girls schools. There are two good gardens, the property of the Sodhra Dewans. A ferry known by the name of this town is in charge of the District Board of Sialkot. The municipality of Sodhra was abolished in 1886, but the town was declared a notified area in

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1894 and is now a Small Town. See details in Chapter III. The population as ascertained at the census of 1931 is 4,712.

Akalgarh.

Akalgarh is a well built town having a population of 5,483 according to the census of 1931 and this appears to be rising. It is especially noted as being the native place of many famous Khatris of the Chopra *gót*, among whom were Dewan Sawan Mall the most successful Sikh Governor, his son Dewan Mulraj, the author of the Sikh rebellion, and Dewan Ram Chand. These families are still represented in the town. It lies to the west of Wazirabad at a distance of 23 miles. It is now of some commercial importance being in the centre of a rice growing area and there are several rice husking mills and much export of rice. The Canal and Railway are responsible for this. There is a Railway Station, and the Lower Chenab Canal is about 2 miles from the town. It has several fine houses and gardens the property of the Dewans. Its main streets are well paved, and there are many buildings of gigantic size. There is a Government High School, and other primary schools as well as schools for girls, a thana, a dispensary and a rest-house for district officers. It is a Small Town—See Chapter III. This town was founded 140 years ago by Ali Muhammad, son of the Ghulam Muhammad, Chattah, who founded Ramnagar. It was originally called Alipur after the founder. On the defeat of the Chattahs by Mahan Singh, the town was granted by him to Sardar Dal Singh, brother-in-law to Charat Singh, under whom it was renamed Akalgarh. At first Dal Singh had great influence with Ranjit Singh, but they quarrelled and in 1800 Ranjit Singh, having imprisoned Dal Singh, marched against Akalgarh. The attack, however, failed, and was abandoned after a siege of three months; nor did Ranjit Singh gain possession of the town until Dal Singh's death which happened in 1804. Under Ranjit Singh the family of Sawan Mal, who was Governor of Multan, rose to positions of great trust and emolument, from which they were rudely hurled after his son Mulraj raised the standard of rebellion at Multan, which led up to the conquest and annexation of the Punjab. At annexation the *jagir* and property of Dewan Mulraj and his brothers were confiscated, but

the property amounting to several lakhs of rupees was subsequently released. At the first settlement the original Chatta owners having declined to engage for the assessment, those in possession got the ownership of the cultivated land in their occupancy, but in 1856 the Chattas sued for and got a decree for all the waste land, which is considerable.

Pindi Bhattian.

Pindi Bhattian is a town of some commercial importance in the extreme west of the Hafizabad tahsil on the road from Lahore to Shahpur and Bannu, about 70 miles from Lahore and 57 from Gujranwala. Its population is 4,478 according to the census of 1931. It lies near the Chenab about seven miles from the limit of the Shahpur district on a metalled road from Lahore to Sargodha. The nearest Railway Station is Sukheke. It is a Small Town—See Chapter III. There are a dispensary, a thana, a sarai with encamping ground, a Post and Telegraph Office and a Government High School and other schools for girls and boys and a rest house. The town derives its name from the same tribe that gave its name to the tract of Bhattiana. It is the headquarters of the Bhatti clan, and is said to have been founded in Akbar's time by Jalal Bhatti from Bhatner in Rajputana. All the other Bhatti villages in the vicinity, over 80 in number, are offshoots from it. The descendants of Jalal held undisturbed possession for over six generations and were lords of a large tract of country extending as far south-east as Gajiana. At the end of last century Ranjit Singh, in his struggle against the Muhammadan tribes of the district, came into collision with them. They made a long and brave resistance. Ranjit Singh first captured Jalalpur, the second Bhatti stronghold, and in 1802 laid siege to Pindi. After some severe fighting the Bhatti chiefs were overcome and had to take refuge with the Syals of Jhang. After many years Rahmat Khan, Bhatti, was taken into the Maharaja's service. In the first and second Sikh wars he and his tribesmen gave material assistance to the English, and helped to capture Guru Mahraj Singh, took part in the fighting at Ramnagar, Chillianwala and Gujrat, and on annexation the family was reinstated not only in Pindi Bhattian and Jalalpur, but in most of the other villages they had founded. In the mutiny Rahmat Khan and his relatives assisted

in putting down the disturbance in Gugera and received rewards and jagirs. The town was formerly a municipality, but the municipal committee was abolished in 1890, the balance to ts credit vesting in the District Board.

There is considerable trade in ghi, and tobacco and some in thread, grain and Afghan fruits, and the mochis here make excellent native saddles and camel packs. There is a strong commercial and money-lending community of Aroras, one or two of whom are among the wealthiest men in the district. The trade has made considerable strides since the colonization of the adjoining Government waste has increased the amount of local production. There is the shrine of Mian Khair Muhammad, Noon, said to have been built in 1175 A. D. by Mian Muhammad Yar Bhatti. It is a nice piece of work. The Noons of Shahpur district have taken an interest in the shrine and repaired it once.

Hafizabad.

Hafizabad is a rural town with 14,431 inhabitants according to the census of 1931. The town is important as being the headquarters of a Tahsildar and Sub-Judge and a non-official Sub-Registrar. It was founded by Hafiz, a favourite of the Emperor Akbar. He settled Khatris of the Kapur and Chopra gôts from Lahore who obtained the proprietary rights. The town was deserted in the Afghan invasions, the owners taking refuge in adjoining villages or founding separate estates which they still hold to the number of 9 or 10. The principal owners are now Kapur Khatris. The population has increased rapidly since 1868, and since the extension of canal irrigation and the opening of the railway from Wazirabad to Lyallpur and Khanewal, the town which taps a large part of the newly irrigated area has become very prosperous. There is a good deal of trade and several banks have opened branches. Electricity has also just been introduced and there is a power house. There are a Tahsil, and sub-treasury Sub-Judge's and Honorary Magistrates' courts, a Government hospital, thana, Post and Telegraph Office, a Railway Station, a Rest House, and two high schools and other schools for girls and boys. The main channel of the Lower Chenab Canal runs east of Hafizabad at a distance of 8 miles. The municipality

CHAPTER IV. PLACES OF INTEREST. Hafizabad.

here was abolished in 1884, but in November 1894 the town was constituted a "notified area" under Act XX of 1891, then it became a Small Town, and in 1935 was again raised to the dignity of a Municipality. See Chapter III for particulars. There is a metalled road from Gujranwala to Hafizabad, and a railway line will no doubt some day be opened from Gujranwala to Hafizabad and on to Jhang. The town is expanding. Hafizabad is an ancient town, being mentioned in the Ain-i-Akbari.

Jalalpur Bhattian.

Jalalpur is a large village, 18 miles north-west of Hafizabad, having a population of 2,142 according to the census of 1931. It has a police thana and a middle school and girls school and a hospital. The municipality here has been abolished since 1884. The ruins of the old town lie two miles to the west. It was formerly a place of more importance than at present. The present town was founded by Bhattis, from Pindi Bhattian, close to the ruins of the old city—Jalalpur Kohna—and named Kot Muhammadpur after the founder. When the Bhattis were expelled from here and Pindi Bhattian by the Sikhs in 1802, Arains and Khatris took and held possession. At annexation the good services of the Bhatti chiefs, already referred to, were so far recognized that they were told by Mr. Cocks, Assistant to the Resident, that they might regain possession if they could. They were resisted by the Khatris, but after a few of the latter had been killed they gave way and the Bhattis recovered possession. Many of the Khatris from here are in Government service. There is some trade in grain and cloth, and there is a colony of Khojas dealing in hides and bones which are sent to the seaboard for export to Europe.

PUNJAB DISTRICT GAZETTEERS.

VOLUME XXV-A.

# GUJRAT DISTRICT,

WITH MAPS.

1921.

COMPILED AND PUBLISHED UNDER THE AUTHORITY
OF THE PUNJAB GOVERNMENT.

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1921.

# INTRODUCTION.

The present Edition of the Gujrat Gazetteer ought to have been written at the close of the Settlement in 1916, but it was not undertaken till I returned from leave at the beginning of 1918. My temporary deputation on military duty and the more urgent pre-occupations of my work as Deputy Commissioner prevented me from finishing it in that year.

This revision is based on Captain Davies' Edition of 1892-93. The contents have been re-arranged so as to conform with Financial Commissioners' circular No. 43, and statistics have been brought as nearly up to date as possible. The book suffers from having been a long time in preparation, especially because references to the year of compilation are not quite consistent, but in spite of its imperfections it is desirable to have the new Edition issued.

H. S. WILLIAMSON,

*December* 1920.

*Late Settlement Officer and Deputy Commissioner.*

# CHAPTER I.—DESCRIPTIVE.

## Section A.—Physical Aspects.

Description of district.

(*a*) The district of Gujrat takes its name from the town at its headquarters. This town grew up round a fort established by the Emperor Akbar in A. D. 1580 (corresponding to 996 *Hijri*) with the help of the Gujar inhabitants of the neighbouring country to the west. The fort was named jointly after them and the Emperor "Gujrat Akbarabad" (see section B of Chapter I, page 18). The area of the district as now constituted is 2,171 square miles.

(*b*) The district is one of the six comprised in the Rawalpindi Division, and lies between north latitudes 32° 10′ and 33° and east longitudes 73° 18′ and 74°·31′.

Its shape is, roughly speaking, that of a parallelogram, and it forms the northernmost portion of the Chaj Doab lying between the Jhelum and Chenab rivers. It is bounded on the north-east by the Jammu territory of the Maharaja of Kashmir: on the north-west by the river Jhelum, which separates it from the British district of the same name; on the south by the river Chenab, separating it from the districts of Gujranwala and Sialkot; on the east by the river Tawi, which divides it from the Bajwat or northernmost *paragnah* of the Sialkot District; and on the west by the district of Shahpur. At the western extremity of the district, a line drawn north and south from the Jhelum to the Chenab measures 30 miles, while the north-east frontier towards Jammu measures 48 miles. The average breadth is 30 and the average length 60 miles. It is divided into three tahsils, of which that of Phalia occupies all the western portion of the district, while of the eastern portion, the northern parts are included in Kharian, and the southern in Gujrat. Some leading statistics regarding the district are given in Table No. 1 of Volume B. The district contains two towns of more than 10,000 persons as follows:—

| | | | |
|---|---|---|---|
| Gujrat | ... | ... | 19,090 |
| Jalalpur | ... | ... | 11,615 |

B

CHAPTER I—A.

Physical Aspects.

Description of district.

The administrative headquarters are situated in Gujrat, situated on the Grand Trunk Road, some 6 miles from the river Chenab. In 1911 Gujrat stood 19th in order of area, and 12th in order of population among the 28 districts of the province, comprising 2·06 per cent. of the total area, 3·7 per cent. of the total population, and 1·9 per cent. of the urban population of British territory. The latitude, longitude, and height in feet above the sea of the principal places in the district are shown in the margin.

| Town. | North latitude. | East longitude. | Feet above sea level, approximate. |
|---|---|---|---|
| Gujrat ... | 32° 35′ | 74° 7′ | 820 |
| Kharian ... | 32° 48′ | 73° 54′ | 954 |
| Phalia ... | 32° 26′ | 73° 37′ | 800 |
| Jalalpur .. | 32° 39′ | 74° 15′ | 880 |

Physical features.

In this district the plain country, properly so called, of the Punjab reaches its northern limit. The northern corner of the district is cut off from the Jhelum by a range of hills which, commencing on the frontier of this district five miles below the town of Bhimbar in Jammu, passes in a straight line to the south-west till it strikes the Jhelum immediately above the village of Rasul. After allowing a passage for the river, it rises on the opposite bank, and trending northwards joins the Salt Range. From its entry upon the range the Grand Trunk Road, which has previously run in a straight line across a level plain, enters upon a region of hill and ravine, extending westwards to Peshawar. The Gujrat range, which marks the commencement of this region, is known by the name of Pabbi, that being the name, according to the dialect of the country, for high, raviny unproductive ground; its highest point, 1,400 feet above sea level, and about 600 feet above the plain, is reached in the hill of Mori, three miles to the west of the point where the Grand Trunk Road enters the outskirts of the range. The prevailing rocks are of a friable, tertiary sandstone and conglomerate, very prolific in fossils. The range is eminently sterile and unproductive, presenting the appearance of a chaos of bare rocks, deeply seamed with precipitous ravines. But the range has been closed to the public use and kept as a forest reserve since 1857 and it has developed a growth of stunted vegetation, mainly small *phulai trees*. These have done something to stop erosion, but the necessity of protecting the main line of the Upper Jhelum Canal from sudden high floods has led to more systematic efforts in re-afforestation on the slopes towards the

river Jhelum. These began in 1910, but there is so little soil left on the higher ground that progress is slow. To the north of the Pabbi hills a triangular strip of country, (nowhere more than nine miles in width (measured from the crest of the range), extends to the Jhelum gradually tapering towards the west to a point at Rasul. The greater part of this space is furrowed with deep ravines, the level of which was once an elevated plateau being visible in the flat summits of the intervening blocks of country. The drainage of the hills coursing through deep channels is poured down into the lowlands of the Jhelum where it leaves a deposit of sand. CHAPTER I-A. Physical Aspects. Physical features.

The main body of the district, apart from the Pabbi, may be described as the lowest slope of the Himalaya extending as far as the town of Dinga, and westwards from that point an alluvial plateau of the same character as in other districts in the Central Punjab. The plateau has at various periods been eroded by the Chenab and Jhelum rivers, which have subsequently fallen back into their present beds, leaving a broad strip showing all the signs of being a river bed. These strips again along the present lines of the river are liable to the constant changes of alluvion and diluvion seen on the banks of all the rivers of the Punjab. The district may therefore be divided into four parts as follows :—

(1) The submontane zone.

(2) The central plateau or Bar.

(3) The old river beds on either side.

(4) The fringes of the district still liable to river action.

(1)—The submontane zone is the lowest slope of the foot hills of the Himalayas. At the eastern end of the district the surface is largely covered with rubble and sand, practically as far as Kotla. From there the soil is good firm *maira* of a reddish colour with an admixture of sand. As far as the Grand Trunk Road there is a decided slope which from there is somewhat less. But the main feature of all this part of the district is the drainage. There are numerous streams which bring down the water from the low hills of Jammu, or from the Pabbi, or the natural drainage of the district. The two main ones are the Bhimbar and the Bhandar. There are numerous smaller streams, many of which are called Dalli or Doara. The map of the Gujrat Tahsil shows how numerous they are. In the rains all are filled with torrents which deposit the heavier sand first and carry the lighter silt to a greater distance, and as sand banks are formed the current is diverted on to fresh ground. So in their upper courses Submontane zone.

CHAPTER I—A. Physical Aspects. Submontane zone.

their sandy beds spread and encroach on cultivated ground, though often the lowlying ground gets the benefit of silt. They do not all reach the river, but many of them are used up in spreading out over the lowlying land. The Bhimbar, which is the largest of all, used to reach the Chenab in several channels after crossing the Grand Trunk Road, but as its course was crossed by the Upper Jhelum Canal the stream has now been turned into the bed of the canal. The amount of silt may be large enough to do harm, but its waters will increase the volume in the canal, though depriving some villages of their previous supply of water. Other drainages to the west of the Bhimbar used to find their way into a single channel after passing Dinga and when this channel reached the softer soil of the old river bed, with its subsoil of sand, a fairly deep channel was scoured out which after many windings joined the Chenab at Kadirabad. This channel is the Budhi or "old" *n la*. It was described in the Gazetteer of 1893 as an old creek of the Chenab river, but I think the description now given is more correct. The submontane tract may be considered as in two parts,—one where the drainages are on an appreciable slope, and the streams have a defined bed, though constantly varying; the other west of the Grand Trunk Road where the water spreads out and by its deposit of silt has made the land into hard clay. In this part of the district wells can rarely be made except in depressions or near the banks of the streams.

Central plateau.

(2)—The central plateau or Bar is of a good firm soil of a reddish colour. It is mostly flat, but naturally has some variation of level. It extends from Dinga to the western border of district and is continued by the Shahpur Bar. The edge towards the Chenab river is marked by the bank overhanging an old bed of the river which in some places is as high as 20 feet and in others is a very gradual slope. The local name for the old bank is *nakka*. On the side towards the Jhelum there is a similar high bank but on only a short strip extending from Rasul to Ala. Below Ala the Bar slopes gradually down to the river. The soil of the central plateau is fertile, but as the rainfall is small (from 20 inches at Dinga to 18 at Fakirian) and erratic, the natural strength of the soil was seen only on the scattered wells and in depressions. The depth to water varied from 50 feet to 150 so there were few wells. Now that the whole of this tract is irrigated by the Upper Jhelum Canal it has already begun to show that it can produce splendid crops.

Old river bed.

(3)—The old river bed of the Chenab can be seen in a well-marked high bank. In Dhul in the Gujrat Tahsil it is very high,

CHAPTER I-A. Physical Aspects.

about 30 feet, but from that point to one west of Gujrat town the old bank has been obliterated by the action of the various streams mentioned in (1), so that it is scarcely perceptible and the low-lying land below it has received so much silt that it is not inferior in quality to the land above the original bank but rather superior. At the border of the Gujrat and Phalia Tahsils the original high bank begins to be seen plainly, and as the drainages have ceased to deposit silt, except in a few places along the Budhi *nala*, the true character of the country can be seen. There is a depression under the *nakka* along its whole course made by the final current of water as the river receded. (This effect can still be seen in present river bed when it annually leaves the high bank of the season.) But the rest of this part of the district is the old river bed, with a sub-soil of sand and a thin top layer of silt. There are still to be seen the old creeks like those in the present river bed in the dry season. Water is quite near the surface, varying from 20 feet to 10, but the soil is nowhere very good. Old river bed.

The old river bed of the Jhelum was originally of the same character, but is now of better quality for two reasons. The river bed of the Jhelum is always better, because the Jhelum carries much silt, and the Chenab much sand. The amount of good soil washed down from the Bar into the Jhelum riverain is larger than in the Chenab riverain. The depth to water is small here also. In both these old river beds wells are easily made. The sub-soil is sandy and gets benefit from percolation at a considerable distance from the present river. It is probable that percolation of canal water from the irrigated uplands will cause water-logging and possibly efflorescence of alkali in villages removed from the *nakka* bank.

(4)—The fringes of the district still liable to river action form a considerable area and therefore make a large demand on the time of the district staff because the land requires constant re-assessment under the di-alluvion rules. The Chenab valley is inferior, and new alluvion has to be left uncultivated for some years before it consolidates sufficiently to be worth cultivating. The Jhelum valley is better as there is not so much sand in the water of the Jhelum. Present riverain.

(*c*) The description of the river system has been anticipated to a great extent in the foregoing paragraphs. It is unnecessary to give a general description of the Jhelum and Chenab Rivers.

B2

CHAPTER I, A.

Physical Aspects.

Rivers.

rivers. The Jhelum in winter shrinks to a small stream running under the railway bridge near Jhelum city, and it is usually necessary to shut off the whole stream at Rasul in order to feed the Lower Jhelum Canal with its capacity of about 4,000 cusecs. In the hot weather when the river is swollen by the melting of snow in Kashmir and by the rains it rises to a stream two miles wide and then the combined demands of the Upper Jhelum and the Lower Jhelum Canal take but a small part of the total supply. The Jhelum rises earlier than other Punjab rivers, because it is more dependent on the melting of the snows and less on the summer rainfall than they are. But with heavy rains in the lower hills which are found on both sides of the river in this district, it is liable to sudden freshets which often inundate the land on the banks. In September the river usually subsides in good time for the riverain land to be sown with wheat for the spring crop. But the cold weather supply is almost all wanted now for the two canals, and it is likely that inundations, whether for good or ill, will be less likely in the future. The Chenab is a larger stream. It is the boundary of the district on the south and east. Like the Jhelum its main stream swings from side to side but with more force as its banks are lower. It has been eroding the Gujrat Tahsil now for many years and leaving land on the Sialkot side, so that several villages of the Gujrat District now possess culturable land on the Sialkot side of the stream. Its maximum recorded discharge was 700,000 cusecs on 24th July 1903 and minimum 4,045 cusecs on 26th February 1902 at Khanki, but present figures are affected by the working of the Upper Chenab and Upper Jhelum Canals. Other rivers are smaller. The Tawi is a stream which flows from Jammu territory into the Chenab and forms the eastern border of the district, though some of the Gujrat villages extend slightly across the stream. Like the Chenab it carries much sand. The Bhimbar is a large hill torrent which has already been described. The Jaba is a similar stream which flows from the north slope of the Pabbi into the Jhelum and is crossed by the Upper Jhelum Canal in a level crossing.

## Section B.—History.

The following account of the history of the district is reprinted from the corresponding section of Captain Davies' Gazetteer of 1893, with some small alterations. It should however be noted that in 1902 Captain A. C. Elliott, who had been Deputy Commissioner of the district for two years, published a small volume entitled "Chronicles of Gujrat" which gives more details on some events and matters of interest. He has a chapter on "Alexander the Great in the Gujrat District."

**Early history.**

Little is known concerning the early history of this district. The town of Gujrat itself is of modern origin, but occupies the site of an ancient city, the foundation of which is traditionally assigned to one Raja Bachan Pal, a Surajbansi Rajput, who emigrated from the Lower Gangetic Doab, but of whom nothing more is known. The original name of the city is said to have

CHAPTER I-B. History. Early history.

been Udanagri, the everlasting or sweet-smelling city. This tradition is recorded both by General Cunningham and by Captain H. Mackenzie, whose Settlement Report is a principal work of reference on all matters connected with the district. General Cunningham further states that the restoration of the old city is "attributed to Ali Khan, a Gujar, whose name is strangely like that of Alakhana, the Raja of Gurjara, who was defeated by Sangkara Varmma between A.D. 883 and 901." Captain Mackenzie, on the other hand, records the tradition that the city was rebuilt "in *Sambat* 175 (A.D. 118) by Rani Gujran, wife of Badr Sen, son of Raja Rasalu of Sialkot." Both accounts ultimately agree in the final restoration of the city in the time of Akbar (see below). The antiquity of the city is probably beyond doubt, but it is to be noted that Captain Mackenzie heard of no "Antique coins having been found in Gujrat itself by which any trustworthy dates might be fixed."

Ancient sites.

Other ancient sites mentioned by Captain Mackenzie are those of Helan, 25 miles to the west of Gujrat; Pati Kothi, at the foot of Pabbi hills, Islam Garh near Jalalpur. 10 miles north-west from Gujrat; Rasul, at the western extremity of the Pabbi Hills and the bank of Jhelum; and Mong, 6 miles to the north-west of Rasul. The following account is taken from Captain Mackenzie's Settlement Report :—

Helan.

*Helan.*—There are some extensive and reputed very old ruins at Helan, but nothing is known to determine its former history with any exactness. Some coins have been picked up among the ruins bearing the date of the eighth century Hijri, but nothing earlier than the Muhammadan times has been discovered. There is a large tomb still in very good order. Slabs are let into the walls bearing inscriptions. It would appear to be the tomb of Mirza Sheikh Ali Beg, an Amir of the Emperor Akbar, who was killed in an encounter with the Ghakkars, and is dated 996 *Hijri*. He founded a village close to Helan, still called after him Sheikh Alipur, and possessed by his Moghal descendants. (The tomb is now very dilapidated.)

Pati Kothi.

*Pati Kothi.*—This is a very old ruin situated on the banks of the Jaba *nala*, at the foot of the Pabbi. The natives can give no information on its origin or use. It is of no great extent, but it is reputed to be part of an old, perhaps buried, city: the bricks are of a large mould, one foot square and three inches thick, such as are never found in buildings posterior to Muhammadan rule, and are very finely burnt. Unfortunately no researches hitherto have succeeded in finding inscriptions of any kind. The

bricks have often a mark in them as if described with the finger round the thumb as a pivot.

CHAPTER I—B.

History.

(Very little to be seen now.)

*Rasul.*—An old mosque here contained an inscription commemorating its erection. The date was read as 1000 *Hijri* or thereabouts. It was placed in the Crystal Palace by Mr. Edward Clive Bayley. Rasul.

*Islamgarh.*—This is on a very high and imposing mound, which must be very ancient. It is said to have been the head-quarters of the large *chaurasi* of villages belonging to the Waraich Jats : in latter times it was converted into a stronghold. The chief Chaudhris of the Waraiches have their residence and possessions in Jalalpur, to which Islamgarh is close, but the latter is situated within the limits of the adjacent village of Kulachaur. Islamgarh.

*Mong.*—This is a very old place ; it was prolific in coins of later Indo-Greek Kings Azas and the great (nameless) Saviour King of Kings, particularly small copper coins. Mong.

*Khwaspur.* The route to Kabul through the district has still the remains of the serais and *baolis* erected by the Muhammadan Emperors. The serai of Khwaspur was built by Sukhi Khwas Khan in the year 952 *Hijri*. Khwas Khan was a man of power in the service of the Emperors Sher Shah and his son Salim Shah. His mother was a slave girl, in the former Emperor's seraglio, and he himself was married by the Emperor to the daughter of a Ghakkar chief, and deputed to govern this part of the Empire. He immortalized his later master by converting the Bhatiaras of the Serai, and dubbing them Salim Shahis, or Islam Shahis, which appellation the *mochis* of the village and its neighbourhood give to their caste to the present day. Khwaspur.

*Kharian.*—At Kharian there are two very large *baolis.* Both are said to have been built at the same time and their very different appearances now are accounted for by the western one having been thoroughly repaired by Sardar Lehna Singh. The eastern *baoli* is in its original state, built of stones, now very much worn ; over the top of the steps is a massive dome with an inscription. It simply records the completion of the work in the month of Ramzan 1018 *Hijri*, in the reign of Akbar, who ordered it to be built by Fatehulla, son of Haji Habibullah, and that it cost 11,000 Akbari rupees, and it concludes with a prayer that the maker's sins be forgiven. Kharian bears the prefix of Serai, but it does not appear that a serai was ever built here. It was a staging place, and the *baolis* were provided, but no sera Kharian.

(The inscription is still to be seen.)

CHAPTER I-B. History. Naurangabad.

*Naurangabad.*—The serai of Naurangabad was built by the Emperor Aurangzeb, who gave his title of Alamgir to it. It is improperly called the serai of Naurangabad, which is a village half a mile distant and altogether out of the Alamgir lands, which were granted to certain Khatris to preserve the serai. But during the Sikh rule there was a cantonment at Naurangabad, which probably accounts for the serai becoming known by that name also.

Chokandi.

*Chokandi.*— Besides the above there are no relics of the Imperial sway, except the ruins of the hunting residence near Alamgarh, in the upper part of the district. The ruined edifice still goes by the old Sanskrit derived name of Chokandi. It was built by the Emperor Akbar Shah in the 34th year of his reign, and was the first halting place after crossing Chenab in the royal progresses from Delhi to Kashmir.

These serais have long ceased to serve their purpose. After the decay of the Empire, their utility was no longer appreciated, the materials were to a large extent appropriated to other purposes, and now the walls, or their foundations only, can be traced through the mass of plebeian habitations which cover their sites, but their remains attest their substantial construction, and are still monuments of large-handed wisdom and public beneficence, which found no imitators in the Sikh or Durani Governments which succeeded.

Mong: Nikoea.

*Mong. Nikoea.*—Rasul and Mong are also mentioned by General Cunningham. The latter place he identifies with the town of Nikoea built by Alexander upon the field of his celebrated encounter with Porus after forcing the passage of the Jhelum. An account of the battle and the reasons assigned by General Cunningham for this identification are given in the Gazetteer of the Jhelum District. At the conclusion of the passage there extracted, General Cunningham gives the following account of the town of Mong.

(ANCIENT GEOGRAPHY, PAGES 177-79. ARCHÆOLOGICAL SURVEY REPORTS, II, 1866-67.)

"The name is usually pronounced Mong or Mung, but it is written without the nasal, and is said to have been founded by Raja Moga or Muga. He is also called Raja Sankhar, which I take to mean king of Sakas or Sacos, his brother Rama founded Rampur, or Ramnagar, the modern Rasul, which is six miles to the north-east of Mong and exactly opposite Dilawar. His sister's son, named Kamkamarath, was Raja of Girjak or Jalalpur. The old ruined mound on which Mong is situated is 600 feet long by 400 feet broad and 50 feet high and is visible for many miles on all sides. It contains 975 houses built of large old bricks and 5,000 inhabitants who are chiefly Jats; the old wells are very numerous, their exact number, according to my infor-

CHAPTER I—B. History. Mong Nikoea.

ment, being 175. I have already stated that I take Mong to be site of Nikoea' the city which Alexander built on the scene of his battle with Porus. The evidence on this point is, I think, as complete as could be wished, but I have still to explain how the name of Nikoea could have been changed to Mong. The tradition that the town was founded by Raja Moga is strongly corroborated by the fact that Maharaja Moga is mentioned in Mr. Robert's Taxila inscription. Now Moga is the same name as Moa, and the coins of Moa or Manas are still found in Mong. But the commonest Greek monogram on these coins forms the letters Nik, which I take to be the abbreviation of Nekoea, the place of mintage. If this inference be correct, as I believe it is, then Nikoea must have been the principal mint city of the great King Moga, and therefore a place of considerable importance. As the town of Mong is traditionally attributed to Raja Moga as the founder, we may reasonably conclude that he must have rebuilt or increased the place under the new name of Moga-grama, which, in the spoken dialects, would be shortened to Mogaon and Mong. Coins of all the Indo-Scythian Princes are found at Mong in considerable numbers, and I see no reason to doubt that the place is as old as the time of Alexander. The copper coins of the nameless Indo-Scythian king are especially found in such numbers at Mong that they are now commonly known in the neighbourhood as Mongasahis."

Colonisation of the district.

The period of the colonisation of the district by Jat and Gujar tribes, who are its principal occupants at the present day, cannot be fixed. Captain Mackenzie, who appears to have instituted a careful examination of the tribal legends as preserved in the songs of the village bards (*mirasi*), was unable to come to any conclusion upon the subject. He gathered, however, that there was a concurrence of testimony that the colonization was effected from the east, and that the bulk of the Muhammadans are proselytes of the last 200 or 250 years. Captain Waterfield, who conducted a revision of the settlement in 1866-68, adds his testimony that the people look back no further in their history than the establishment of the Moghal power in the 16th century. An account of the tribes here alluded to will be found in a later part of this account.

Muhammadan Period.

Traces of settled government in a portion of the district are to be found at a period nearly a century earlier than that indicated by Captain Waterfield. In the reign of Bahlol Lodi (A.D. 1450—88) it appears that a tract of country on the right bank of the Chenab and including part of this district was separated from the Province of Sialkot, and erected into an independent charge under the name of Zila Bahlolpur. The ensuing century was an era of great confusion preceding the consolidation of the Delhi Empire under Akbar. In 32nd or 34th year of his reign, Akbar is said to have visited this part of the country, and, having induced the Gujjars of the neighbourhood to restore Gujrat, made it the headquarters of a consider-

C

CHAPTER I-B. History. Muhammadan Period.

able district, half of which was occupied by Gujjar clans, the other half by Jats. This new district was known as Chakla Gujrat. It was divided into two primary sub-divisions—the *parganas* of Gujrat, and Herat, the latter being the Jat and the former the Gujjar country. There was subsequently a third *pargana* formed, that of Shahjahanpur (subsequently called Dinga). The *parganas* were sub-divided into *tappas*, and the *tappas* again into *tops*. The records of this period are still extant, preserved in the families of the hereditary kanungoes or record-keepers. From these it appears that Chakla Gujrat comprised 2,592 *mauzas* or villages, computed to contain an area of 1,510,496 *bighas*, and assessed to a maximum revenue of Rs. 16,34,550. This system was continued until the death of Aurangzeb in A.D. 1707 plunged the Empire into new disorder. The state of the country under the Moghal Empire is described by Captain Mackenzie :—

"Little is said or remembered of the administration of the Delhi Governors. It would, however, seem to have been generally good. The rights of the agricultural population were respected, taxation limited and upon the whole moderate. Money assessments were sometimes made, though their continuance seems generally to have been of short duration. Petty exactions under a variety of pretexts were numerous; but the system, irregular though it may have been, was perhaps not oppressive. Bad seasons sometimes laid waste the fields, but the people were not driven to desert their homes by active tyranny."

The details of internal administration appear to have been mainly left to local magnates appointed under the name of *chaudhri* for every *top* or group of villages. The *chaudhris* were also responsible for the revenue, receiving by way of compensation more favourable terms in the leases of their holdings than were accorded to other members of the community.

During the decay of the Empire the district suffered much. In 1738 it was ravaged by Nadir Shah and was soon afterwards overrun by the Ghakkars of Rawalpindi under Sultan Mukarrab Khan who succeeded in establishing himself at Gujrat about the year 1741. From 1748 to 1761 the district was a prey, with little or no respite, to the advancing and retiring armies of Ahmad Shah Durrani whose route to and from the Punjab lay across it; the Government meanwhile being nominally administered by Mukarrab Khan, who had been confirmed in his possessions by the Durrani monarch. The state of the country at this period is illustrated by the saying, still current, "Khádá pitá láh da, rahndá Ahmad Shah dá.—Nothing was left to the people but the food and drink in their mouths; the rest was Ahmad Shah's."

CHAPTER I—B. History. Sikh Period.

Mukarrab Khan thus ruled Gujrat until 1765, when Sardar Gujjar Singh, Bhangi, crossed the Chenab advancing at the head of a large force from his possessions in Lahore and Amritsar. Mukarrab Khan gave him battle outside the walls of Gujrat, but was defeated and compelled to retire beyond the Jhelum, this district falling without further struggle into the hands of the conqueror. In 1767 when Ahmad Shah made his last descent upon the Punjab, Gujjar Singh retired, bending before the storm; but in the following year again marched northwards, and, having recovered his former conquests with but little trouble, laid siege to the famous fort of Rohtas in Jhelum. On this occasion he was allied with Sardar Charat Singh, Sukarchakia, grandfather of Ranjit Singh, with whom he now divided the Upper Punjab. The greater part of this district, together with the town and fort of Gujrat, fell to the share of Gujar Singh. *As soon however as his affairs in the north were* definitely arranged, Gujjar Singh, who was intimately mixed up in the intrigues for power which centred at this period upon Amritsar and Lahore, divided his territories between his two eldest sons, Sukha Singh and Sahib Singh, the latter being installed at Gujrat. The brothers, however, soon quarrelled and in an action which took place between them Sukha Singh was killed. Hereupon Gujjar Singh marched northwards to punish Sahib Singh. The latter at first made preparations for resistance, but a reconciliation being effected he was permitted to retain Gujrat. A short time later he again incurred his father's anger by disregarding his instructions in giving up to his brother-in-law, Mahan Singh, Sukarchakia, one of the leaders of the Chatta tribe of Gujranwala, who had sought a refuge with him. Gujjar Singh was deeply indignant at this act of disobedience, and is said to have cursed his son, praying that, as he had insulted and dishonoured his father, so his son might insult and dishonour him. The old Sardar then retired to Lahore, where, his son's conduct preying on his mind, he fell ill, and died in 1788, leaving his estates to his youngest son Fateh Singh.

Sahib Singh, however, his father's wishes notwithstanding, obtained possession of the whole territory which had belonged to him. Fateh Singh took refuge with Mahan Singh, who espoused his cause, and hostilities ensued, in the course of which Sahib Singh was at one time closely shut up in the fortress of Sodra. Obtaining assistance, however, from Karm Singh, Dulu, he succeeded at length in beating off the attacks of Mahan Singh who shortly afterwards died, leaving the quarrel as a legacy to his son, the famous Ranjit Singh (A.D. 1791). Sahib Singh

CHAPTER I-B. History. Sikh Period.

was now unmolested at Gujrat, which he continued to make his headquarters until 1797, when he retired to the hills before the advancing army of Shah Zaman. Emerging immediately the young king's back was turned, Sahib Singh again occupied Gujrat, and, in alliance with the chiefs of Attari and Wazirabad, defeated the Lieutenant placed by Shah Zaman in charge of Pind Dadan Khan.

At this period Ranjit Singh was rapidly consolidating his power, and, finding occasion in the wrongs of Fateh Singh, marched against Gujrat. A desultory warfare of some months' duration ensued, but was brought to an end by a reconciliation effected between the brothers, after which Sahib Singh again enjoyed a period of peace and quiet. He was now, however, beginning to lose the energy which had hitherto distinguished him, and is said to have given himself wholly up to drunkenness and debauchery, in which state he appears to have unresistingly accepted a position of subordination to his quondam rival. In 1806 he accompanied Ranjit Singh upon his Patiala campaign, and when, four years later, the Sikh monarch at length resolved upon his deposition, he withdrew without a struggle to the hills before the force sent to occupy his territories. This occurred in A.D. 1810. A few months later, at the intercession of his mother, Mai Lachhmi, Ranjit Singh conferred upon him in *jagir* the Bajwat territory, now belonging to Sialkot, where he resided till his death, which took place in 1814. The names of the Sardars Gujjar Singh and Sahib Singh are often in the mouths of the people of this district, who look back to their rule without the smallest bitterness. They seem indeed to have followed an enlightened and liberal policy, sparing no effort to induce the people, harried by twenty years of constant spoliation, to settle down once more to peaceful occupations. The *regimé* introduced after the annexation effected by Ranjit Singh in 1810, though more rigorous than its predecessor, appears still to have been more tender in its consideration of the rights of the people than was the case in other parts of the Sikh dominion.

The district was formed into *talukas*, of which the largest was that which had its headquarters at Gujrat. This, according to statements prepared by Captain Mackenzie, contained 581 villages out of the 1,339, which composed the district at the time of his settlement. The remaining *talukas* were those of Kadirabad, Phalia, Dinga, Kunjah, Wazirabad, Kathala, and Khari Kariali. The Gujrat, Khari Kariali and Kadirabad *talukas* were retained under direct management (*khalsa*) while the remainder of the district was, with few exceptions, either farmed to contractors for

the revenue, or granted in *jagir* on condition of military services. The *talukas* were further sub-divided into *zails*, of which the following list is taken from the Settlement Reports of the district:—

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Sikh Period.

*Detail of Zails under Sikh rule.*

| Name of *taluka*. | No. of *zail*. | Name of *zail*. | Name of *taluka*. | No. of *zail*. | Name of *zail*. |
|---|---|---|---|---|---|
| Kadirabad ... | 1 | Kadirabad. | Gujrat ... | 24 | Bhago. |
| | 2 | Musa. | | 25 | Guliana. |
| | 3 | Garhi. | | 26 | Khwaspur. |
| Phalia ... | 4 | Helan. | | 27 | Daulatnagar. |
| | 5 | Phalia. | | 28 | Bhimbar. |
| | 6 | Jokalian. | | 29 | Kotla Kakrali. |
| | 7 | Pahrianwali. | | 30 | Barnala. |
| | 8 | Wasusohawa. | | 31 | Chechi Chahan. |
| Dinga ... | 9 | Dinga. | | 32 | Handu. |
| Kunjah .. | 10 | Chakaryan. | | 33 | Nanowal. |
| | 11 | Kaulsawala. | | 34 | Mari. |
| | 12 | Majra. | | 35 | Thatha Musa. |
| | 13 | Sadullahpur. | | 36 | Shahbazpur. |
| | 14 | Kunjah. | | 37 | Ramki. |
| | 15 | Maghowal. | | 38 | Pindi Misri. |
| Wazirabad ... | 16 | Shadiwal. | | 39 | Bhagowal. |
| Kathala ... | 17 | Kathala. | | 40 | Lakhanwal. |
| Khari Kariali | 18 | Khohar. | | 41 | Jalalpur. |
| | 19 | Khari Kariali. | | 42 | Dhal. |
| Gujrat ... | 20 | Gangwal. | | 43 | Sak. |
| | 21 | Karianwala. | | 44 | Shekhpur. |
| | 22 | Dhariya. | | 45 | Chakri. |
| | 23 | Mohri. | | 46 | Kasba Gujrat. |

CHAPTER I-B. History. Sikh Period.

The limits of these sails were not at first mapped out with any accuracy. The first governors of Gujrat under Ranjit Singh were Khalifa Nur-ud-din and Faqir Aziz-ud-din, whose system is thus described by Captain Mackenzie:

"Wherever they found powerful or influential heads of clans, they propitiated them by the bestowal of *inams* and by maintaining their influence. These men soon assumed the position of half Government officials, half clan representatives. They attended darbar (the court of the royal agents); they were consulted on all points affecting the administration of the revenue in their respective tracts. These tracts soon became exactly defined and denominated *sails*, and within their limits the *chaudhris*, now termed *saildars*, were employed as fiscal agents or assistants, go-betweens to the Government and the agricultural community. Sometimes they would even be given a contract for the revenue of their respective *sails*."

In the collections made from the cultivators, whether in the portions of the district retained by State (*khalsa*) or in the remainder of the district, the general rule followed was that of division of the crops (*bata*), the share taken by the State, by the farmer of the *jagirdar*, being calculated at one-half. If the crops were not actually divided, the revenue would be taken by the system of appraisement known as *kankut*, the State share being still one-half. In some few cases, a money assessment appears to have been made in the form of an acreage rate, or a rate upon ploughs, but arrangements of this kind were exceptional and rarely lasted for long. In poorer villages one-third only of the produce would be assumed as the State share; but even here, generally speaking, the full half-share would be made up by a larger number of extra charges. Such was the general rule, but in the upland tracts of the Bar, and in other parts where the expense of reclamation was for any reason more than ordinarily heavy, the Government demand was in some cases pitched so low as one-fourth. The greater number of the agents who afterwards held the administration of Gujrat under the Sikhs were men of no note. To this, however, there is one exception in the case of Raja Gulab Singh, afterwards ruler of Kashmir, who was contractor for the revenue of the whole upper portion of the Chaj Doab from 1834 to 1846. His administration is favourably remembered by the people, and Captain Mackenzie speaks highly of the success of his efforts to promote the spread of cultivation.

Annexation; battles of Gujrat and Chilianwala.

The district first came under the supervision of British Officers in 1846, when Lieutenant Lake effected a settlement of the land revenue under the orders of the provisional Government.

CHAPTER I-B. History.

established at Lahore. On the outbreak of the second Sikh war Gujrat was for some time in the hands of the insurgent Sikhs; and it was within the borders of this district that the final struggles, the battles of Chillianwala and Gujrát, took place. The district then, with the remainder of the Punjab, passed under British rule.

Annexation; battles of Gujrat and Chillianwala.

The operations so far as they concern the Gujrat District are thus described by Captain Mackenzie:—

"Advancing from Lahore the British army, in 1848, first met the Sikhs at Ramnagar, whither they advanced from their entrenchments at or near Jokalian on the right bank of the Chenab, to meet us. Threatened on their left flank, they speedily retired, fighting as they went the battle of Sadullahpur. The bulk of the British army then advanced to Helan; the Commander-in-Chief with headquarters crossing the Chenab encamped at Jokalian; after a month's halt a junction took place at Lasuri. The Sikhs were entrenched on the southern spur of the Pabbi hills, their left on Rasul. The following day Lord Gough advanced to Dinga, the Khalsa descended into the plains and the opposing armies met in jungles of Chillianwala. Another month's halt and the Sikhs vanished from the opposite crest of the hill, reappearing at Gujrat. Striking our camp we again marched to Lasuri, then to Kunjah, then to Shadiwal; and the next day, leaving their tents standing round the city wall, as if certain of victory and unappalled at the vast array (extending from Dhirke to Adowal) opposed to and about to overwhelm them the Sikhs after many fruitless attempts to bear up against our artillery and a sharp struggle in the village of Kalra, lost the battle of Gujrat and with it the kingdom they had won and consolidated 85 years before. Ten days later they were passing harmless and dejected through the camp at Kothala on their way to their homes; taunted by the very men against whom in 1857 they were destined to be raised up and led to victory in so wonderful a manner through the walls of Delhi. The graves of those who fell at Chillianwala were in 1851 enclosed by a substantial masonry wall, and a handsome stone obelisk standing in the centre marks the spot which was that of the field hospital during the action and immediately in the rear of the field of battle. The graves of those who fell at Gujrat are similarly enclosed and preserved."

Chillianwala is now known by the people of neighbourhood as Katalgarh or the "house of slaughter." A second monument in the form of a cross was erected by Lord Mayo during his term of office.

The Mutiny.

The following account of the events of 1857 is taken from the Punjab Mutiny Report, paragraphs 99 and 100 of the report by the Judicial Commissioner Mr. R. Montgomery:—"The danger here was, comparatively speaking, a transient one. The chief fear was from the wing of the 35th Native Infantry, which was known to be mutinous to the core. On the 17th June they were ordered out of the station and directed to join the headquarters of their regiment at Sialkot. They spent the first night

CHAP. I, B. History. The Mutiny.

of their march in abusing each other for not having resisted the ejection. The regiment afterwards joined General Nicholson's moveable column, and was disarmed by him at Phillaur on the 25th July. When the Jhelum mutineers broke away, a small party of them reached an island in the Jhelum, and were destroyed by a party under Captain Elliott, officiating Deputy Commissioner. Captain Elliott was accompanied by Mr. Teasdale, a clerk in the district office who behaved with distinguished gallantry. All threatened sedition in this district was, throughout the whole period under review, vigorously put down by Captain Mackenzie, the officiating Deputy Commissioner who took Captain Elliott's place when the latter was appointed to the Sialkot District." [To the above account may be added some mention of memorials of the various battles in the district. There is a small cemetery at Long, with graves of the men killed at the battle of Sadullahpur on 3rd December 1848. In this battle the British losses were 73 killed and wounded. At Chillianwala there is a larger memorial of the battle of 13th January 1849. In a large enclosure are the graves of the men killed and the long narrow shape of the mounds of the graves shows that the men were buried in long trenches. There is a large obelisk with an inscription in English, Urdu and Gurmukhi giving an account of the losses. The total was about 22 officers, 16 native officers, 561 men killed and 98 missing; there were also 67 officers, 27 native officers and 1,547 men wounded. Total 2,338, for those days a large figure. There is also a handsome runic cross set up by Lord Mayo, Viceroy of India, in commemoration of the battle. Further just east of Gujrat across the bed of the Doara is a small cemetery with the graves of the officers and men killed in the battle of Gujrat, 21st February 1849.]

Constitution of district and subsequent changes.

The whole country of the Chaj Doab, from the Jammu border to the junction of the Chenab and Jhelum, formed in the first instance a single district, to which Mr. E. C. Bayley was appointed Deputy Commissioner. In June of the year of annexation, however, this enormous charge was broken up, and the southern portion of the Doab (the *kardaris* of Miani, Sahiwal and half Kadirabad) were formed into a separate district having its headquarters at Shahpur. In 1851 eight villages were transferred from Shahpur to Gujrat, and in 1855 further changes took place, 28 villages being made over to Shahpur from the portion of the old Kadirabad *Ilaqa* still attached to this district, and 41 villages received in exchange from the Miani *ilaqa* of Shahpur. Finally, in 1857, the Bajwat country, lying between the Tawi and the Chenab, was made over to the district of Sial-

CHAPTER I-B. — History. — Constitution of district and subsequent changes.

kot. The present tahsil boundaries were fixed in 1856. During the first few months of British rule the headquarters of tahsils were at Gujrat, Kunjah and Kadirabad; but in June 1849 the two latter stations were abandoned in favour of Kharian and Phalia. The tahsils then formed were arranged to correspond with the Sikh zails described in a previous paragraph but in 1856 a very general change took place. The tahsil stations remained the same; but the boundaries were altered, regard being no longer paid to the old boundaries of zails, which have consequently fallen into oblivion.

The next change in the boundaries of the district was made in 1911 and 1914 when 81 estates including Government rakhs were transferred from Shahpur to Gujrat including most of the 28 transferred to Shahpur in 1855. The reason for the change is to keep irrigation from the Upper Jhelum Canal in the Gujrat District though some villages of both districts extend across the present dividing line which is roughly the Lower Jhelum Canal. Hence eight villages now in the Gujrat District are also irrigated from the Lower Jhelum Canal and three estates still belonging to the Shahpur District have part of their area irrigated from the Upper Jhelum Canal.

The following officers have held charge of the district:—

*List of the Deputy Commissioners of Gujrat District*, 1849 *up to* 1920.

| Name | Term of office. | |
|---|---|---|
| | From | To |
| Mr. E. C. Bayley | 31st March 1849 | 30th October 1849. |
| Major J. Clark | 7th February 1849 | 20th February 1850. |
| Mr. W. J. Carnac | 1st January 1850 | 10th August 1850. |
| | 13th December 1850 | 31st December 1850. |
| | 1st January 1851 | 25th February 1851. |
| Captain F. F. Voyle | 11th August 1850 | 12th December 1850. |
| Mr. B. Sapte | 28th March 1851 | 31st December 1851. |
| | 1st January 1852 | 31st December 1852 |
| | 1st January 1853 | 31st December 1853. |
| | 12th October 1853 | 31st December 1853. |
| | 1st January 1854 | 31st January 1854. |
| Mr. F. Thomson | 1st September 1853 | 11th October 1853. |
| | 1st February 1854 | 8th March 1854. |
| Mr. R. Temple | 9th March 1854 | 26th July 1854. |
| Mr. W. A. Forbes | 27th July 1854 | 10th February 1856. |
| Captain W. R. Elliot | 13th May 1856 | 8th May 1857. |
| | 1st June 1857 | 12th July 1857. |

CHAPTER I-B.

History.

Constitution of district and subsequent changes.

*List of the Deputy Commissioners of Gujrat District*—continued.

| Name. | Term of office. From | Term of office. To |
|---|---|---|
| Captain Hector Mackenzie ... | 11th February 1856 ... | 12th May 1856. |
| | 9th May 1857 ... | 31st May 1857. |
| | 13th July 1857 ... | 31st December 1857. |
| Captain R. Adams ... ... | 19th February 1859 ... | 31st March 1859. |
| Mr. B. Hardinge ... | 1st April 1859 ... | 31st December 1860. |
| Captain Paske ... ... | 1st November 1860 ... | 31st January 1864. |
| Major H. Dwyer ... ... | 1st July 1864 ... | 31st December 1865. |
| Captain Waterfield ... ... | 1st July 1865 ... | 30th September 1865. |
| Major Paske ... | 1st January 1866 ... | 30th April 1867. |
| Major J. B. Smyly ... ... | 1st May 1867 ... | 10th April 1870. |
| Captain Harrington ... ... | 11th April 1870 ... | 20th November 1870. |
| Major Smyly . ... | 21st November 1870 ... | 2nd February 1871. |
| Captain Harrington ... ... | 3rd February 1871 .. | 9th August 1871. |
| Mr. A. Rulman ... ... | 10th August 1871 ... | 6th November 1871. |
| Mr. H. Perkins ... ... | 7th November 1871 ... | 10th April 1874. |
| Mr. E. B. Steedman ... ... | 11th April 1874 ... | 6th May 1874. |
| Colonel Parsons ... ... | 7th May 1874 ... | 6th August 1877. |
| Mr. T. O. Wilkinson ... ... | 7th August 1877 ... | 5th November 1877. |
| Colonel Parsons ... ... | 6th November 1877 ... | 20th November 1878. |
| Mr. C. R. Hawkins ... . | 21st November 1878 ... | 17th December 1878. |
| Major Harrington ... .. | 18th December 1878 ... | 1st August 1879. |
| Mr. T. O. Wilkinson ... ... | 2nd August 1879 ... | 2nd November 1879. |
| Lieut.-Colonel Harrington .. ... | 3rd November 1879 ... | 2nd June 1883 |
| Mr C. P. Bird ... ... | 3rd June 1883 ... | 2nd September 1883. |
| Lieut.-Col. Harrington ... ... | 3rd September 1883 | 12th September 1883. |
| Mr. G. L. Smith ... | 13th September 1883 .. | 16th November 1883. |
| Mr. M. Macauliffe ... ... | 17th November 1883 ... | 10th June 1884. |
| Mr. A. Christie ... ... | 11th June 1884 . | 11th July 1884. |
| Mr. M. Macauliffe ... .. | 12th July 1884 ... | 27th October 1884. |
| Mr. G. W. Rivaz ... ... | 28th October 1884 ... | 26th March 1885. |
| Mr. R. Maconachie ... ... | 27th March 1885 . | 15th April 1885. |
| Mr A. Meredith ... ... | 16th April 1885 .. | 7th October 1885. |
| Mr. R. Clarke ... ... | 8th October 1885 ... | 23rd August 1886. |
| Mr. G. L. Smith ... ... | 24th August 1886 ... | 5th May 1887. |
| Mr. J. A. Anderson ... ... | 6th May 1887 ... | 15th August 1887. |
| Mr. G. L. Smith ... ... | 16th August 1887 | 26th October 1887. |
| Mr. G. Knox ... ... ... | 27th October 1887 ... | 31st September 1888. |
| Mr. E. D. Maclagan ... ... | 1st October 1888 ... | 31st October 1888. |
| Mr. G. Knox ... ... ... | 1st November 1888 ... | 21st August 1889. |
| Captain H. S. Davies ... ... | 22nd August 1889 .. | 30th August 1889. |
| Mr. A. Williams ... ... | 31st August 1889 ... | 19th September 1889. |
| Mr. G. Knox ... ... | 20th September 1889 .. | 19th December 1889. |
| Captain H. S. Davies ... ... | 20th December 1889 . | 29th December 1889. |
| Mr. C. E. Gladstone ... | 30th December 1889 ... | 30th April 1890. |
| Mr. E. B. Steedman ... ... | 1st May 1890 ... | 17th June 1890. |
| Captain H. S. Davies ... | 18th June 1890 ... | 19th August 1890. |
| Mr. E. B. Steedman ... ... | 20th August 1890 ... | 1st October 1890. |
| Captain H. S. Davies ... ... | 2nd October 1890 ... | 9th October 1890. |
| Mr. E. B. Steedman ... ... | 10th October 1890 ... | 17th October 1890. |
| Kazi Muhammad Aslam Khan ... | 18th October 1890 ... | 31st November 1890. |
| Baron J. Bentinck ... ... | 1st December 1890 ... | 4th June 1892. |
| Mr. F. D. Agnew ... ... | 5th June 1892 ... | 18th June 1892. |
| Baron J. Bentinck ... ... | 19th July 1892 ... | 12th September 1893. |
| Mr. W. C. Renouf ... ... | 13th September 1893 ... | 30th October 1893. |

CHAPTER I.-B. History. Constitution of district and subsequent changes.

*List of the Deputy Commissioners of Gujrat District*—concluded.

| Name. | Term of office. From | Term of office. To |
|---|---|---|
| Baron John Bentinck ... ... | 31st October 1893 ... | 7th June 1894. |
| Nawab Muhammad Afzal Khan, Khan Bahadur. | 8th June 1894 ... | 18th May 1895. |
| Mr. C. Atkins ... ... | 19th May 1895 .. | 29th June 1895. |
| Nawab Muhammad Afzal Khan, Khan Bahadur. | 30th June 1895 ... | 14th March 1898. |
| Mr. A. J. W. Kitchin ... ... | 15th March 1898 ... | 14th May 1898. |
| Nawab Muhammad Afzal Khan, Khan Bahadur. | 15th May 1898 . | 8th December 1898. |
| Mr. J. R. Drummond ... | 9th December 1898 | 24th April 1899. |
| Diwan Tek Chand ... ... | 25th April 1899 ... | 23rd November 1899. |
| Captain A. G. Elliot ... . | 24th November 1899 ... | 7th June 1901. |
| Lala Paira Ram ... ... | 8th June 1901 ... | 19th July 1901. |
| Captain A. G. Elliot ... .. | 20th July 1901 ... | 13th November 1901. |
| Mr. E. A. Estcourt ... ... | 14th November 1901 . | 29th November 1902. |
| Mr. C. W. Lorton ... ... | 30th November 1902 ... | 21st July 1903. |
| Captain J. C. Coldstream ... ... | 22nd July 1903 ... | 27th September 1903. |
| Mr. C. W. Lorton ... ... | 28th September 1903 .. | 9th October 1903. |
| Diwan Narendra Nath ... ... | 10th October 1903 ... | 16th July 1904. |
| Shaikh Amir Ali ... ... | 17th July 1904 ... | 4th August 1904. |
| Diwan Narendra Nath ... ... | 5th August 1904 ... | 6th June 1905. |
| Shaikh Amir Ali ... ... | 7th June 1905 ... | 31st August 1905. |
| Diwan Narendra Nath ... ... | 1st September 1905 .. | 1st July 1907. |
| Mr. H. E. A. Wakefield ... ... | 2nd July 1907 ... | 1st September 1907. |
| Diwan Bahadur Diwan Narendra Nath | 2nd September 1907 ... | 3rd May 1909. |
| Captain J. C. Coldstream ... | 4th May 1909 ... | 24th October 1909. |
| Nawab Malik Khuda Bakhsh, Tiwana... | 25th October 1909 - | 8th November 1909. |
| Captain J. C. Coldstream ... ... | 9th November 1909 ... | 1st July 1910. |
| Nawab Malik Khuda Bakhsh, Tiwana ... | 2nd July 1910 ... | 3rd August 1910. |
| Captain J. C. Coldstream ... ... | 4th August 1910 .. | 20th October 1910. |
| Mr. R. T. Clarke ... ... | 21st October 1910 ... | 3rd October 1911. |
| Mr. C. F. Strickland ... ... | 4th October 1911 ... | 3rd December 1911. |
| Mr. S. Sykes ... ... | 4th December 1911 .. | 15th August 1912. |
| Nawab Malik Khuda Bakhsh, Tiwana ... | 16th August 1912 ... | 21st October 1912. |
| Lieutenant-Colonel P. S. M. Burlton ... | 22nd October 1912 ... | 21st January 1913. |
| Major J. C. Coldstream .. | 22nd January 1913 ... | 11th March 1915. |
| Nawab Malik Khuda Bakhsh, Tiwana ... | 12th March 1915 ... | 15th April 1915. |
| Mr. R. T. Clarke ... ... | 16th April 1915 ... | 19th June 1915. |
| Mr. H. S. Williamson ... ... | 20th June 1915 ... | 10th July 1915. |
| Mr. R. T. Clarke ... ... | 11th July 1915 ... | 23rd November 1915. |
| Mr. I. C. C. Lall ... ... | 24th November 1915 ... | 10th September 1918. |
| Mr. H. S. Williamson ... ... | 11th September 1918 | 19th July 1919. |
| Mr. B. N. Bosworth Smith ... | 20th July 1919 ... | 31st August 1919. |
| Mr. H. S. Williamson ... ... | 1st September 1919 . | 21st February 1920. |
| Kanwar Raghbir Singh ... ... | 21st February 1920 ... | ... |

Development of the district

Some idea of the development of the district can be got from Table No. 1 in Volume B, though many of the figures begin only from 1868-69. In future editions they might be completed for the earlier period, as Captain Davies gave some figure on pages 27 and 28 of his Gazetteer. The limit of cultivation

CHAPTER I. B. History. Development of the District.

under the old conditions appeared to have been reached at the settlement of 1912-16, but with the irrigation of the district by the Upper Jhelum Canal there will not only be a great increase of cultivated area with the advantage of irrigated over unirrigated crops but the tract will now be developed and markets will spring up and there will be a demand for hospitals and schools and post offices. It will be necessary to increase the police, and a rise in the number of civil and criminal cases may be expected. Details will be found in a later chapter on the progress already made in horse and cattle breeding, agricultural improvements and co-operative credit societies and further progress may confidently be anticipated. But in order to compare all this with the state previous to British rule, I follow the example of Captain Davies in quoting the following account of the state of the Jammu border written by Captain Hector Mackenzie in 1859 which was a far more striking example of the effect of British administration than any figures can afford of the state of the Jammu border, and the behaviour of the Chib villages who held it, so late as 1859. The extract is long; but the state of affairs which it describes as existing is worthy of record :—

The Chib border under native rule.

"The Chauki at Assar was located to try and check in some measure the raids of the Deva and Batala Chibs as also the less formidable community of Kuddala. These bands of marauders deserve separate notice. From time immemorial they have been the terror of the peaceably-disposed inhabitants of the plains. They inhabit a cluster of large villages situated on the crest of the first low hills to the north of the district, about five miles from the Jammu territory. One of the cluster is the village of Deva. It is the furthest east; the others, four or five in number, studded over the face of the hill for a space of five miles, compose the village of Batala. The inhabitants are Hindu Chibs, numbering perhaps 5,000 souls. Safe in the strength of their position they have ever levied black-mail on the inhabitants of the plain below them, varying the practice by an occasional raid upon some devoted village which was forthwith plundered of all it contained. The towns, even of Jalalpur and Gujrat, were not safe. Little resistance was ever made by the victims. Only one village, Dilawarpur, opposed them. It is the head-quarters of Zail Handu, the *Chaudhri* of which Muhammad Yar was with his followers at constant war with them. His prowess is sung by the bard of the clan. He was, however, but poorly supported by the Government, and the efforts to curb their malpractices met with but desultory success, and were chiefly carried on by sudden onslaughts upon the defenceless and unguarded of either clan, rather than by any well-conceived measure of suppression. It was war to the knife of a guerilla nature, and the results were shown in heads and scalps rather than in pacification and tranquility. The *Chaudhri* killed Chibs sufficient to make a *chabutra* (terrace) for the village rest-house of their heads and for every new batch of heads a bit was added to the *chabutra*. It is the Sir Kathulla of the present day. But the *Chaudhri* died and defence continued on either side, the Chibs having generally the advantage. Twice

CHAPTER I—B. History. The Chib border under native rule.

did Maharaja Ranjit Singh attempt to curb them by burning their villages and imposing fines—all to no purpose. With abundance of wood and stone at their doors, and all the advantages of a strong position with a submissive prey, it was not in the nature of things that a native Government should stay their malpractices or reform their ways.

Their depredations during British rule.

"British administration had not long obtained ere these lawless tribes essayed to try its strength. On the very night of the battle of Gujrat a dacoity was committed in the town of Jalalpur. This was followed up by constant minor forays during the first few months of our rule, just within the boundary, and in July 1849 the Kuddala people fell upon the village of Assar. "Strong and prompt measures, however, curbed them, and no great act of violence was committed by them until 1857, when, conceiving the withdrawal of troops for the siege of Delhi to be their opportunity, the Chibs of Deva, on the 9th August 1858, made a descent upon the village of Dakhua and gutted it of everything it contained. They brought camels and all the necessary apparatus for carrying off the booty, and in the course of operations wounded several—eleven men and three women. So weak were the measures taken by the Jammu authorities to bring the criminals to justice and prevent the recurrence of such an outrage that a chain of posts, comprising in all 60 foot men and 30 horse, had to be stationed along the boundary for a period of six months. At length however in January 1858 the Maharaja sent a force to the spot and burnt the village of Deva, prohibiting at the same time its reconstruction upon the hillside. The air of the plain below is supposed to conduce to perfect sobriety. It remains to be seen whether such is the effect, and whether the unwilling and insufficient steps adopted after long delay by the Jammu Government are such as to restrain those hereditary bandits from future depredations.

Chib black-mail.

"Black-mail is the object of this tribe. From long exercise of their lawless strength, they have acquired, as they conceive, a prescriptive right to certain payments from all the communities within a convenient circle. Were the tract adjoining the boundary and including Deva and Batala to become British territory, I think that in settling it it would be found necessary to admit the right of the Chibs to the perquisites they have so long enjoyed from some at least of the villages inhabited by Jats beneath them. At present this right is fully admitted by some of those village proprietors, and I think it probable that had some of our border villages been included in the Jammu territory when the boundary was fixed, those villages would now be found making admissions of somewhat similar character. It is, however, I believe only a right of might, and seems to diminish in strength with remoteness of locality. Thus at the foot of the hill feudatories called it *maliki;* further away in our territory it is styled *mangni*. The Chibs never claimed any such rights in the courts of this district; and even if they had, it is probable that although, as I have said, we might be unable to refuse to acknowledge those rights where they came under the denomination of *maliki*, yet we should have been fully justified in declining to award them as *mangni*. It is not therefore to be inferred from what I have said that the Chibs are in any way justified in their lawless proceedings by having been deprived of any rights, privileges or properties by the British Government. The tribe will be a source of considerable apprehension to the people on the boundary for some time to come. Payments are even now *sub-rosa* made of *mangni* by border villages to secure

CHAPTER I-C. — Population. — immunity against outrage. Strong repressive measures are always necessary on the part of the Jammu Government, and should be strenuously insisted upon. Severer treatment than I fear that Government is inclined to employ, is sometimes required."

Old coins. In this chapter it may also be noticed that on the 18th August 1917, an Indian overseer of the Military Dairy Farm in Rakh Bahowal while ploughing turned up 92 silver rupees of the Mughal emperors. The coins were mostly in poor condition. They were examined by Mr. R. B. Whitehead, I.C.S., and fourteen specimens were acquired for the Lahore Museum Coin cabinet, the Emperors and mints being :—

*Shah Jahan.*—Akbarabad, Akbarnagar, Illahabad, Delhi, Kabul.

*Aurangzeb.*—Akbarnagar, Burhanpur, Sholapur, Kabul, Murshidabad.

*Allam Bahadur.*—Shahjahanabad.

Leading families. The district is not marked by any very prominent families or individuals of more than local note. The latest edition of "Chiefs and Families of Note in the Punjab" contains only four entries for the district. Details of them will be found in that book, but a brief reference is made here to them and to other families. In the district there are only 2 provincial and 7 divisional darbaries.

Sardar Gayan Singh is the senior *darbari* of the district and is a provincial *darbari*. He is the son of Sardar Attar Singh, was born in 1856 and lives at Pindi Lala in the Phalia Tahsil. He is a descendant of Gurmukh Singh, one of the most famous of the Generals of Maharaja Ranjit Singh. He is now the sole holder of the family *jagirs* which will be much increased in value as some of the villages will receive canal irrigation. The amount he received in 1916-17 was Rs. 5,743. He also holds a perpetual *jagir* in the Shahpur District, the village of Nowshera, value Rs. 5,082. He was for many years a Sub-Registrar at Phalia and is still a *zaildar*. But he is getting on in years and for some years past has taken very little part in the affairs of the district. His work as *zaildar* is done by his son Tara Singh who is also an Honorary Magistrate.

Raja Muhammad Khan of Pothi is also a provincial *darbari*. He is the son of Raja Sultan Khan, was born in 1849 and lives at Pothi. His *jagir* is smaller, amounting to Rs. 3,751 in 1916-17. He is a quiet unassuming man, but has influence among the

CHAPTER I-C. — Population. — Leading families.

Chib villages. His son Lal Hussain Khan was educated at the Aitchison College in Lahore and is now an Extra Assistant Commissioner.

The family shown as that of Sardar Hari Singh, Lamba, in the "Chiefs and Families of Note" is now represented by Sardar Sahib Sardar Hari Singh. From 1909 he has been a Tahsildar and since 1916 he has been an Extra Assistant Commissioner, so he is unable to take any part in the affairs of the district.

The family of Diwan Badri Nath of Kunjah is now represented by his son Diwan Narinjan Dass, a boy of 14. The *jagirs* of the family are now reduced to a very small amount. The family is now of small importance.

The above are the only four named in "Chiefs and Families of Note." Other principal families and men are briefly described below :—

The family of Mardan Ali Khan, described by Captain Davies, is now represented by his grandson Muhammad Hassan. The family has a distinguished military record, more than 50 members of it having been in the army. It is not related to the Pothi family and the account in the Punjab Chiefs is wrong.

The two sons of the late Chaudhri Sultan Ali, Gujar of Ajnala, have earned for themselves a high position in the district. The elder is Khan Sahib Chaudhri Muhammad Khan who is *zaildar* and Honorary Magistrate and member of the District Board. The younger is Khan Sahib Chaudhri Fazal Ali, M.B.E., who is *zaildar*, Sub-Registrar and Honorary Magistrate of the 1st Class, also Vice-Chairman of the District Board and President of the Municipal Committee of Gujrat. He takes a great part in all public affairs and by his ability and integrity commands great respect. He is in many ways a valued helper in the administration of the district.

Chaudhri Ghulam Sarwar, son of Chaudhri Muhammad Khan of Dingah is another Gujar who shows himself competent and energetic. He is *zaildar*, Sub-Registrar and Honorary Magistrate in the Kharian Tahsil.

Chaudhri Abdulla, *zaildar* of Dilawarpur, is a Gujar. In a quiet way he always shows himself ready to help.

CHAPTER I—C.

Population.

Leading families.

Other men belong to families which have always had influence near their own homes or among their own people. Among those who at present deserve mention are Fatteh Ali (Gujar), *zaildar* of Sabowal, Moula Bakhsh (Awan) of Gorali who is an Honorary Magistrate, Ghulam Muhammad (Jat), son of Imam Bakhsh, *zaildar* of Pahrianwali, an Honorary Magistrate, Sikandar Khan (Jat), *zaildar* of Jokalian, Raja (Jat), *zaildar* of Burj Gahna, Ghulam Muhammad (Gujar), *zaildar* of Chillianwala, is Inspector of Co-operative Credit Societies. Sayyid Khan Shah of Makhanwali is energetic in many ways. Khuda Bakhsh, Khokhar, *zaildar* of Garhi Gauhar Khan, an Honorary Magistrate, has done well in recruiting. In the towns Rai Sahib Lala Kidar Nath of Gujrat is a young man who promises to do well he is also an Honorary Magistrate. In the district there are also numerous retired Military and Civil Officers, but most are content to enjoy their pensions in peace.

In this district four *jagirs* have been notified under the Descent of Jagirs Act (Punjab Act IV of 1900)—(1) Sher Singh of Khohar, (2) Raja Sultan Khan of Pothi, (3) Sardar Hira Singh regarding Sammanpura village, (4) Sardar Gurdit Singh Chachi, part of whose *jagir* is in the Gujrat District. These are the names under which the original notifications were made. Khan Sahib Chaudhri Muhammad Khan also has a *jagir* of Rs. 250 a year for war services which will last for three generations.

CHAPTER II-C.

Arts and Manufactures.

Minerals.

## Section D.—Mines and Mineral Resources.

There are no mines and few mineral resources in the district. At one time, as Captain Davies' Gazetteer (page 9) shows, the manufacture of saltpetre was a flourishing occupation in a few villages, but it has now ceased. There is now no lime-burning in the Pabbi. Captain Davies said that metal for the Grand Trunk Road was supplied partly from the Pabbi hills and partly by stones brought on camels from near Bhimbar. Now the stone is imported, as that brought from near Bhimbar is quartzite not suitable for the surface of roads.

The figures of the census of 1911 show only 28 persons, workers and dependents, under the heads of Mines and Quarries.

---

## Section E.—Arts and Manufactures.

Arts and manufactures.

Table No. 17 giving the occupations of the people shows that 29,086 (workers and dependents) get their living from textiles and 10,862 from wood. But apart from this no considerable number are engaged in manufactures. The chief industry is that of household furniture, chairs, tables, etc., in Gujrat, the making of shawls in Jalalpur, and a remnant of *koftgari* or damascening in Gujrat. Otherwise the manufactures of the district are of a homely kind. In many villages the cotton of the district is woven into coarse cloth for local consumption. This is usually worn white, but is often dyed blue or black. Less often it is coloured red. In the western half of the district the whole piece or a border are woven into a kind of tartan pattern, in which black, red and yellow predominate. Captain Davies noted (page 128) that a cotton cloth imitating English checks and tweeds was exported to other districts, but its manufacture and export seems to have stopped, no doubt owing to the increased popularity of imported cloth.

With regard to woodwork Captain Davies wrote :—"The carpenter's work may also be noted among the manufactures, as it is of remarkably good description, more especially the manufacture of chairs. The Gujrat chair is known and supplied throughout the Punjab; it is a handsome and comfortable arm chair upholstered in red or green leather and costs Rs. 22. There is a considerable trade in camp furniture and ordinary furniture is

prepared in Gujrat and sent to larger towns and cantonments for sale. *Shisham* cart wheels and wheels for Persian wells are also exported from Gujrat.

CHAPTER II-F.

Arts and Manufactures.

Carving in wood is finding more and more favour in the towns; it is largely done for door panels and cornices, but in the villages, especially in the west of the district, the carved doorways form a special feature in the architecture of the houses. All men with any pretensions have a carved doorway, the carving varies in quality according to the means of the owner. The carver is very often one of the village *tarkhans*, who receives his food and clothes for the time he is working (which often extends to six months) and but little besides.

The Gujrat chair is still largely made. It is in the form of a folding chair with a sling of a padded leather, and up to the time of the war cost about Rs. 28 to Rs. 30, now from Rs. 45 to Rs 60. Other furniture of old kinds is made. The chief firms are Muhammad Hayat and Brothers, Haji Imam Din and Sons. In many cases the work is very good, but the best work is by no means cheap.

Damascene work as described by Captain Davies was then (1892) confined to small ornamental objects, but there is now so little of it done that the trade in it is negligible.

Recently, however, two other industries have sprung up on a small scale. Shams-ud-din and Sons and Abdulla and Co. make very good pen nibs and a small factory has been established for the making of boots and shoes. The American shape seems to be popular.

# APPENDIX I-A.

## LIST OF DIVISIONAL AND PROVINCIAL DARBARIS OF THE GUJRAT DISTRICT.

### PROVINCIAL.

1. Sardar Gian Singh, Lamba, son of Sardar Attar Singh, of Pindi Lala, born 1856.

2. Raja Muhammad Khan, Chib, son of Raja Sultan Khan, of Pothi, born April 1849.

### DIVISIONAL.

1. Sardar Hari Singh, Lamba, son of Sardar Kehr Singh (*alias*) Nand Singh, of Khewa, born 1860.

2. Sardar Sher Singh, son of Sardar Mihan Singh, of Khohar, born May 1885.

3. Khan Sahib Chaudhri Muhammad Khan, son of Chaudhri Sultan Ali, Gujar, of Ajnala, born 1856.

4. Chaudhri Fateh Ali, son of Chaudhri Sultan Ali, Waraich, of Jalalpur Jattan, born 1863.

5. Malak Maula Bakhsh, son of Jiwan Khan, Awan, of Gorali, born 1866.

6. Khan Sahib Chaudhri Fazal Ali, M.B.E., Honorary Magistrate, son of Chaudhri Sultan-Ali, Gujar, born 1872.

7. Rai Sahib Lala Kidar Nath, Honorary Magistrate, son of Lala Bej Nath, Khatri, born 1897.

# APPENDIX I-B.

## TITLE-HOLDERS OF GUJRAT DISTRICT.

| Title. | Holder. | Date of bestowal. | Service rendered. |
|---|---|---|---|
| Raja ... | Raja Muhammad Khan, Chib, Rajput, of Pothi. | 5th April 1909 ... | Conferred by the British Government for the services during the Mutiny to Raja Sultan Khan and after his death his son Muhammad Khan got this hereditary title. |
| Sardar ... | Sardar Gian Singh, Khatri, Lamba, of Pindi Lala. | 26th June 1900 ... | Conferred by the Sikh Government and recognised by the British Government for services during the Mutiny. |
| Do. ... | Sardar Sher Singh of Khohar. | 29th May 1906 ... | Divisional Darbari. |
| Sardar Sahib ... | Sardar Hari Singh, Khatri, Sikh Sahgal. | 4th June 1917 ... | Recruiting. |

## APPENDIX I-B—*concluded.*

| Title. | Holder. | Date of bestowal. | Service rendered. |
|---|---|---|---|
| Sardar Bahadur ... | Munshi Sukha Singh ... | 2nd January 1911—Sardar Sahib; 3rd June 1915—Sardar Bahadur | Criminal Investigation Department services. |
| Rai Bahadur ... | Lala Ram Rattan, Khatri, of Gujrat. | 24th June 1907 ... | Superintendent, office of the Director, Medical Services, India. |
| Do. ... | Lala Sundar Das of Dinga. | ... | For work as military contractor. |
| Rai Sahib ... | Lala Gopal Dass, Khatri, of Kunjah. | 1st January 1910 ... | Plague work as Assistant-Surgeon. |
| Do. ... | Lala Kidar Nath ... | 1st January 1919 ... | For services in connection with the Great War. |
| Khan Bahadur ... | Sheikh Ata Muhammad, Kashmiri, Sheikh, of Gujrat. | 24th May 1889 ... | Medical. |
| Do. ... | Khan Muhammad Afzal Khan, Mamoozai Durrani, of Gujrat. | 22nd June 1914 ... | In the Burma Military Police. |
| Khan Sahib ... | Dr. Muhammad Hayat Khan, Rajput, of Gujrat. | 26th June 1908 ... | Medical. |
| Do. ... | Chaudhri Fazal Ali, Kalas Gujjar, of Gujrat. | 1st January 1909 ... | For good work as Sub-Registrar and Honorary Magistrate and War services. |
| Do. ... | Sheikh Sultan Ahmad, Jat Waraich, of Hariawala. | 1st January 1910 ... | For good work in the Chenab Colony. |
| Do. ... | Sheikh Abdul Aziz ... | 3rd June 1918 ... | Criminal Investigation Department. |
| Do. ... | Chaudhri Muhammad Khan of Ajnala. | ... | For recruiting. |
| Do. ... | Ghulam Hussain Khan, Chib, Rajput, of Bass, District Gujrat | 1st January 1918 ... | Civil Veterinary Department. |
| Do. ... | M. Abdul Malik, born in 1855, Chuhan, Mushir Mal, Bahawalpur State. | ... | Recruiting. |
| M.B.E. ... | Munshi Muhammad Zaman Khan, born December 2nd, 1877. | ... | Recruiting work. |
| Do. ... | Khan Bahadur Muhammad Ashrif Khan. | ... | For political services. |
| Do. ... | Khan Sahib Chaudhri Fazl Ali. | 3rd June 1918 ... | For war work. |

PUNJAB DISTRICT GAZETTEERS

VOLUME XXXII.

PART A.

# JHANG DISTRICT

## 1929.

WITH MAP.

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# CHAPTER I.—Descriptive.

## SECTION A.—PHYSICAL ASPECTS, INCLUDING METEOROLOGY.

CHAPTER I, A. — PHYSICAL ASPECTS, INCLUDING METEOROLOGY. Physical Aspects.

The Jhang District covers a longish block of land nearly 120 miles in length, mainly on both sides of the Chenab, but also embracing some land west of the Jhelum. The two rivers, the Chenab and the Jhelum, enter the district on the north-east and north and travel roughly 86 and 42 miles, respectively, to the point of confluence at Trimmu in the Jhang Tahsil. Thereafter the joint river covers another 6 miles within the boundaries of the Jhang Tahsil and nearly 40 miles in the Shorkot Tahsil. Geographically the district lies between north latitude 30·50° and 32° and east longitude 71·50° and 73°. The districts surrounding Jhang are: on the north Shahpur and Gujranwala; on the east Lyallpur; on the south Multan and Muzaffargarh ; and on the west Mianwali; the boundaries are in every case purely artificial, and the division into the three tahsils of Chiniot, Jhang and Shorkot is by two artificial lines drawn at right angles to the river Chenab, which apportion about equal lengths of that river to each tahsil and the whole of the Jhelum to the central tahsil of Jhang, while the Lower Chenab Colony portion of the district consists of two disjointed strips running more or less parallel to the Chenab from north-east to south-west. The bigger of these strips is nearly 70 miles in length, while the bottom strip is 22 miles in length. The total area is 3,397 square miles. The district derives its name from the town of Jhang, close to which the original headquarters of the district were located. The name "Jhang" in the vernacular signifies a clump of trees, and it is probable that some prominent grove gave its name to the original settlement which the rise of the Sial power raised to importance.

Changes in Boundary.

2. The following changes have taken place in the district boundary from time to time:—

*(a) Transfer of Ravi Villages.*

*1851.*—The greater part of the Ravi riverain villages were transferred to Multan.

*1880.*—Five more of these villages were transferred to the above district.

*1898.*—Eight more villages near the confluence of the Ravi and Chenab were taken over by Multan in order to keep the villages on the Kauranga Distributary of the Sidhnai Canal System within one district.

B

CHAPTER I, A.

PHYSICAL ASPECTS, INCLUDING METEOROLOGY.

### (b) Other Changes.

*1854.*—The Faruka Taluka, north of Kot Isa Shah, was transferred to Shahpur.

*1861.*—In this year the district was divided into the three existing tahsils, and the Kalowal villages west of the Chenab in the Chiniot Tahsil were received from the Shahpur District, while the Garh Maharaja and Ahmadpur *ilakas* were taken over from the Muzaffargarh District.

*1884.*—Thirteen rakhs of the Chiniot Tahsil were transferred to the Gujranwala District and placed under the Forest Department.

*1896.*—As a result of the colonization of the Chenab Colony, the Lyallpur Tahsil was established as a tahsil of the Jhang District.

*1899.*—The whole of the colonized Chenab Colony of the Montgomery District was added to the Lyallpur Tahsil.

*1900.*—The Samundari and Toba Tek Singh Tahsils were created, and 34 villages of the Lyallpur Tahsil were included in Chiniot.

*1904.*—Lyallpur was notified as a separate district. A small adjustment was made between the Toba Tek Singh and Jhang Tahsils by which the latter absorbed 9 additional colony villages. In this year also the whole of the portion of the Kirana Bar which had hitherto been included in the Chiniot Tahsil was transferred to the Shahpur District.

*1907.*—The Jhang Tahsil portion known as jungle Subhaga, comprising 18 colony villages, was transferred to the Shahpur District inorder to bring the whole of the Jhelum Colony villages within one district. That portion of the Sandal Bar Colony which in the main had been allotted to Janglis and to Jhang Hitharis—the portion west of the Jhang Branch of the Chenab Canal—was detached from the colony and became a part of the Jhang District, though it still retained its colony character.

*1913.*—Thirty-two villages of the Toba Tek Singh Tahsil were transferred to this district and added to the Shorkot Tahsil of the district.

CHAPTER I, PHYSICAL ASPECTS, INCLUDING METEOROLOGY.

*1917.*—Chak 634, in which the Shorkot Road Railway Station is situated, was transferred from the Lyallpur District and was attached to the Shorkot Tahsil.

Physical Features.

The surface of the district presents three levels—on the extreme west the high sand-dunes of the Thal, in the centre the two low-lying river valleys and on the extreme east a portion of the old Sandal Bar.

The Thal.

The Thal desert appears to be the oldest geologic formation, similar in character to the Bikaner desert, of which it must at one time have formed a part when both were under the sea. Rolling sand-hills running in an almost uniform direction alternate with hollows of fairly good soil, but the depth to water is so great that agricultural wells are practically out of the question. There is therefore little or no cultivation in the Thal, though rain crops are sometimes obtained in favourable years. It affords an enormous grazing-ground inhabited by nomadic tribes and freely resorted to by cattle from the lowlands.

The sand-hills are due to the imperfectly understood action of the wind. Similar hills are found in the Vichhan and in the Kachhi,* though, owing to the more recent formation of the soil, the effect of the wind has not been so complete there as in the Thal.

The Uplands.

The river valleys contain three zones: the uplands or high land below the old river-bank on each side of the present streams and far removed from the present action of the rivers. Here all cultivation prior to the introduction of canal irrigation was by the aid of wells, and, owing to the depth to water, well-sinking was expensive and well tenants difficult to retain. The soil is usually very fertile, though not so productive as in the Bar, and is poorer towards the south. With the extension of canal irrigation, this portion of the country is assuming a prosperous appearance.

The Chahi.

Between the upland and the river-bank comes the "chahi" zone. The land is not subject to the direct action of the river, but in favourable years gets a flooding from the river once or twice in the season. The character of the valleys, however, differs conisderably. On the Chenab the silt left after the floods is much poorer than on the Jhelum, the river lies lower and overflows its banks less regularly and the soil generally is markedly inferior. Below the junction the country approximates more closely to the Jhelum, than to the Chenab, riverain.

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*The name of the upland between the Thal and river in both the Jhang and Shorkot Tahsils.

2

CHAPTER I, A.

PHYSICAL ASPECTS, INCLUDING METEOROLOGY.

The third zone in the river valleys consists of the land along the banks of the actual streams. This land is flooded each year and any permanent habitation is impossible. The cultivation (confined practically to the rabi harvest) is almost entirely sailab, the risk of destruction making it dangerous to sink capital in well construction even where wells would be of benefit. The position of the owner of such land is one of great uncertainty: a late flood delays sowings, and an early flood frequently carries off his unharvested crops. In a single year the river may carry away or ruin by a deposit of sand a hundred acres of the richest soil. The improvement of land by river deposit, on the other hand, is a slower process; on the Chenab, indeed, twenty years of flooding is often insufficient to render decreted land fit to cultivate once more. On the Jhelum, once the river has left the land, five years generally cover the period within which the soil is restored to its former fertility. Below the junction the period is usually somewhat longer.

Chiniot Tahsil.

The Chiniot Tahsil is the basin of the Chenab, flanked on the north-west by the Kirana Bar and on the south-east by the Sandal Bar. The high bank of the Kirana Bar is locally known as the Nakka and in the upper portion its picturesque terraces fully one story high in places from the boundary more or less roughly between Chiniot and Shahpur. Lower down, the Nakka moves away altogether from this tahsil, and thus only a very small portion of the Kirana Bar proper is included in the Chiniot Tahsil in the Kandiwal, Pakka and Kanwewala villages. The high bank of the Sandal Bar is known locally as the Dhaya, and this too rises like the Nakka and wanders away first into the Jhang Lower Chenab Colony and lower down into Lyallpur. The valley lying between the Dhaya and the Nakka is a level plain (barring a few rocky hillocks in the vicinity of Chiniot), sloping very gently from north-east to south-west with a slight dip towards the centre, *i.e.*, the actual river-bed; but it is in various places, particularly on the right bank, cut up by the beds of various rivulets (known as budhs) that at one time drained the country. The flow of surface water is now restricted on both sides of the river by the banks of the various canals and the water, instead of spreading over the whole country and helping in fertilizing possible chiragahs, finds its way towards the river through available narrow depressions. The supply of water in the Chenab itself is for the greater portion of the year very meagre on account of the triple project; and, though very high floods are not affected by that scheme, the area away from the immediate proximity of the river gets very much less sub-soil percolation than before. Mr. Steedman quoted with approval the following description made with reference to the Upper

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Chenab in the Tahsil Chiniot: "The Chenab is a broad, shallow stream, with a sluggish current and a licentious course. Its deposits are sandy, but its flood is extensive, and from the loose texture of the soil on its banks the moisture penetrates far inland." After quoting this, Mr. Steedman proceeded to remark: "The deposits of the Upper Chenab are usually very sandy. The zamindars have a saying that 'it takes gold and gives copper' apropos of the difference between the land carried away and that thrown up. The Upper Chenab deposits require successive deposits of silt before they become fit for cultivation." The position now is that the process of repair is very slow and the various loops and backwaters—with which the Hithar area is dotted in places where the distance from bank to bank is considerable, and where in consequence the stream has a tortuous course—no longer feel the full beneficial effects of floods.

The area on the extreme north-east, on the left of the river round about Har-Seh-Shaikh village, enclosed as it is between the Chenab on one side and the Jhang Branch of the Lower Chenab Canal on the other, began to get water-logged about 18 years ago. At first the water-logging increased at an alarming rate, but a *sem nala* was dug; and, though the water-logged area has not yet been reclaimed, the evil is no longer very progressive. At present only 12 villages are damaged.

The Chenab does not easily lend itself for small irrigation works by means of dams, etc. A flood channel known as the Halqiwah still exists, but it is no longer working in this tahsil. It originated in Shahpur, and benefitted about 20 villages in Chiniot, but since about 20 years it has remained in an exhausted condition.

Jhang Tahsil.

The surface of the Jhang Tahsil has a uniform slight slope from north-east to south-west, but exhibits diverse features. The weird sand-dunes of the Thal, practically devoid of all vegetation and presenting to the eye an interminable series of petrified waves, contrast strangely with the Jhelum valley, studded with clumps of palm trees. As one travels eastward from the Jhelum to the Chenab the central tract contains large patches where the soil is impregnated with kallar. This portion is known as the Vichhan (literally the middle one), and before the introduction of canal irrigation parts of it had a most uninviting appearance. Even now it is dreary and dismal in places and "much of it consists either of hummocky sandy land, with tussocks of sarkana grass or of bare kallar flats." Further east, on both sides of the Chenab, one comes across large stretches of hard, rare soil, as also sand deposits. Kallar, which is most

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marked in the centre, is also fairly prominent in the Kachhi—the portion between the Jhelum River and the Thal. The two river-beds also differ widely in their physical characteristics. The Jhelum bed is not wide, and the creeks are narrow and generally shallow. The silt deposited is of value, and the lands subject to floods—though no longer as prosperous as before the introduction of the triple project—furnish on the whole an attractive landscape. The northern half in particular is richer than the southern half. The Chenab, on the other hand, has a very wide and sandy bed and its deposits in the Jhang Tahsil are notoriously of a very poor quality. The soil, except in a few villages, is often sandy, and sometimes a stiffish grey, containing a good deal of brackish material. Even where it is not affected by *kallar*, it is a light loam, yielding very indifferent crops.

Shorkot Tahsil.

There is some similarity between the upper part of Shorkot and the lower portion of Jhang. Further down, however, there is a great change. Both on the right bank and on the left bank alongside the river valley proper there lie two strips of country peculiar to the southern half of Shorkot. In these two strips the soil in parts reaches a climax of sourness, and in parts it is light and sandy.

The chief features of the tract lying between the river valley and the Thal, and known as the Kachhi, are the predominance of kallar and the absence of natural vegetation. The soil is so hard that water is not absorbed readily, and it causes such rain as falls to run off into depressions. It is due to this that in a practically rainless tract there is a rather biggish, though shallow, *chamb* in Rakh Ahmadpur and another smaller one in Pir Abdur Rahman. This water helps the growth of a thick stunted jungle of *jand* and *kikar*. The water evaporates slowly, and for six months in the year the depressions are more or less under water. This hollow on the right of the river has its counterpart on the left, and there is another *chamb* in villages Bhaira Wiran and Khokhara studded with a thick growth of *jand*, and under water for the greater portion of the year.

Geology.

On both sides of the Chenab at Chiniot occurs a curious outcrop of rock of the same formation as the Kirana hills of the Shahpur District and the Shahkot and Sangla rocks in Gujranwala. "These hills are only 40 miles distant from the Salt Range, but the rocks are totally different from any that occur there, and correspond well with the character of the transition rocks of the Aravali series. They consist of strong quartzites, with associated clay slates, forming steep ridges with a north-east to south-west strike. The oldest rocks of the Salt Range are probably very much younger than the strata of K . na." Just above ". niot

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the Chenab runs most picturesquely through a couple of gorges of these hills. A point worth noticing is that there is little or no rise in the surface of the country at the base of the rocks.

With the exception of these rocks, the whole district is an alluvial plain, much of it being of evidently quite recent formation. The oldest portion is probably the Thal, which is also the highest. The lower lying Bars are presumably a subsequent deposit, while the river valleys are of quite recent formation.

The origin of the Thal sand presents an interesting problem. Throughout the rest of the district there is no such accumulation. There are sand-dunes east of Kadirpur Bakhsha in the Vichhan, and again in Gilmala and Pirwala east of the Chenab below its junction with the Jhelum; but these are purely local, and have no doubt been formed from sand deposited in old river channels.

The most probable theory appears to be that the Ran of Cutch and the lower portion of the Indus valley have been occupied by the sea in post-tertiary times, and that the sand of the desert was derived from the shore. The accumulation of sand in a desert region is evidently due to the low rainfall and the consequent absence of streams, the effect being intensified by the porous nature of the soil. The partial distribution of the sand is no doubt due to the capricious action—not yet fully understood—of the wind. The absence of sand elsewhere than in the Thal is accounted for by the decreting action of the rivers on the hypothesis that the sands of the Bikaner desert and those of the Thal were in past ages continuous, and that the Bar tracts, lying as they do at a lower level, were subsequently deposited by fluvial action that had first eroded and carried away the sands. Subsequent decretion has carried away this new deposit where the river valleys now lie, the present riverain soil being again deposited at the level at which we now find it.

## SECTION B.—HISTORY.

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HISTORY.

Ancient Conditions.

The early history of what is now the Jhang District is greatly circumscribed by the fact that at no very distant date the now inhabited valleys of the Chenab and Jhelum Rivers were subject to continual inundations, in which conditions settled habitations were impossible. At this period the areas that were the Bars were probably the inhabited and cultivated portions of the country. The numerous *thehs*, or mounds, which indicated the sites of former towns and villages in the Bars, were sufficient indication of the presence of a considerable population and the frequent *nalas*, some of which have every appearance of being artificial, point to a high state of development of agriculture. As the river-levels deepened, the Bars no doubt had to be abandoned, the stoppage of floods and the increasing depth to spring-level making cultivation impossible. The higher portions of the river valleys were then occupied. High mounds were raised or chosen as the sites of villages, as much no doubt to raise the houses above flood-level as for protection against foes. These mounds, of which the principal is that at Shorkot, are dotted about the higher lands of the southern portion of the district and again occur in the Vichhan, which suffers from floods both from the Chenab and the Jhelum; but, in the north, owing to the higher level of the country above the river, such precautions against floods were unnecessary, and no mounds are found.

Alexander's Invasion.

The contraction in the riverain areas and constant changes in the actual course of the rivers makes it impossible to follow the course through the district of Alexander of Macedon, who undoubtedly passed down to the sea through the country now included in the Jhang District. The account given by Arrian of the trouble encountered at the junction of the Chenab and Jhelum Rivers could not have materialized from modern conditions in the fertile brain of the most imaginative writers*—

> "He prosecuted his voyage down the river Hydaspes† which he never found less than twenty furlongs wide." "He...............came to the place where the Hydaspes flows into the river Acesines‡; and, the banks being close and the channel narrow where these two rivers join, the current is by that means extremely rapid, and the pro-

* Arrian's "Anabasis," book VI, chapters 4 and 5, Rook's translation (1814).

†The Jhelum. The river is known locally as the Vehat-Vidasta, the name which was converted by the Greeks into Hydaspes.

‡The Chenab.

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digious eddies caused by the rebounding waters make such a loud noise as is heard in places at a vast distance." "Some vessels indeed, of a round form, which happened to be drawn in, received no other damage besides the extreme fright of the crews they contained, and immediately continued their course; but the long ships, whose sides were not so strong as to endure the force of the contending waves, received much more harm in the conflict, and especially the biremes, whose lower bank of oars was but little above the surface of the water, for, when they were hurried with a full broadside into the eddy, and could not lift up their oars, they were broken by the fury of the waves; many of them were shattered in this manner; two were dashed in pieces against the other, and most of the soldiers who were on board perished. But when the channel began to open, the stream to run smoother and the eddies to be less violent, Alexander caused his fleet to steer towards the shore on the right hand, where was the best shelter, it being a sort of bay, which a rock made by shooting out into the river*."

Alexander is stated by Arrian to have been in full march for the Ganges when he heard "that certain free Indians and Kathaeans were resolved to give him battle if he attempted to lead his army thither." In consequence, he changed the previous direction of his march and proceeded towards Sangla Hill, round the identification of which this Sangla controversy has raged, which, though formerly in the Jhang District, has long been transferred to Gujranwala. These Kathaeans mentioned by Arrian have been identified with the Jat clan of Kathias, who own villages in the south-east corner of the Shorkot Tahsil, though their principal location is in the neighbouring villages of the Montgomery District. The identification, however, is of somewhat doubtful character.

16th Century.

The first tangible facts concerning the district are gained from Babar's "Memoirs."

In the year A.D. 1504-05, when Babar passed through the Khaibar Pass and advanced on Peshawar, he wrote—

"The Government of Bhera, Khushab and Chenab was held by Sayyid Ali Khan. He read the *Khutba* in the name of Iskandar Bahlol and was subject to him. Being alarmed

*Curtius has a similar story, book IX, chapters 4, 8 and 11, but in addition, mentions a citadel at the confluence.

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at my inroad, he abandoned the town of Bhera, crossed the river Behat (Vehat is still the local name for the Jhelum) and made Sirkot (Shorkot), a place in the district of Bhera, his capital. After a year or two, the Afghans having conceived suspicions against Sayyid Ali on my account, he became alarmed at their hostility, and surrendered his country to Daulat Khan, who was governor of Lahore. Daulat Khan gave Bhera to his eldest son Ali Khan, by whom it was now (1519) held." Ali Khan and his father were governors under the Lodi dynasty of Delhi, then represented by Ibrahim Lodi, the last of his line. Shartly before the above passage, Babar speaks of the country of Bhera, Khushab, Chenab and Chiniot as having been long in the possession of the Turks, and ruled over by the family of Timur Beg and his adherents and dependants ever since his invasion of India in 1398. The matter of most interest to the historian of Jhang is the locality and limits of these countries. Where was the Chenab country? Is the Shirkot, where Sayyid Ali Khan fled, the Shorkot of to-day? If so, how could Babar write of it as being in the district of Bhera, for the Khushab country must have intervened? Mr. Steedman was inclined to identify Shirkot with Shorkot, and to place the Chenab country south of Chiniot and Khushab. Whether this is right or wrong, Jhang and Sials were not of sufficient importance to be mentioned at the commencement of the 16th century A.D. They remained equally unknown and unnoticed during the two centuries that elapsed between Babar's first invasion and the accession to the throne of Mohammad Shah in A.D. 1720.

It was not until the stirring times during which the dynasty of the Mughals tottered and fell, the half-century that witnessed the rise of the Sikhs and the Mahrattas and the devastating inroads of Ahmad Shah, that the Sials can be said to have been even temporarily independent. Previous to this period, the country was probably held by detached settlers of older date: in Jhang and Shorkot by the Nauls, Bhangus, Mangans, Marals and Dabs, whom the Sials overpowered, and in Chiniot by stronger clans of Lalis, Harals, Bhattis and Nissowanas, whom they never succeeded in subduing. The country was dominated usually from Bhera, and sometimes from Multan. The collection of revenue from a nomad population inhabiting the fastnesses of the Bar and the deserts of the Thal could never have been easy, and was probably seldom attempted.

History of the Sials.

What is known of the history of the Sials with whom the district has been for generations identified has been compiled from the "History of the Sials" by Maulvi Nur Muhammad, Chela of Wasu Astana, Griffin's "Punjab

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Chiefs" and the local stories and traditions. The Sials are descended from Rai Shankar, a Panwar Rajput—a resident of Dharanagar, between Allahabad and Fatehpur. A branch of the Panwars had previously emigrated from their native country to Jaunpur, and it was there that Rai Shankar was born. One story has it that Rai Shankar had three sons—Seu, Teu and Gheu—from whom have descended the Sials of Jhang, the Tiwanas of Shahpur and the Ghebas of Pindi Gheb. Another tradition states that Sial was the only son of Rai Shankar, and that the ancestors of the Tiwanas and Ghebas were only collateral relations of Shankar and Sial. On the death of Rai Shankar, we are told that great dissensions arose among the members of the family, and his son Sial emigrated; during the reign of Ala-ud-Din Ghori, to the Punjab. It was about this time that many Rajput families emigrated from the provinces of Hindustan to the Punjab, including the ancestors of the Kharals, Tiwanas, Ghebas, Chaddhars and Panwar Sials. It was the fashion in those days to be converted to the Muhammadan religion by the eloquent exhortations of the sainted Bawa Farid of Pakpattan, and accordingly we find that Sial in his wanderings came to Pakpattan; and there renounced the religion of his ancestors. The saint blessed him, and prophesied that his son's seed should reign over the tract between the Jhelum and Chenab Rivers. This prediction was not very accurate. Bawa Farid died about 1264-65. Sial and his followers appear to have wandered to and fro in the Rechna and Jech Doabs for some time before they settled down with some degree of permanency on the right bank of the Jhelum. It was during this unsettled period that Sial married one of the women of the country, Sohag, daughter of Bhai Khan Mekan of Sahiwal in the Shahpur District, and is also said to have built a fort at Sialkot while a temporary resident there. At their first settlement in this district the Sials occupied the tract of country lying beween Mankera in the Thal and the river Jhelum east and west, and from Khushab on the north to what is now called the Garh Maharaja *ilaka* on the south. Mankera is said to have been founded by Manak, and Amowani, now called Haidarabad, by Amo, sons of Diraj. The tomb of Chuchak, a leading man of the Kohli branch, is at Kotli Bakir Shah, and Maggun, the ancestor of the Maghianas, emigrated to Maghiana from Lohabhir.

Mal Khan.

About the year 1462 Mal Khan, ninth in descent from Sial, founded Jhang Sial on the banks of the Chenab. The old town of Jhang was situated west of the tomb of Nur Shah, south-west of the modern town, and was subsequently carried away by the river. There are still some traces of the

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old town to be seen. Mr. Monckton wrote of Mal Khan: "He was the first of a race of rulers, who, under the title of Khan, exercised an extensive sway over the neighbouring countries, till the rising fortune of the Sikhs, guided by the genius of Ranjit Singh, successively absorbed all the minor principalities within the territory of the five rivers." But Mr. Monckton much overestimated the power and influence of the Sials before the reign of Walidad Khan. At this period the throne of Delhi was occupied by the Lodis, and this part of the Punjab was included in the Governments of Chiniot, Shorkot and Khushab. There were, however, no resident governors, and the Sials paid in their revenue to the Nauls, who were the dominant tribe in the country round Jhang. Mal Khan, after the foundation of Jhang, visited Lahore and obtained the farm of the Jhang revenues from the governor. Another account is that he met the governor at Chiniot. Mal Khan belonged to the Chuchkana branch of the Sials. He was succeeded by his eldest son Daulat Khan, who was killed near the Thal while repelling a Baloch raid. His tomb is still to be seen at Wasu Astana. The chieftainship descended to his son Ghazi Khan, whose first act was to revenge his father's death and inflict severe punishment on the Baloches. He built a fort on the banks of the Jhelum a short distance above its junction with the Chenab, where the village of Chauntra now stands. It is related that Ghazi Khan was the first Sial chief who established a standing army. The next prince was Jalal Khan, son of Ghazi Khan. He appears to have been deficient in ability as a governor, and unable to restrain his unruly tribesmen. The minor chiefs of Khiwa and Paharpur now first appear on the scene. Rashidpur was founded by Jalal Khan's son Rashid, and Paharpur by Pahar Khan, a nephew of Jalal Khan, who had quarrelled with his uncle and set up an independent chiefship. Pahar Khan treacherously slew his uncle while on a visit to him made with the object of effecting a reconciliation. He was succeeded by his son Rashid Khan, who abdicated in favour of his son Firoz Khan. Firoz Khan's first enterprise was to exact retribution for his grandfather's murder. His brother Kabir Khan collected the youth of Jhang and took by storm the fort of Paharpur. All the descendants of Pahar Khan who were taken were put to the sword. The remnant that escaped founded the fort of Gilmala, about 15 miles to the south-west of Jhang. After this exploit Kabir Khan and Firoz Khan ruled jointly, and, when Firoz Khan died, his brother ascended the throne. The next chief was Jahan Khan. The eight sons of Jahan Khan were superseded, and their cousin Ghazi Khan obtained the chieftainship. Ghazi Khan lost his sight, and abdicated in favour of his

Daulat Khan.

Ghazi Khan.

Jalal Khan.

Rashid Khan.

Firoz Khan.

Kabir Khan.

Jahan Khan.

Ghazi Khan.

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son Sultan Mahmud, between whom and the Kharals there was constant hostility. The story told at page 510 of the "Punjab Chiefs" does not agree with the account given by Maulvi Nur Muhammad. Prince Maujuddin stopped at Kamalia on his way to Multan and Dera Ghazi Khan. He was at the time leading an expedition to punish some rebellious Baloches. Saadatyar Khan, the Kharal chief, complained to the prince of the conduct of the Sials and their leader Sultan Mahmud. The prince ordered Sultan Mahmud to be thrown into confinement, but deferred enquiry into the charges until his return from the frontier. The nobleman who was deputed to arrest Sultan Mahmud and take him to Multan was so pleased with his manners and address that he interceded with Maujuddin for him. The prince then sent for Sultan Mahmud, but Saadatyar Khan, fearing that the true cause of enmity between himself and the Sial chief would leak out and the groundless nature of his accusation be exposed, intercepted the messenger and beguiled him into adding to his message the advice that it was Sultan Mahmud's best policy to make friends with the Kharal and give him his sister in marriage. The Sial was so exasperated at his proposal that he then and there killed the messenger with his fists and was himself slain in the mêlée that ensued. All this took place at Multan for Sultan Mahmud's tomb is there. Sultan Mahmud left no children, and was succeeded by his brother Lal Khan, whose mother was a prostitute. He was taunted by Saadatyar Khan for this taint in his ancestry, and in revenge he plundered up to the walls of Kamalia, and ravaged the Kharal country. Lal Khan died childless, and was succeeded by his brother Mahram Khan, of whom nothing is known. He met his death at the hands of a herdsman, who shot him in mistake for a robber, and his son Walidad reigned in his stead.

Lal Khan.

Mahram Khan.

Walidad Khan.

Walidad Khan was by far the most able chieftain that ever ruled the Sials. His talent for civil administration was only equalled by his skill and success as a military leader. Under his beneficent rule a rude people first learnt what justice was; severe punishments and rigorous enforcement of the track law put a stop to crime; a moderate assessment of land revenue resulted in an extension of cultivation, and the construction of a number of wells that now seems fabulous; while the kingdom of the Sials advanced to limits that it never knew before, and has never reached since. When Walidad Khan succeeded his father, the boundaries of his kingdom were most narrow. Within a few miles of the Jhang Fort to the north lay lands that acknowledged the sway of the Mahni chief of Khiwa. Southward another and more powerful chief, a Nithrana Sial, with his headquarters at Mirak Sial, 26 miles from Jhang, ruled over the country from Shorkot

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to within 12 or 15 miles of Jhang. In the Vichhan was the independent chief of Massan, a Sahibana Sial, whose territory marched with that of the Bhairo Khokhars to the north and with the villages of the Shah Jiwana *ilaka*, subject to the Sayyid Latif Shah, a descendant of Pir Fateh Khan, on the north-east. Beyond the Sayyid came the lands of the Rihan chief of Kalowal. Across the Chenab, Rashidpur was the seat of the Sial chiefs, sprung from the same stock as Walidad, and whom he never in the height of his power regarded as other than allies. Eastward the sovereignty of the Bar was disputed by the Kharals, represented by the Kamalia chief. The relation in which these chiefs stood to the ruling power in the first quarter of the 18th century is not clear, but this much appears: that they were independent of the Jhang Sials, and probably paid (or often did not pay) their revenue direct to the governors of Chiniot and Multan. As was the custom, as his ancestor Mal Khan had done with the Nauls, so did Walidad Khan with these neighbouring chiefs of Khiwa, Massan, Shorkot, Mirak and Kamalia. He first obtained from the Lahore governor the right to collect their revenue or tribute, and his next step was to make them subject to himself. His first object was secured by stratagem. The Delhi empire was fast hastening to its dissolution; and, when the time came for payment of revenue, Walidad pretended to be ill, and delayed payment. At the same time, he contrived to have hints conveyed to the neighbouring chiefs that he was a defaulter only because the Government of the day was too weak to enforce the collection of its dues. The rival chiefs fell into the snare and refused payment. No sooner had they thus publicly thrown off the yoke than Walidad Khan repaired to Chiniot and paid in his revenue. The Delhi governor complained of the conduct of the other chiefs, and Walidad at once offered to pay up their revenue also if their countries were made over to him. His offer was accepted. A small force of cavalry was deputed to assist him, and Walidad then sent for the chiefs, who obeyed the summons. They were thrown into prison for a short time, but were subsequently released and granted service *jagirs*. The subjection of these chiefs was followed by the reduction of the Sayyid ruler of Rajoa, Latif Shah, and of the Khokhars of Mari and Bhairo. An invasion of the Baloches of Sahiwal in aid of the Khokhars was also repelled with loss by his general, Sharif Khan Aliana; Izzat Bakhsh Rihan was his deputy in Kalowal. It is not known how Walidad Khan acquired the Kalowal *ilaka*, but most probably he obtained it as a portion of the Chiniot Province. The governorship of the Chiniot Province was next bestowed upon the loyal (for he never professed himself other than the slave of the Delhi empire) and fortunate Sial chief. His supremacy was now acknowledged over the whole

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of the country included in the district of Jhang as it at present exists, together with large slices of the neighbouring districts of Montgomery and Dera Ismail Khan. He died in 1747 at Sodra, near Wazirabad, while in attendance on Maharaja Kaura Mal, the governor of Multan.

Inayatulla Khan.

His successor, Inayatulla Khan, was his nephew, and had also married his daughter. This chief was little inferior as an administrator to his uncle, and in military genius was probably more than his equal. He is said to have fought and won 22 battles. He reigned 40 years, from 1747 to 1787. Able as he was, he could not stem the resistless wave of Sikh success, and at his death the Sial ascendancy was clearly on the wane. Amid encroachments of the Bhangi Sardars from the north, inroads from Multan on the south, successive raids by the plundering freebooters that accompanied Ahmad Shah's invasions, attacks by the Baloches and Tiwanas and disunion and dissensions among the Sials themselves, it was no easy matter to steer the ship of Sial rule safely into haven. We have more facts about Inayatullah Khan's reign than any other. At the commencement he associated his brother-in-law Shahadat Khan with him in the chieftainship. They sat on one throne, sheathed their swords in one scabbard and ate and drank together, and, in a word, rivalled in their friendship the most renowned examples afforded by antiquity. This fraternal affection did not last long. A quarrel took place. Shahadat Khan left Jhang and withdrew to Kadirpur. He got an army together there and marched upon Jhang. After crossing the Chenab he was met at Sultanpur by Inayatulla Khan, and was there defeated and slain. Meanwhile, an Afghan named Din Muhammad had seized upon Mari beyond Kot Isa Shah, but Inayatulla, after disposing of Shahadat Khan, marched against the invader and defeated and drove him out of the Jhang territory. The Sials of Rashidpur had now become powerful, and were noted for their turbulence and bravery. To punish them for some disobedience, Inayatulla obtained the aid of some Durrani horsemen from the governor of the day, and harried their lands. In return for this, forty horsemen of the Sials of Rashidpur gave the chief a taste of their quality by taking him prisoner at Jhang, and carrying him off under the eyes of his army to Rashidpur. They kept him in confinement in the castle of Sat in the Thal for some six months. Apparently, neither during this, nor the previous, reign had the rule of the Sials extended very far down the right bank of the Chenab for among Inayatulla's achievements are reckoned his defeat of the two Sikhs who were the subgovernors of Islamabad and the annexation of their charge. This incensed the governor of Multan, and an ambuscade was laid by Inayatulla while on a visit to Shorkot. He, how-

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ever, got word of the plan from the Sarganas of Kund Sargana, and, collecting an army of Kathias and Kamlana, Rajbana and Sargana Sials, defeated the Multan troops with great slaughter at Kotla Afghanan close by Shorkot. At one time Inayatulla found it politic to pay Malik Sher Tiwana blackmail as the cheapest way of protecting the outlying *pargana* of Mari. Subsequently, thinking himself strong enough, he discontinued the payment. Sher Khan then assembled his clan, and, driving the Sials out of Khai, a few miles north of the present district boundary on the right bank of the Jhelum, laid siege to Kot Langar, now Thatti Langar, just inside the present boundary. Here Inayatulla met and defeated the Tiwana force. Both sides are said to have had some Sikh chiefs as auxiliaries. At another period the Sial chief defeated and subdued the Baloches of Haidarabad in the Thal. He also took the fort of Uch founded by a Belot Sayyid who had settled in the Kachhi during his reign. It was in this reign that the Bhangi Sardars first made their power felt. About 1760 Hari Singh ravaged Jhang and imposed a tribute. About 1778 Inayatulla ceased to pay tribute, and recaptured Chiniot, but it had apparently again fallen into the hands of the Bhangis before his death. It is related of Inayatulla that he met Jahan Khan, the grandfather of Dost Muhammad Khan of Kabul, while on his way back from Hindustan, who asked for one of his sisters in marriage. There were three or four unmarried, but the proud Sial sent word to Bhawani Das, his Diwan, to have them all married at once, and declined the proferred alliance on the ground that he had no sisters unmarried.

Sultan Mahmud.

Inayatulla died in 1787, and was succeeded by his imbecile son Sultan Mahmud, whose weakness only served to set off the great force of character possessed by his wife Mussammat Niamat Khatun, the daughter of Shahadat Khan. Manh Singh, father of Ranjit Singh, nourished designs on Jhang, but the army collected by Mussammat Niamat Khatun was so formidable that he postponed his invasion. Shortly after,

Sahib Khan.

Sahib Khan, half-brother of Sultan Mahmud, who was constantly endeavouring to dethrone Sultan Mahmud, sought assistance from Manh Singh, and was promised aid; but the promise was not carried out as Timur Shah was advancing on Multan. Finally, Sahib Khan obtained an entry to Jhang by treachery, and, with 85 men only at his back, captured the fort and put Mussammat Niamat Khatun and Bhawani Das, the Diwan, to death. Sultan Mahmud was absent from Jhang and marched against the usurper, but he was inveigled to a meeting, seized and imprisoned at the fort of Chauntra, and shortly afterwards Sahib Khan put him to death. Sahib Khan was himself assassinated at a marriage feast a few months after. Sahib Khan left a son

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Kabir Khan.

Ahmad Khan.

by a woman of the prostitute class, who died three years after at Uch; his successor was Kabir Khan of the line of Jahan Khan, who married Sahib Khan's widow, the daughter of Umar Khan Sial. After a peaceful and uneventful rule—the calm preceding the storm—he was dethroned by, or abdicated in favour of, his son Ahmad Khan, the last of the Sial Khans. This was in 1801. Kabir Khan fled to Uch, where he was besieged unsuccessfully for two months by Ahmad Khan. When the siege was raised, Kabir Khan fled to Rangpur, where he died. Seven months after the accession of Ahmad Khan, Ranjit Singh laid siege to and took Chiniot, then held by Jassa Singh, the son of Karam Singh Dulu, a chief of the Bhangi confederacy. It is difficult to glean any clear account of the varying fortunes of Chiniot between the death of Walidad Khan and its capture by Ranjit Singh, but the town seems to have been held almost continuously by Bhangi Sardars. After making himself master of Chiniot, Ranjit Singh turned towards Jhang, but Ahmad Khan bought him off by agreeing to pay Rs. 70,000 a year and a mare. The first instalment was sent through Fateh Singh Kalianwala. Ahmad Khan paid the tribute for two or three years, and then in Sambat 1862 (A.D. 1805-06) the Maharaja again invaded Jhang with a large army. The Sial chief again endeavoured to stop the Sikh advance by a payment of *nazrana*, but his offers were rejected. Jhang was invested, and after some hard fighting the town and fort were captured. Ahmad Khan fled to Multan, where he found an asylum with Muzaffar Khan, who granted him an allowance of Rs. 25 a day. From Jhang the Maharaja crossed the Chenab and exacted Rs. 3,000 as *nazrana* from the Sayyid ruler of Uch. Thence the Sikh leader turned south and marched on Multan, and his progress was only stopped within a short distance of the city by a payment of Rs. 70,000. Jhang, with the exception of the Vichhan, was made over on farm to the Sikh chief Fateh Singh Kalianwala, the Vichhan tract being entrusted to Dayal Singh and Fateh Singh Lamah. Fateh Singh appointed Dal Singh as his sub-governor. The following year Ahmad Khan, with the assistance of a Pathan force given him by the Nawab of Multan, made an effort to recover his kingdom. He captured Shorkot, and, having established his authority in the southern portion of Jhang, he advanced on the capital, only to retire on the arrival of Fateh Singh with a force. He next crossed the Chenab and took refuge in the Uch Fort, where he was pursued by Fateh Singh. There they came to terms, and Fateh Singh restored what portion of Jhang he held to Ahmad Khan on his agreeing to pay an annual rent of Rs. 70,000. Ahmad Khan was reinstated, and shortly after drove out the Sikh governors of the Vichhan. The

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next ten years were passed in peace and quietness. Ranjit Singh was too fully engaged on other expeditions to give any attention to the affairs of Jhang. In 1810 the Maharaja had made an unsuccessful attack on Multan, and on his way back to Lahore he visited his chagrin on Ahmad Khan, who had accompanied him as his feudatory, and whom he suspected of favouring the Multan nawab. He threw him into confinement, and carried him away to Lahore. The government of Jhang was entrusted to Lala Sujan Rai. Ahmad Khan's eldest son Inayat Khan fled to Haidarabad in the Thal, where he was followed by Nang Sultan, the fakir ruler of Uch. Sujan Rai then took possession of Uch. Eventually Ahmad Khan was released from prison and granted a *jagir* of Rs. 1,200 at Mirowal in the Amritsar District on Inayat Khan, his son, being made over to the Maharaja as a hostage. Ahmad Khan died in 1820 on his way back from Multan at Ali Khanana, and was buried at Jhang. His son Inayat Khan succeeded to his father's allowance and *jagirs*, and was killed in 1838 near Rasulpur, fighting on the side of Diwan Sawan Mal against Raja Gulab Singh. Ismail Khan, the younger brother of Inayat Khan, went to Lahore on the death of his brother in the hope of obtaining a grant of succession to his brother's *jagir*. But, owing to the machinations of Gulab Singh, the *jagir* was confiscated, and all that he got was an allowance of Rs. 100 a month. He remained at Lahore for five years, and then his pension was discontinued. He then returned to Jhang, and lived there in great poverty on an allowance of Rs. 2 or Rs. 3 a day granted him by Diwan Sawan Mal until the Multan rebellion and the annexation of the Punjab.

Sikh Revenue Farmers.

The subsequent history of the family is given in section C of this chapter.

The names of the persons who farmed the revenue of the Jhang Province under the Sikhs from 1816 to 1848 are given below. It must be remembered that the province included the *talukas* of Pindi Bhattian (Gujranwala), Faruka (Shahpur) and Sayyid Wala (Montgomery), and excluded those of Kalowal (since transferred from Shahpur) and Garh Maharaja and Ahmadpur (formerly in Muzaffargarh):—

| Year. | Farmer. | Contract money. |
|---|---|---|
| | | Rs. |
| 1816 .. .. | Sajan Rai .. .. .. | 3,75,000 |
| 1817 .. .. | Sukh Dyal .. .. .. | 4,00,000 |
| 1818-19 .. .. | Jowala Singh .. .. | 4,00,000 |

| Year. | | | Farmer. | Contract money. |
|---|---|---|---|---|
| | | | | Rs. |
| 1820 | .. | .. | Sukh Dyal .. .. .. | 4,10,000 |
| 1821 | .. | .. | Sahib Ditta and Sham Singh .. | 4,00,000 |
| 1822 | .. | .. | Sham Singh, Jowala Das and Lila Ram. | 4,20,000 |
| 1823 | .. | .. | Jassa Singh, Daulat Ram and Sham Singh. | 3,25,000 |
| 1824 | .. | .. | Bakar and Jalla Bharwana .. | 4,40,000 |
| 1825 | .. | .. | Sham Singh and Abdur Rahman .. | 4,25,000 |
| 1826 | .. | .. | Afzal Khan and Jowahir Singh .. | 4,40,000 |
| 1827 | .. | .. | Jiwand Singh .. .. | 3,40,000 |
| 1828 | .. | .. | Attar Singh and Bhola Nath .. | 4,45,000 |
| 1829 | .. | .. | Dal Singh and Devi Bakhsh .. | 4,55,000 |
| 1830 | .. | .. | Dal Singh .. .. .. | 4,56,000 |
| 1831 | .. | .. | Ram Kaur of Jhang .. .. | 4,67,000 |
| 1832-44 | .. | .. | Diwan Sawan Mal .. .. | 4,35,000 |
| 1845-47 | .. | .. | Diwan Mul Raj .. .. | 4,35,000 |
| 1847-48 | .. | .. | Rallia Ram .. .. .. | 5,00,000 |

Too much credit should not be attached to the figures. The amount of revenue shown includes the *chabutra* tax, and is an approximation on returns furnished by kanungos.

The result of Sawan Mal's administration, the welfare of the district, is discussed in chapter III-C. An account of Sawan Mal and of his successor Mul Raj are given in chapter II of the "Multan District Gazetteer." During the period of Sikh rule in Jhang the Kalowal *ilaka* of the district was included in the province of Bhera, and was held in farm for many years by Raja Gulab Singh, the severity of whose exactions were such that his name was execrated. Garh Maharaja and Ahmadpur were part of the Multan Province at this period.

Annexation.

Before the treaty of Bhairowal, the British Government undertook to maintain the authority of the Lahore Darbar, and to administer the affairs of the Punjab during the minority of the young Maharaja Dalip Singh. Officers from the Company's service were selected to carry out a summary settlement of the land revenue. The Jhang District, with the exception of the Garh Maharaja and Ahmadpur *ilakas*, had been occupied in 1846 by the darbar during the contest

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between the Lahore Government and Mul Raj ; and, when peace was made, it was retained, although it had previously formed a portion of the Multan Province, and been held by Sawan Mal. The two excepted *ilakas*, however, continued to form a part of the territory held by Mul Raj. Upon the annexation of the Punjab in 1849, the whole district became British territory.

The Mutiny.

The following account of the events of 1857 is taken from the "Punjab Mutiny Report":—

> "Jhang is a wild rural district, chiefly in the Bar above described, and tenanted by the wild races of whom mention has just been made. The population is comparatively scanty. The treasury guard was a company of the 16th Native Infantry Grenadiers. It was a mere hindrance ; and, at the request of Captain Hawes, officiating Deputy Commissioner, was withdrawn to its headquarters at Lahore, where it was disarmed. Two parties of mutineers were destroyed in the district—one numbering 10 men of the 14th Native Infantry ; the second, the party of the 9th Irregular Cavalry. The villagers rendered good service in tracking this last detachment ; but, when on the 17th September the Bar tribes rose, the villages of this district maintained but a doubtful neutrality. Communication between Jhang and Lahore were cut off. For some time great anxiety was felt at Lahore as to what had occurred there. It was known that many of the minor police stations had been rifled, and that the tribes around were all in rebellion. In a few days, however, Captain Hockin's force of 250, of the 17th Irregular Cavalry, was thrown into the disturbed region; it was supported by a party of the Leiah and Gujranwala new levies, while Major Chamberlain, with a force from Multan, advanced on Jhang from the south. Mr. McMahon, Extra Assistant Commissioner, was sent out to Kot Kamalia in the Gugera District with a party of police horse ; but it had been pillaged before his arrival, and he was soon after recalled by Captain Hawes. Lieutenant Lane, Assistant Commissioner, had command of the Leiah levy ; while Captain Hawes joined Major Chamberlain's force and remained with it as Civil Officer till the defeat of the rebels at Kamalia some time after. After Captain Hawes' return to Jhang, Lieutenant Lane was detached to Shorkot, where he did excellent service in apprehending rebels and seizing their cattle."

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Disturbances of 1915.

It is not necessary to refer to the disturbances that brought the Kachhi tract of the Shorkot Tahsil into prominence in 1915. During the war a few people took to looting, but the rising was quickly suppressed. One prominent zamindar had to be deported to Hissar, and the situation was easily controlled. The unfortunate part of the whole deplorable affair was that the rioters indulged in burning the account books of money-lenders; and, in the quite natural subsequent processes, could not determine by enquiry the debts due to individuals whose account books had been burnt. Some debts were included, though really they had never existed. The general impression in the tract is that a number of people were terrorized to admit debts either in excess of what they were, or even in some cases where no debt existed previously. The information is that some of these debts, however, still have not been liquidated, and impoverishment in the tract is marked. It was in these disturbances that the Baloches, who had been given zaildari, lost that zaildari, which went to Sayyids.

First Tahsil Divisions and Talukas.

On annexation, the old fiscal divisions of the Sikhs were to a certain extent retained within the tahsil boundaries. The old tahsils were three, besides the *peshkari* of Uch. Chiniot was much the same as it is now, *minus* the villages that came over from Shahpur. Tahsil Jhang lay on the left bank of the Chenab and included the country from the Chiniot boundary down to the Ravi and also the lowest portion of the Vichhan known as the Massan *taluka*. West of the Chenab was the *peshkari* of Uch, bounded by the Garh Maharaja *ilaka* on the south and extending up the right bank of the Jhelum to a few miles beyond Machhiwal. The Kadirpur Tahsil contained the remaining country on the right bank of the Jhelum and between the rivers from the Massan *taluka* to the Shahpur boundary. The sub-division into *talukas* was as follows in the old tahsils:—

| Chiniot. | Jhang. | Kadirpur. | Uch. |
|---|---|---|---|
| Sipra. | Wara. | Mari. | Chauntra. |
| Chiniot. | Jhang. | Kot Shakir. | Uch. |
| Kurk. | Gilmala. | Kot Isa Shah. | Nekokara. |
| Bhawana. | Shorkot. | Kadirpur. | |
| Kalowal. | Massan. | Bharmi Wara. | |
| Ahmadnagar. | | Shah Jiwana. | |
| Lalian. | | Bhattian. | |

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Subsequent changes of boundary have been detailed in chapter I-A (*b*). In 1861 an important administrative reform took place and the tahsils of Kalowal (then transferred to the district from Shahpur) and Kadirpur were given up, and that of Shorkot constituted. The existing division of the district into the three tahsils of Chiniot, Jhang and Shorkot dates from this period.

Legends—Hir and Ranjha.

Just north of the civil station of Jhang, east of the road to Chiniot, is an ancient square tomb half-roofed with an unfinished dome which reaches little more than a foot above the spring of the arch. This is Hir's tomb, and the grave within is the grave of Hir, the heroine of the love-story of Hir and Ranjha, one version of which is given in Swynnerton's "Romantic Tales from the Punjab." The story is common to the Muhammadan Rajput tribes of the North Punjab, but the version given in the above volume is peculiarly a Sial legend. Hir is a Chuchkana Sial of the family which subsequently raised the Sials to its position of prominence, and her father is given as Mahr Chuchak himself. It is less certain who Ranjha was, and the Khera tribe, into which Hir was betrothed, is not identifiable among the tribes of the district. The fair held at the tomb on the 1st Magh is exceedingly popular with the womenfolk, and the following remark made by Swynnerton* is to the point: * "The women of the Punjab find in the story of Hir and Ranjha an expression of that reasonable liberty of action to which they vainly aspire, and a triumphant vindication of the inalienable rights of their sex of which centuries of wrong and oppression have deprived them."

Sahiban and Mirza.

Another love-story, also included in Swynnerton's collection, closely connected with the Sials, is that of Sahiban and Mirza. The local traditions mention the lady's name first in both these legends. Sahiban was the daughter of Raja Khiwa of Jhang, who was probably the Mahni Sial of that name who founded the village Khiwa, 12 miles north of Jhang on the road to Chiniot. Mirza was a Kharal of the Ravi, but no trace of the Chandan tribe, to a member of which Tahr Khan Sahiban was betrothed, now exists, except possibly in the name of Chiniot. On the west of Khiwa village will be found with some trouble a shrine which is, according to the local story, the place of Mirza's vow, to which he took Sahiban on his flight with her from her father's house. The Mahnis, however, have long ago lost Khiwa; and the Bharwanas, who now own it, are not communicative on the subject of the Mahni story.

Raja Risalu.

The Risalu legend is ascribed by Swynnerton to the Sial tribe through the connection of the hero with Sialkot and

*Introduction.

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his descent from Raja Salivahan of that place. The absence, however, of any definite connection of the Jhang Sials with Sialkot is against this view; and the Sials of Sialkot were probably either a totally different clan, or a branch which separated in early times and migrated north, while the Jhang branch went west. There is little trace of the Risalu legend itself in the Jhang District.

List of District Officers.

The following is a list of the Deputy Commissioners who have held charge of the district since annexation:—

| From | To | Names. |
|---|---|---|
| May 1849 .. .. | February 1850 .. | G. W. Hamilton. |
| March 1850 .. .. | February 1851 .. | J. Clarke. |
| March 1851 .. ... | January 1853 .. | G. W. Hamilton. |
| February 1853 .. | March 1853 .. | J. W. Bristow. |
| April 1853 .. .. | January 1857 .. | H. Monckton. |
| February 1857 .. | March 1858.. .. | H. S. Hawes. |
| April 1858 .. .. | December 1858 .. | C. P. Elliot. |
| January 1859 .. | April 1859 .. .. | W. G. Davies. |
| May 1859 .. .. | July 1859 .. .. | A. Levien. |
| August 1859.. .. | May 1861 .. .. | W. E. Blyth. |
| June 1861 .. .. | August 1861 .. | F. Macnaughten. |
| September 1861 .. | October 1862 .. | W. B. Jones. |
| November 1862 .. | December 1862 .. | W. M. Lane. |
| January 1863 .. | March 1863 .. | W. E. Blyth. |
| April 1863 .. .. | March 1864 .. | H. D. Dwyer. |
| April 1864 .. .. | April 1866 .. .. | W. M. Lane. |
| May 1866 .. .. | 17th May 1870 .. | R. J. D. Ferris. |
| 18th May 1870 .. | 25th August 1873 .. | G. E. Wakefield. |
| 26th August 1873 .. | 21st September 1875 .. | T. W. Talbort. |
| 22nd September 1875 .. | 2nd December 1875 .. | A. Harcourt. |
| 3rd December 1875 .. | 1st March 1876 .. | T. W. Talbort. |
| 2nd March 1876 .. | 20th January 1878 .. | A. Harcourt. |
| 21st January 1878 .. | 7th March 1880 .. | G. M. Ogilvie. |

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| From | | To | | Names. |
|---|---|---|---|---|
| 8th March 1880 | .. | 13th January 1882 | .. | R. Bartholomew. |
| 14th January 1882 | .. | 8th May 1882 | .. | M. Macauliffe. |
| 9th May 1882 | .. | 10th March 1884 | .. | R. Bartholomew. |
| 11th March 1884 | .. | 13th August 1884 | .. | R. Clarke. |
| 14th August 1884 | .. | 20th September 1885 | .. | M. L. Dames. |
| 21st September 1885 | .. | 24th May 1886 | .. | L. Dane. |
| 25th May 1886 | .. | 12th April 1887 | .. | G. Hughes. |
| 13th April 1887 | .. | 5th April 1890 | .. | Baron Bentinck. |
| 6th April 1890 | .. | 25th March 1891 | .. | C. S. Martindale. |
| 26th March 1891 | .. | 8th April 1894 | .. | Khan Muhammad Aslam Khan. |
| 9th April 1894 | .. | 17th June 1894 | .. | W. C. Renouf. |
| 18th June 1894 | .. | 23rd February 1895 | .. | J. R. Drummond. |
| 24th February 1895 | .. | 22nd January 1897 | .. | M. W. Douglas. |
| 23rd January 1897 | .. | 18th April 1898 | .. | P. S. M. Burlton. |
| 19th April 1898 | .. | 3rd August 1898 | .. | Pandit Hari Kishan Kaul. |
| 4th August 1898 | .. | 30th September 1901 | .. | E. R. Abbott. |
| 1st October 1901 | .. | 22nd January 1902 | .. | C. H. Buck. |
| 23rd January 1902 | .. | 31st March 1906 | .. | Nawab Muhammad Afzal Khan. |
| 1st April 1906 | .. | 11th March 1907 | .. | H. A. Sams. |
| 2nd April 1907 | .. | 17th June 1907 | .. | D. J. Boyd. |
| 6th July 1907 | .. | 29th November 1907 | .. | A. Latifi. |
| 30th November 1907 | .. | 30th March 1909 | .. | H. Harcourt. |
| 31st March 1909 | .. | 21st November 1909 | .. | M. Jacob. |
| 22nd November 1909 | .. | 30th May 1911 | .. | Q. Q. Henriques. |
| 31st May 1911 | .. | 6th July 1911 | .. | C. F. Strickland. |
| 7th July 1911 | .. | 22nd April 1912 | .. | Q. Q. Henriques. |
| 23rd April 1912 | .. | 20th November 1912 | .. | E. A. Joseph. |
| 21st November 1912 | .. | 31st May 1913 | .. | C. F. Lumsden. |
| 1st June 1913 | .. | 9th September 1913 | .. | W. W. Powell. |

| From | To | Names. |
|---|---|---|
| 10th September 1913 .. | 22nd April 1914 .. | O. F. Lumsden. |
| 23rd April 1914 .. | 14th September 1915 .. | P. J. Rust. |
| 15th September 1915 .. | 15th October 1915 .. | J. H. Ferguson. |
| 16th October 1915 .. | 21st November 1915 .. | P. J. Rust. |
| 22nd November 1915 .. | 10th May 1916 .. | J. C. C. Angelo. |
| 11th May 1916 .. | 21st June 1916 .. | A. A. L. Parsons. |
| 22nd June 1916 .. | 21st October 1918 .. | A. W. J. Talbot. |
| 22nd October 1918 .. | 22nd April 1919 .. | Rai Bahadur Lala Ganga Sahai. |
| 23rd April 1919 .. | 17th October 1919 .. | Malik Muhammad Hayat Khan. |
| 18th October 1919 .. | 4th December 1921 .. | Major Nawab Malik Talib Mehdi Khan. |
| 5th December 1921 .. | 5th January 1922 .. | Khan Bahadur Mian Abdul Aziz. |
| 6th January 1922 .. | 23rd February 1922 .. | W. R. Wilson. |
| 24th February 1922 .. | 6th March 1922 .. | Khan Bahadur Mian Abdul Aziz. |
| 7th March 1922 .. | 5th November 1923 .. | Major Nawab Malik Talib Mehdi Khan. |
| 6th November 1923 .. | 2nd November 1925 .. | Sardar Bahadur Sardar Nihal Singh. |
| 3rd November 1925 .. | 9th March 1929 .. | Khan Bahadur Shaikh Siraj-ud-Din. |
| 20th March 1929 .. | 20th December 1929 .. | J. E. Keough. |
| 21st December 1929 .. | 8th January 1930 .. | Khan Bahadur Mian Abdul Aziz. |
| 9th January 1930 .. | 22nd April 1930 .. | J. E. Keough. |
| 23rd April 1930 .. | .. | The Hon'ble Khan Sahib Khwaja Muhammad Abdul Majid Khan. |

ARTS AND MANUFACTURES.

Hand Industries and Wood-carving.

The most notable hand industry of the district is the ›d-carving turned out at Chiniot. The following is a ·cription of this industry given by Mr. Lockwood Kipling ·ty years ago:—

"Chiniot, in this district, has long had a reputation for its carpentry and wood-carving. In the native scheme of town life the house is frequently built to fit the irregular space at the owner's disposal, and its chief decorative features are elaborately ornamented doors and windows frames, which are often brought from considerable distances, just as Scandinavian doors and the like are now brought ready-made to London. It is for this kind of work that the Chiniot wood-carvers are chiefly known. The wood used is usually *shisham*, locally *tahli*. The design of this really admirable work, though ornate and tending, like many other branches of modern Indian art, to excessive minuteness, is still remarkedly pure and good. The carving is sharp and clear, the *mergols* or spandrels of the arches and the details of the pilasters are correctly drawn, while the free

CHAPTER II, E.

ARTS AND MANUFACTURES.

use of panels of geometric tracery of an Arabic character, both framed and carvan, gives an air of solidity and richness.

"At Chiniot also is wrought an inlay of brass in *shisham* wood, bearing a general resemblance to that of Hoshiarpur, but much bolder, freer and better in design. This is applied to desks, glove-boxes, etc., but is obviously capable of more varied and extensive application. The contrast of the brass with the dark wood is most effective. Some remarkably good screens of inlaid brass have been prepared by Chiniot carpenters."

Kot Isa Shah is remarkable for coloured wood-work: legs of *charpais*, ornaments and the like. Very good imitation Chubbs's locks are made in Jhang and are exported to other districts. Camel-hide pots are made in Maghiana, and are of a rather quaint description, though far inferior to those obtained in Bikaner.

Weaving.

Weaving, in Jhang as elsewhere, is still an important industry, and the *paolis*, or weavers, compose the chief part of the industrial classes. The industry has, however, greatly declined in importance since the days when there was a large export trade of coarse cloth known as *khaddar* which was sold to the *pawindahs* and taken to Afghanistan, Dera Ismail Khan and Dera Ghazi Khan. In 1879 eight lakhs of rupees worth of this cloth was sold in Maghiana alone.

CHAPTER II, F.

## SECTION F.—COMMERCE AND TRADE.

COMMERCE AND TRADE.

There are some 13 factories in the district at present and trade centres in the towns of Chiniot and Jhang-Maghiana. The attempt to establish a market at the Shah Jiwana Railway Station has not proved very successful. Small distributing centres exist in the bazars of the larger villages such as Shorkot and Ahmadpur, Kot Isa Shah and Lalian. Owing to the spread of canal irrigation, wheat, previously an article of import, is now exported from the district. Cotton, oil-seeds, *ghi*, wool, hair, bones and hides are also exported. The principal imports are rice, sugar, *gur*, salt, iron and piece-goods. The railway is now the chief means of export and import.

# CHAPTER IV.—Places of Interest.

CHAPTER IV.

PLACES OF INTEREST.

Chiniot.

The town of Chiniot can easily claim precedence in point of interest. The town is picturesquely situated on the slope of a rocky hill about 2 miles from the left bank of the Chenab. It is doubtless of considerable antiquity. The tradition is that Chandan, a king's daughter, sister of a chief called Machhi Khan, who was accustomed to hunt in man's attire, visited the spot on one of her expeditions and was so charmed with the site that she ordered a town to be built, which was called Chanduiot in her honour. In old deeds, in fact, the name is always thus spelt. From the number of villages in the vicinity which bear the name of Channi it seems possible that the name simply signifies a collection of channis, or reed huts. Another derivation connects it with a former tribe of Chandans who, it will be remembered, figure in the story of Hir and Ranjha. In former days the situation must have been of great importance to the ruler of the country for the Chenab here forces its way through the outcrop of rocks, on one of which the town is built, and the possession of the gorge meant complete control of the river and of the considerable traffic which passed up and down.

The town suffered severely from the Durani invaders, and from constant sieges during the last half of the 18th century that witnessed the struggles between the Sials, the Bhangi Sardars and the Sukarchakia *misl*, headed by Mahan Singh and his son the Maharaja; and again in 1848 from the occupation of Narain Singh. The most prosperous days of Chiniot were during the reign of Shah Jehan, when Nawab Sadulla Khan Thahim was governor. To him is due to the Shahi Mosque, one of the sights of the town. The Thahims still hold land in Chiniot, and their tradition of service is still kept up—more than one member of the family occupy posts in the Revenue and Police Departments, and one young man Mian Ghulam Abbas is in the Imperial Service in the Military Finance Department.

Chiniot now consists of the main town and 2 *thattas* of minor importance, one of which has grown up round the tomb of Pir Shaikh Ismail, after which it takes its name. The town has risen rapidly in importance in the last 20 years, more especially since the opening of the Chenab Canal, which irrigates land up to its doors. The town is well built, and many of the houses are lofty and commodious; the daily scene in the bazars testifies to the prosperity of the place. One house in particular built by Shaikh Umar Hayat is a sort of local wonder as it cost more than 2 lakhs of rupees, and rises high above all the other buildings. There is a large colony of Khojas, who have large business dealings, especially in hides and bones, with Amritsar, Lahore and Calcutta. Wealthy Khatri families, Kapurs, Dhawans, Katials and others also muster strongly.

The connection of the Khojas with Chiniot dates from the middle of the 18th century, at which period it is said to have been held by the Bhangi Sikhs. There they appear to have thriven, and to have been entrusted with posts of importance. When Ranjit Singh took Chiniot, Mian Sultan, a Khoja, was over the citadel, and, though the Bhangi forces had been defeated outside the town and the Bhangi leader taken prisoner, he held out stoutly and refused to desert his charge or open the fort, except at the order of his master. Ranjit Singh, the story goes, was so pleased with his stubborn fidelity that he made him a grant of Kalowal and Changranwala, formerly the property of the Rihans, the greater portion of which is held by Khojas to this day. Mian Sultan's family still holds a very eminent position in the town. The Qazis of Chiniot also deserve mention as the zaildari is with the Qazis, and Qazi Maula Bakhsh exercised first-class powers. The Qazis own a good deal of land in and around Chiniot.

The population at various enumerations has been—

| Year. | Total. | Males. | Females. |
|---|---|---|---|
| 1868 .. .. .. | 11,477 | 6,106 | 5,371 |
| 1881 .. .. .. | 10,731 | 5,297 | 5,434 |
| 1891 .. .. .. | 13,476 | 6,702 | 6,774 |
| 1901 .. .. .. | 15,685 | 8,078 | 7,607 |
| 1911 .. .. .. | 14,085 | 7,073 | 7,012 |
| 1921 .. .. .. | 17,513 | 9,008 | 8,505 |

The townspeople have an unenviable character for forgery, litigiousness and false evidence, and it is said that any old deed that comes out of Chiniot should be looked upon with the greatest suspicion. Probably a good deal of this reputation is due to reports of local officials, who find the people too intelligent and too strong to allow themselves to be brow-beaten, but there can be no doubt that the town is the hotbed of low intrigue and communal feeling. There is a considerable amount of goitre both in and round Chiniot, which is usually ascribed, probably correctly to the action of the rocks on the drinking water.

The most conspicuous building is the Shahi Mosque, which has already been mentioned. It is an exceedingly handsome edifice of hewn stone obtained from the hills near Chiniot. The pillars that support the western portion of the mosque underneath the domes are singularly chaste and

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elegant in design. The busy market-place beneath is attached to the mosque, which derives considerable income from the rent of the shops. The Shah Burhan Khangah is less conspicuous, but also deserves a visit.

Chiniot is celebrated for its wood-carving and masonry. The carved wood-work turned out by the Chiniot mistris is, when they choose, as fine as any work of the kind in the Punjab, and fine examples of their art can be seen in the carved doors and windows of the Khatri houses in the Kapurs' Mohalla. Masons from Chiniot are said to have been employed in building the Taj Mahal, and the architect of the Golden Temple at Amritsar was a Chiniot mason.

The gorge itself, which is at some distance from the town, is disappointing, except during the height of the floors, when the mass of water pouring through the two narrow openings is a fine spectacle. A back-water in Burj Kaura Mal to the north of the gorge is a popular resort of the townspeople.

Rajoa.

Rajoa, the home of the important branch of the Shah Daulat Sayyids, ought to be far more interesting than it is. The village, for it is nothing more, is somewhat untidy. The dome above Shah Daulat's tomb is visible for miles.

Jhang

Jhang, the town from which the district takes its name, has little to recommend it but its antiquity. The old town, the remains of which can still be seen to the west of the present town and close to the shrine of Nur Shah, is said to have been founded in 1462 by Mal Khan, the ninth in descent from Sial, the ancestor of the Sials. The present town was founded during the reign of Aurangzeb in 1688 by a Sanyasi fakir, Lal Nath, the thirteenth in descent from whom, Shiv Sant Kumar, dwells in the Nath Sahib in the centre of the town.

As a capital of the Sial State, Jhang had in former days more comparative importance than at present. It is the home of Mauladad Khan, the present head of the Sials, but the family has suffered in the past from the extravagance of its chiefs, and the town has little enterprise. The road to Maghiana is lined for some distance by walls built by Mr. Wakefield, a former Deputy Commissioner, to protect it from the shifting sand through which it passes. To that energetic officer is due the growth of *sarkana* on the sand also, which contributes materially to prevent it from drifting.

The Nath Sahib's *mandar*, with its lofty pinnacle, is a conspicuous object for miles round as it rises high above the surrounding buildings, but the edifice itself, though it occupies a fine position in the *chauk*, has no pretensions to architectural interest. The Hindus of Jhang are an enterprising class, and a large number occupy responsible positions in offices.

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Rai Sahib Pandit Wazir Chand Trikha, who retired from the post of chief accountant, has the unique distinction of owning a wonderful collection of Persian, Arabic and Sanskrit manuscripts. Some of these are of very great interest.

Maghiana.

Maghiana, at annexation a small village, has far outstripped its older rival in importance. The district headquarters, originally located at Adhiwal, half-way between the two towns, which are two miles apart, were transferred in the sixties to their present site east of Maghiana. The reason for the change was that the old site was found liable to be flooded. Maghiana at once sprang into importance; and, though latterly its development has been arrested, the opening of the Jech Doab Railway has no doubt given a great impetus to the town. The original village was founded by Megha, ancestor of the Maghiana Sials, which clan emigrated thither from Lohabhir in the Kachhi, and still owns a preponderating share in the town lands.

Naturally there are no buildings of any interest in the town, though, under official guidance, the bazars have been well built, and the central *chauk* is a handsome open space. On the western side of the town a high embankment was built to protect the town from floods; the river has, however, long transferred itself to a bed some 4 miles distant, and the railway protective works at Chund Bharwana make it practically impossible for the river to return. The embankment stopped the free circulation of the air, and in the later seventies it was cut down to the level of the streets behind. The whole was metalled, and provides a fine broad causeway.

The two towns of Jhang and Maghiana form a single municipality. They are connected by two metalled roads, which start from the east and west ends of Maghiana, cross one another in the middle where the Adhiwal school is situated and enter Jhang on the west and east, respectively. The Chenab flows past them at a distance of about 4 miles to the west, but in the hot weather the Kharora Branch fills and runs close past the towns; and, with its avenues 3 miles long, and its handsome masonry bathing *ghats*, are a peculiar beauty to the neighbourhood. The country round is well wooded; fine gardens abound; and above to them there were good driving roads, well shaded with trees, and passing through rich cultivation; altogether the towns and their environs form a beautiful oasis in the howling waste around.

Civil Lines.

Civil Lines, established in land of the Jhang revenue village, have now been constituted a separate estate. Most of the land belongs to Government; it stretches from the east gate of Maghiana some distance into the uplands. Outside the town of Maghiana are the tahsil and police station, the houses of the civil officers, the sessions house, district offices,

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police lines and jail, while between the courts and the railway station a very large number of *kothis* has sprung up during the last 10 years; irrigated gardens attached to these houses give a modern appearance to this part of the civil station: beyond is the railway station, about a mile from the town. Away from the railway station an agricultural farm has been opened by the Agricultural Department. The fort, or "refugehouse" was built after the Mutiny.

The population of the headquarters towns at the various enumerations was as follows:—

| Year. | Jhang. | Maghiana. | Civil Lines. | Total. |
|---|---|---|---|---|
| 1868 .. .. | 9,124 | 10,854 | Not separate. | 19,978 |
| 1875 .. .. | 8,609 | 13,618 | Do. | 22,227 |
| 1881 .. .. | 8,162 | 12,574 | 893 | 21,629 |
| 1891 .. .. | 8,476 | 13,866 | 948 | 23,290 |
| 1901 .. .. | 8,783 | 14,415 | 1,184 | 24,382 |
| 1911 .. .. | 10,889 | 15,872 | 1,342 | 28,103 |
| 1921 .. .. | 11,770 | 18,479 | 1,926 | 32,175 |

Shah Jiwana.

Shah Jiwana, the home of an important Sayyid family, like Rajoa in the Chiniot Tahsil, is a disappointing village. It rises in a high mound from an uninviting *kallar* plain. The tomb of Shah Jiwana, surrounded by an extensive graveyard, is the excuse for one of the largest fairs in the district.

Shorkot.

Shorkot, though now of little importance, is of undoubted antiquity. General Cunningham identified it with a town Po-lo-ta-fo mentioned by the traveller Hwen Tsang who visited a town of that name in the 7th century, and with one of the towns of the Malli attacked and taken by Alexander. Both identifications are, to say the least of it, uncertain. Any theory based on the present name of the town is quite unreliable as it is practically certain that the present town and its name are of no greater antiquity than the other kots of the neighbourhood—Sialkot, Mahmudkot, Ranjitkot and the like—which are comparatively modern. Of the many derivations of the name, the most probable is that it was called after an invading chief, Taj-ud-Din Shori, whose tomb still exists on the *bhir*, or mound, outside the town. The story is that Taj-ud-Din Shori came to the Punjab in the van of the Muhammadan invasion as a follower of Pir Ghazi, who was

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slain in battle at Shorkot. The town was taken, and derived its name from Taj-ud-Din's surname. This derivation seems far more likely than that the town owes its name to some fabulous Raja Shor, to the saline character of the ground or to the fierce disposition of the inhabitants. Whoever Taj-ud-Din Shori and his leader Pir Ghazi may have been, Pir Ghazi's tomb, which still exists close by Shorkot, is the object of the special veneration of the Sials; and, as the other kots are undoubtedly Sial outposts, it suggests itself that both these men were priests under whose spiritual guidance the Sials occupied the country and fortified it against their foes.

As Mr. Steedman wrote: "The mound appears to have been the citadel of the old town. The abruptness with which it rises from the ground, and the existence of remains of what appears to have been bastion towers at intervals round the mound, support this view." Burnes, who visited the place, describes it as "a mound of earth surrounded by a brick wall, and so high as to be seen for a circuit of eight miles," and was informed by the people that their town had been destroyed by some king from the westward about 1,300 years ago.

The town at present lies beneath the old fort, and is surrounded by fine groves of date-palms for which Shorkot is famous. Many of the buildings are lofty, but most are in a state of dilapidation. There is a fine bazar, built down the slope of the hill, with a gate at each end, and lined with shops built on a uniform plan. It is a curious fact, but one deserving notice, that Shorkot, so far, has never suffered from epidemics either of plague or cholera. Shorkot shopkeepers are exceptionally enterprising, and have taken firm root in a large number of villages in the Lower Chenab Colony—both in Jhang and in Lyallpur. At the various census enumerations the population has been—

| | |
|---|---|
| 1868 ... ... ... | 3,156 |
| 1881 ... ... ... | 2,283 |
| 1901 ... ... ... | 3,907 |
| 1921 ... ... ... | 5,317 |

The municipal affairs of Shorkot are under a small town committee.

Ahmadpur.

Ahmadpur is a small town on the west of the Chenab, about the same size as Shorkot. It is quite modern, and is reputed to have been founded by Nusrat Sial in the 18th century, and to have been named after his grandson. The town lies in one of the most fertile tracts of the district, and depends for its prosperity on the regular flooding of the country by the Chenab. The Hindu population is wealthy, but the zamindars, who form the bulk of the inhabitants, are not well off.

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Garh Maharaja

Garh Maharaja, a small town 15 miles north of Ahmadpur, is the home of the leading family of the Rajbanas, one of the principal Sial clans of the district. The town was strongly fortified by Mahr Rajab in the time of Maharaja Ranjit Singh, but the walls are now being broken through as the necessity for extra buildings necessitates more room than was enclosed within the old walls. Garh Maharaja, though smaller than either Shorkot or Ahmadpur, seems to promise more in the future.

Sadiq Nihang.

The shrine of Sadiq Nihang is one of the few show-places of the district. The fakirs came originally from the Chiniot Tahsil, and are *chaddhars* by clan. The shrine was originally situated in Jalla Bharwana village, and in the time of Mian Ranjha, the fifth fakir, the tombs were transferred to their present position to avoid the floods which continually threatened the old site. The last two occupants of the *gaddi*, Muhammad Panah and Nusrat Ali, were both men of energy, and amassed considerable wealth, some of which has been spent in beautifying the building at the shrine. The succession to the *gaddi* has been disputed on the last two vacancies, and much ill-feeling has resulted. The present fakir, Muhammad Rashid, is the eleventh successor of the original Sadiq Nihang.

Though the village itself is insignificant in size, the enclosure in which the shrine is situated covers a considerable area, and includes a hostelry (*langarkhana*) and stables (*tawela*), with rooms for guests (*baithaks*). The shrine itself and the tomb of Sadiq Nihang were built in the time of Muhammad Panah, and replaced less imposing buildings. The tomb of Dogar Mallang, the fourth fakir, is an older and insignificant *khangah*; the graves of the rest of the fakirs are in this enclosure. But the chief interest centres in the new mosque built by Fakir Nusrat Ali, which is a beautiful example of the decorative effect of Multan encaustic tiles. Faizul'a, the architect and builder, was imported by the fakir from Multan. The fakir's residence is a substantial building, at some distance, comfortably situated in a shady garden.

The *gaddinashins* (incumbents) of this shrine have been—

1. Kutb Shah, died 1672.
2. Muhammad Rashid, died 1682.
3. Dogar Mallang, died 1762.
4. Mian Ranjha, died 1780.
5. Nusrat Shah, died 1795.
6. Kuchak Ali, died 1813.
7. Haidar Ali, died 1830.
8. Muhammad Ali, died 1862.
9. Muhammad Panah, died 1890.
10. Nusrat Ali, died 1904.
11. Muhammad Rashid II, present holder.

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PUNJAB

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# JHELUM DISTRICT,

## WITH MAPS.

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# CHAPTER I.—DESCRIPTIVE.

## Section A.—Physical Aspects: Meteorology.



**Name.**

The District takes its name from that of the head-quarters town, which is correctly written *Jehlam;* but the common English rendering of the name, *Jhelum*, has the sanction of long usage and is adopted throughout this volume The derivation of the name is not known.

**Area.**

The average length of the District from east to west is about 110 miles, while its average breadth from north to south is about 36 miles. The breadth, however, varies greatly in different places, as may be seen from the accompanying maps: across Tallagang Tahsíl it is barely 28 miles, but on a line drawn through Lilla and Dulla nearly 55. The superficial area has been variously estimated. The Topographical Survey of 1851-59, as subsequently corrected, gives it as 3,896 square miles; but this is said to be only approximate: the re-measurement made for the recent Settlement shows an area of 3,959 square miles, which is probably nearly correct; but there has never been a professional Revenue Survey, and the country is a very difficult one to measure properly.

**Boundaries.**

The Jhelum District is one of the Districts of the Ráwalpindi Division, and separates Ráwalpindi from Sháhpur, forming the southern half of the rough hill country at the head of the Sind-Ságar Doáb. It lies between 32° 26′ and 33° 15′ north latitude, and 71° 51′ and 73° 50′ east longitude. On the north it is bounded by the District of Ráwalpindi, on the south by the Districts of Gujrát and Sháhpur, on the east by Kashmír territory, and on the west by the District of Miánwálí.

**General description.**

This large tract was divided into four Tahsíls. Tahsíl Jhelum occupies the whole eastern end, and all the west is taken by Tahsíl Tallagang, while the central area between is held on the north by Tahsíl Chakwál, and on the south by Tahsíl Pind Dádan Khán.

The District contains two towns of more than 10,000 souls, Jhelum with 11,703 inhabitants, and Pind Dádan Khán with 13,770 (1901).

The administrative head-quarters are at the town of Jhelum, which is very eccentrically situated in the extreme south-eastern corner of the District. There is an Assistant Commissioner stationed at Pind Dádan Khán, in charge of the Pind Dádan Khán Sub-Division, which comprises the Pind Dádan Khán and Tallagang Tahsíls.

Jhelum stands 15th in order of area and 21st in order of population among the Districts of the Province, comprising 4 per cent,

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of the total area, and 2⅓ per cent. of the total population of British territory.

General configuration. The Salt Range.

Round Jhelum itself there is a wide expanse of level plain which is prolonged into a narrower strip along the course of the river; but elsewhere the surface is generally rough, broken and disturbed. Much of it is covered by the mountains of the Salt Range and its tributaries: this range first enters the District at its extreme south-west corner, where the spurs of Mount Sakesar descend into the village of Láwa, and the whole lower boundary of Tahsíl Tallagang is fringed by the northern ridges of the hills. Still, in this part of its course, the range keeps mostly to the District of Shahpur; but when it reaches the boundary of Tahsíl Pind Dádan Khán it passes altogether into the Jhelum District. Here it consists of two distinct lines of hills running west and east at a distance from each other of about 5 miles inner measurement, generally parallel to one another, and each of them made up of a number of parallel ridges, though this parallelism is modified by a marked tendency to a linked or looped formation: at intervals of about 10 miles the two main lines of hills bend in towards one another, and mingle in a knotted mass; then they again separate, again run parallel and again unite. This is observable, not only in the range as a whole, but, though less regularly, throughout each of its separate components also.

The fashion of the hills.

A striking feature of the Pind Dádan Khán hills is the series of plateaux they enclose; the two parallel ranges, from 2,500 to 3,700 feet in height, support between them at an elevation of from 2,000 to 3,000 feet a series of fairly level uplands, richly cultivated and carrying a dense population: they are more fully described in a subsequent paragraph. The rocks which build up the range are throughout tilted at a very high angle; but there are few peaks which are either detached or conspicuous. On the south the range presents a monotonous line of parched and barren slopes, descending abruptly to the valley of the Jhelum river, which is rarely more than 700 feet above the sea, while on the other side they gradually sink down into the Chakwál plateau, a country which itself lies at from 1,300 to 1,900 feet above the sea level. With these differences of altitude in the surrounding country the appearance of the range differs greatly at different stand-points; from the south the view is dreary; the hills are almost entirely bare of vegetation; a few half-starved and sickly bushes only emphasize the general barrenness, which is not relieved by much grandeur of form. In fact, the east end of the range is decidedly tame; but towards the west, where the limestone rocks become predominant, there are often long lines of lofty cliffs, best seen in the narrow gorges which carry down the drainage of the interior upland to the Jhelum, of which the Nílí Váhn near Kandwál is one of the finest examples; but imposing as some of these gorges are, they are too barren and desolate to be called beautiful. On the north side of the mountains the plain

country lies high, and the range has the appearance of a low, monotonous ridge, broken at long intervals by the higher peaks, such as Chel and Karangal. There is a fuller vegetation here: the long slopes of the hills are often covered with thick, low brushwood, *bhekar*, *sanatha*, and *phuláhi* being most commonly met with, and there is also a good deal of wild olive. Real trees are, however, very rare; nor is this wonderful, for the rainfall is scanty, and it drains away almost immediately from the hill slopes, on which, too, the surface soil is often merely bare rock or stony débris: the wonder is not that trees should be so few, but that such vegetation as there is should be able to maintain itself. The country within the range is much softer: the upland of which it consists lies so high that the hills are completely dwarfed; and a rich cultivation makes some amends for the absence of forest trees.

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What has been said applies chiefly to the main hills of the Salt Range in Tahsíl Pind Dádan Khán, though, with very considerable modifications, the same general arrangement may be traced in the more eastern ranges, which it now remains to describe.

The Eastern Salt Range hills.

Near the east boundary of Tahsíl Pind Dádan Khán the range has clearly been subjected to great disturbance: the northern hills, after culminating in the peak called Chel, which is the highest point in the District (3,701 feet), swing round to the southward in a broad sweep near the village of Phadiál. This lateral movement is continued until the whole chain reaches and is merged in its southern neighbour; but beyond this point of junction the southern hills themselves continue for about 5 miles till they reach the town of Jalálpur: they then wheel abruptly to the north-east, and follow a short course to the bank of the Bunhá torrent, where they terminate. The country interposed between the overlap of these two lateral ranges is generally known as the Wagh valley, after the principal village contained in it. The hills which skirt this valley are generally looked upon as the furthest eastern extension of the Salt Range; but, as a matter of fact, either limb of the range is practically continued by a subsidiary line of hills right across the Jhelum Tahsíl almost to the eastern boundary of the District. In the northern limb this continuity is almost absolute; nearly opposite to the Chel, and at a distance from it of less than a mile, the great mass of Diljabba rises abruptly out of the plain country of Lúndí Pattí, and for some distance runs parallel to the general course of the Salt Range: but when the hills beyond the Chel sweep round to the southward, Diljabba takes no share in the movement, but follows its course uninterruptedly to the Ghorí Gala pass, where it joins the minor range which is generally known as the Nílí hills, though it has in fact no local collective name, Nílí being merely the name of the highest peak. From Ghorí Gala these hills stretch east and north-east across the Jhelum Tahsíl for a distance of 24 miles, near the encamping ground of Sohâwa crossing the line of the Trunk Road and of the North-Western

Subsidiary hills.

Diljabba.

The Nílí hills.

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Railway, thence dwindling rapidly, and disappearing finally at Karúta, 7 miles beyond Soháwa. The average height of these hills is about 2,500 feet above the sea, and their fashion and appearance do not differ greatly from those of the Salt Range proper.

Tilla.

The continuation of the southern limit of the Salt Range is hardly less certain: the Wagh hills drop down sharply into the Bunhá torrent; but immediately opposite on the further bank the Tilla range at once begins its course. As seen from the west, the continuity of the two ranges can hardly be doubted; and what the surface of the country suggests is confirmed by the geological evidence. From the Bunhá these Tilla hills run eastward in general parallelism to the Nílí chain, rapidly culminating in the supreme peak of Jogí Tilla, thereafter as rapidly decaying, but as a series of low parallel ridges, (the 'Langarpur hills' of subsequent paragraphs), continuing across the valley of the Kahán and the line of the Grand Trunk Road near Ráthián. A few miles further on they finally vanish, but at a little distance to the northward a new range springs up in the hillocks called Batálí Dher, (close to the encamping ground of Dina), which may conveniently be regarded as a continuation of the Tilla range which has suffered some lateral displacement. From Batálí Dher this new range runs right up to the eastern boundary of the District near Dhangrot on the Jhelum being generally known as the Lehrí hills, after the name of one of the chief *mandís* or mother villages of the Iskandrál Gakkhars. In one respect these hills are peculiar; like the Salt Range they are generally scarped on one side and sloping on the other, but by what is almost, if not quite, a solitary exception in the District, the scarped surface is turned away from the river.

The Lehrí hills.

A floated ravines.

Throughout all these ranges the main hills are frequently belted on one side or both by a broad band of hard clay ravines, often of considerable depth, which all run parallel to the mountains and to one another. They are built of a hard nodular marl, dusky-red in colour, (not unlike the refuse of a brick kiln), and are generally almost bare of vegetation. Viewed from above, they present a peculiar appearance, like the successive waves of a shallow sea beating about the bases of the hills. These ravines are a class apart, never occurring far from the mountains, and near to them being more common on the northern side than on the south: ravines of other species are common all over the District, and will be separately noticed.

Divisions caused by the hills.

The double range of hills above described divides the whole District into three physically distinct portions, the first of these lying below the hills, the second within them, and the third behind them. Without pretence to strict geographical accuracy these may be termed the riverain, the upland, and the plateau.

The riverain tract.

The riverain is a broad alluvial plain spread out between the Jhelum and the hills. It stretches from Pandorí, in Jhelum Tahsíl to Kandwál in Tahsíl Pind Dádan Khán, and its length measured

CHAP. I. A. Physical Aspects. The riverain tract.

along the course of the river is nearly one hundred miles. Its average breadth is about 8 miles but is subject to great variation, for, while near Jalálpur the plain is a mere thread, to the north, by Duliál, it spreads into a broad boss which pushes down a limb along the reverse side of the mountains, so as to fill up the area left vacant by the lateral displacement of the Lehrí hills from the general line of Mount Tilla. This is the furthest extension northward of the riverain country, and here, near to the historic fortress of Rohtás, and amid the low rich lands which fringe the course of the Kahán, it terminates. Towards the centre this tract consists of fertile loam which gradually grows sandy as it approaches the river and stony as it approaches the mountains. It is seamed in all directions by the beds of hill torrents, which generally bring down fertilising floods, but sometimes sweep away fertile ground, or bury it in a layer of unproductive sand: very rarely new lands are thrown up, but these are generally small in area, poor in quality, and precarious in duration.

Character of the riverain.

Eastern riverain.

Beginning from the eastern corner of the District near the town of Jhelum, the country between the termination of the Langarpur hills and the river is a small and even, but slightly elevated plateau of good soil. On the banks of the Jhelum the land is rich, but slopes back from the river bank and receives little or no benefit from its waters. Further west at Jhelum itself, the river bank rises for a short distance to a stony eminence of conglomerate, but sinks again, beyond the Kahán *naddi*. From this point a strip of low and generally rich land along its banks stretches down to the Jalálpur hills. Above this strip, the land rises rapidly up to the high villages at the foot of the Tilla range, where the soil is poor and stony. In the intermediate strip the soil is generally fairly good and was formerly marked by an abundance of the *dhák* (locally known as *chichra*,) which is believed in these parts to be a sign of fertility: parts of this tract have, however, suffered much of late from the encroachment of mountain torrents.

Middle riverain.

Beyond Jalálpur and the Girjhák hills the narrow plain between the Salt Range and the Jhelum contains some of the most fertile and the wealthiest villages in the District. East of Pind Dádan Khán they are divided into three tracts,—villages just below the hills; the intermediate villages, which constitute, *par excellence*, the well tract of the District; and, thirdly, the villages along the river bank, where for the most part the soil is sufficiently moistened by the river floods, and requires no irrigation from wells. Of this part of the country Mr. Brandreth, who carried out the first regular settlement of the District, wrote as follows:—

"The villages under the hills where wells cannot be sunk are nevertheless very rich and fertile. They receive the accumulated water of the hill slopes, the course of which they detain by lofty banks of earth. These detain the water long enough to thoroughly fertilize the field, and then breaking, let the water pass into the next one. Very little water gets

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beyond these villages except in unusual floods. At first, the water is rather salt, but after the surface soil has been washed, it is pure rain water, with just enough earth and salt to renovate the fields annually. If the rain is not sufficient, it leaves a salt deposit and destroys the harvest. The salt which these villages escape seems to collect in the villages of the middle tract, and year by year one or two wells are reported useless from salt accumulation. There are, however, more than 800 wells in the 15 villages, east of Pind Dádan Khán, and more are being sunk every year, so that it will be some time before the tract deteriorates materially. The soil here has also changed. In the villages under the hills, it is chiefly a reddish hard earth, which to the casual observer does not seem very fertile. In these villages it is a black pulverulent soil of the highest fertility, but becoming mixed with a good deal of sand as it approaches the river. The fertility of the soil, and the absence of ravines and unculturable land, render these villages capable of supporting a large surplus population. This, together with the very large area of each village, accounts for the great number of really large and important townships in this tract. The soil near the river is more sandy, and the moisture of the river affords an excuse for not making wells; and consequently the villagers are neither so industrious, nor so prosperous, as those where the continued labour required for the well developes different habits.

Western riverain.

"Beyond Pind Dádan Khán to the west, the upper and lower class of villages alone remain. The middle class, or 'well' villages, have been, as it were, destroyed by the salt, whose destructive agency has rendered barren a broad extensive tract from Pind Dádan Khán to the end of the District. To the north is the same red soil, rendered fertile by the drainage of the hills and banked up with even more care; to the south is the rich and productive land along the banks of the river; but between is a desolate salt tract which, after even a moderate shower, is so slippery that it is hardly possible to ride over it till it dries."

The uplands.

The second or upland region is the tract which lies between the double ranges of the hills. The uplands of the Salt Range proper lie altogether in the Pind Dádan Khán Tahsil, and those which are situated between the Tilla and Nílí hills are all in Tahsíl Jhelum. The two areas differ very widely, and it will be convenient to notice them separately. The Salt Range upland, which lies from two thousand to three thousand feet above the sea, was called by Mr. Brandreth "one of the most beautiful and fertile bits of soil in Upper India." It is fairly level throughout, and it is so hemmed in on every side by the mountains that it runs no general risk of denudation, and generally the soil is of very good quality, receiving also the benefit of much of the hill drainage which frequently brings with it a fertilizing silt. At the same time the upland lies so high that there is no room for the development of destructive torrents. This fortunate area is split up by the looped structure of the hills into three main basins named Vunhár, Kahún, and Jhangar, each of them crossed by small subsidiary ridges which divide it still further All the three are very productive, and are somewhat densely peopled. Jhangar is commonly reckoned the most fruitful; but such superiority as it has, over the Kahún at any rate, is for the most part due to a larger rainfall and a more strenuous cultivation.

The upland of the Salt Range.

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The upland of the Jhelum Tahsíl.

The upland of the Jhelum Tahsíl between the Nílí and Tilla hills is a very different area. It is commonly known as the Khuddar, or country of ravines, a name certainly well deserved, the surface of the whole tract being broken and distorted in a way which it is hard to realize without seeing it. It lies a good deal higher than the riverain, but it is much lower than the Salt Range upland, its average height being only about 1,200 feet above the sea, though perhaps long ago it may have been greater. To the south and west, on both sides of the Bunhá torrent, the land is high and sandy, (called here *bhúsli*), while further north and east about Bará Gowá, the soil is more mixed with clay (hence called *chikni*), and, lying lower, receives more benefit from the upland drainage. Just under Tilla itself, round Bheth, it is so stony as to be hardly culturable, and the ravines are of great depth; but beyond to the north, on the banks of the Kahán stream, below Rohtás, it is low, rich and fertile. Further north in the level tract, between the Lehrí and Langarpur hills, a hard black soil appears (called *gholar*), the richest of any with abundant rains, but the worst in unfavourable seasons. The drainage of this portion fertilizes the remaining villages lying between it and the river, up to the Gakkhar village of Duliál, a tract familiarly called the *chhamb*, which contains much of the richest soil of the Tahsíl. Though the superficial differences between a country of this kind and the uplands of the Salt Range are no doubt great and striking, nevertheless the two areas are radically homologous; but within the Salt Range there has been hardly any denudation, while in the Khuddar,—partly on account of its greater width and lower level, and partly on account of the peculiar hydrography of the District,—denudation has been incessant and excessive. There can be no doubt that this one reason is almost sufficient to account for all the differences which exist.

Character of the Jhelum Tahsíl upland.

It might naturally be thought that a country like the Khuddar must be very barren; and the ravines undoubtedly operate to restrict greatly the area where cultivation is possible, while, after a certain limit is reached, they also make the breaking up of waste a more difficult and expensive operation than usual. Much labour, too, is required to keep formed fields of the better class from degenerating; and owing to the very irregular shape, peculiar situation and limited area of many of the cultivated plots, farming is sometimes necessarily more wasteful than on the huge homogeneous plains of the Punjab: but when all these deductions are made it still remains true that the better part of the Khuddar cultivation is very fruitful. The best fields are those which lie low, are well levelled and banked, and which have behind them a large area of waste and intractable ravines, these ravines—useless otherwise—being invaluable as a catchment area for the supply of drainage water to the cultivated fields. There are of course many Khuddar areas of which the produce is very poor: except a few fertile earthy villages in the centre of the tract, the whole is a sandstone country,

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and the soil therefore usually light and sandy, and often very shallow; while the fertile embanked land in the ravines, or in broad open stretches on the banks of the principal torrents, is a smaller proportion of the whole than might be expected, the bulk of the cultivation lying high on detached plateaux between the ravines.

The plateau.

Beyond the northern ridges of the Salt Range, and the chain of the Nílí hills, we pass through a belt of rough and sloping country to the wide plain which fills the whole Tahsíls of Chakwál and Tallagang, and which may be called the plateau. It is a high-lying area sloping down generally towards the north-west, but in some parts towards the south and east. Near the Sohán (or Sawán) *naddi* it is sometimes crossed by short ranges of very low hills. Eastward of Tahsil Chakwál the entire plateau is absorbed into the Káwalpindi District; and all that remains to Tahsil Jhelum is the long and narrow strip of broken and sloping ground behind the Nílí hills, which is known as the Pabbi *iláqa*. In many places this large area is fretted with small ravines and gullies, and throughout it is scored by the deep beds of the mountain torrents which descend from the Salt Range, and mostly cross the tract northwards, with a remarkably straight course, in a direction which is nearly at right angles to its length, and receive during their journey the whole drainage of the country. Thus each area between two torrents assumes a slightly arched surface falling away towards the drainage channel on either side, the best and most productive portions being those which lie under the watershed where there is a large extent of level ground not troubled with ravines: as we draw near to the large torrents, the slope becomes severe, and the surface very broken and stony. It seems probable that the underlying rock which always crops out at the watershed is nowhere very far from the surface throughout the entire plateau, and whenever the ground ceases to be fairly level, the overlying soil, if left to itself and not banked up, is almost certain to be carried away from all the higher levels. In some instances, however, the land near these torrents is better than all the rest: this is the case when the streams leave their deep beds and run in a more open channel, when they are frequently fringed by a broad riband of level ground dotted with wells, and covered with a prosperous cultivation. Unfortunately these areas are neither very extensive nor very numerous: they are more commonly met with on the lower courses of the torrents near their points of junction with the Sawán. Outside of these low and level tracts, wells are very scarce throughout the whole of the plateau; such wells as there are being often mere holes scraped in the light sandy soil or cut in the porous sandstone at the edge of a ravine, and yielding very little water. Each village has, therefore, several banks often raised to a great height, in open uncultivated spots, which collect the drainage water in large ponds; and on these the cattle depend entirely. They sometimes dry up, however, in bad seasons, and the distress is then very great, for in

Physical differences in the plateau.

such seasons the wells often dry up also, and the villagers have to go miles for water. The western half of the Chakwál Tahsíl contains certain broad tracts of heavy clay soil, very productive in good years, but readily affected by drought: otherwise it may be stated as a general rule that the soil becomes coarser and more sandy as one proceeds from east to west through the plateau: at the same time the rainfall diminishes, and the holdings becoming larger and larger, the methods of the cultivators get rougher and more slovenly owing to the larger area that each has to deal with.

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The general aspect of the District is exceedingly rough and broken: away from the river it is rare to find two miles of level ground together, yet the whole result is hardly picturesque: the scenery suffers from the fatal wants of wood and water. But the principal peaks of the Salt Range, such as Chel, Karangal, and Tilla, are all imposing from certain points of view, while their summits afford fine views of the surrounding country: and some of the gorges on the south of the range are also very fine in their way. Of the scenery of the Salt Range uplands, the Gandhála valley near Choa Saidan Sháh is perhaps the best specimen; and the country round Choa itself has also considerable beauty, when seen at the right season, and from the right spot. But in general the view-point in these uplands is so high as to dwarf the surrounding hills. Of another character is the lake of Kallar Kahár, which has been often praised, perhaps more than it deserves, for one side is quite uninteresting; but the other is certainly striking, and the unexpectedness of a large sheet of water at this height amongst the hills must always give the lake a certain attractiveness. In the east of the District, too, fine views of the snows of the Pír Panjál can be obtained in winter from many points, with a wooded reach of the river, or in other parts the many successive ranges of the intervening hills, in the foreground. The billowy uplands of the northern plateau, again, are not without a decided charm of their own, when bright with the green and yellow of the growing spring crops. In the matter of scenery, therefore, while there is nothing of the highest order, the District may claim a large variety, including much that it is by no means to be despised.

General aspect of the District.

The drainage of the eastern end of the District is by means of the Kahán and Bunhá torrents into the Jhelum; that of the western by the Sauj, Gabhír, Ankar, and other streams into the Sawán and so to the Indus. These are all hill torrents, full to overflowing after heavy rain, and at other times practically dry: the only river properly so called is the Jhelum, which, rising far away in Kashmír, forms the east and south boundaries, and skirts the District for about 120 miles: in the old time it was called Vedasta and afterwards Vehat, from the first of which the Greeks took their Hydaspes, while the second is still in use among the rustics.

River system and lakes.

Until it has passed the base of the Salt Range spurs, its course is somewhat to the east of south, and its bank on either side is shut

Hydrography of the river Jhelum.

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Hydrography of the river Jhelum.

in by low hills covered with brushwood; but having cleared the Langarpur hills and reached the open plain, it turns sharply to the south-west and maintains this direction till it joins the Chenáb about 240 miles below the hills. Here its banks are open, though it is not until it has reached a distance of about three miles above the town of Jhelum that the right bank is low enough to admit of inundation. The bed of the river, as long as it remains among the hills, is rocky, and the current dangerous, but about 8 miles above the town of Jhelum the bed changes and becomes sandy. This character it retains throughout its course past this District, the river flowing with a swift but generally tranquil current, in a bed the width of which gradually increases in its onward course; though here and there rocks beneath the sand produce shallows or rapids, which are a great hindrance to navigation. The river, however, is navigable by the flat-bottomed boats of the country, from a point about 10 miles above the town of Jhelum, the depth of water being about 15 feet in summer, and 9 in winter. At the town of Jhelum the maximum recorded surface velocity is 8·66 feet per second, and the approximate maximum discharge in the same time is 200,000 cubic feet, the breadth of the stream at the same place varying from 2,000 feet to nearly a mile. The river is studded here and there with low sandy islands (called *bels*), which when first thrown up are barren, or covered with scrub tamarisk and the like, but are generally brought under tillage as successive floods deposit silt on them: similar land fringes the banks of the river, the whole being subject to quick changes both by diluvion and by accretion, due to the vagaries of the stream The set of the stream against its banks varies greatly. It is said that the changes tend to be periodical; but this is probably a delusion. For many years past, in the general result, Jhelum has suffered far more from diluvion than Gujrát; and although there are from time to time signs of a change in this respect, the secular inclination of the river is nevertheless probably to shift to the westward, and, in places, this would lead to encroachment on this District, as indeed it has done in the last generation. The river water retains its coldness far into the hot season: it is always heavily charged with silt, and the deposit which it leaves is generally of good quality, but to suppose that it is always absolutely or nearly uniform is a mistake which has sometimes led to injurious consequences in the assessment of new alluvium.

Other streams.

The remaining streams of the District consist merely of the sandy or rocky torrents which descend from the hills or issue out from the ravines. Such a torrent is called a *kas* or *kassi*. They make a great show on the map, but, except for a few days in the year, they contain little or no running water. After a storm of rain they are often impassable for many hours, but at other times they are merely wastes of sand, though in some few places a scanty stream of water flows all through the year, and many torrent beds

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are dotted at rare intervals with permanent pools which are of great use both for man and beast: these are called *trimkan* or *dhan;* and, even where the bed is dry, water can often be found by digging a hole a few feet deep through the sand. What is obtained in this way is sometimes little better than a fœtid puddle, yet often in the hot weather, and sometimes in the cold weather too, it is the only drink for whole villages.

Watershed of the Indus and Jhelum.

Perhaps the most noticeable thing about these torrents is the peculiar disposition of the water-parting between the Jhelum and Indus. The natural temptation is to think that one slope of the Salt Range would drain to the one river, and the other to the second: but this is not so. The line of watershed runs right across the tahsíl and almost through the town of Chakwál, that is to say, that the whole of the east Salt Range, and all the auxiliary hills in the Jhelum Tahsíl, drain towards the Jhelum river. The long slopes of all these hills sink down towards the north, and the channels fed by them carry also by far the greater part of the drainage water which collects in the plain country below: there it is on the reverse side of the mountains, and has to force its way once more through the entire range before it can reach the river: but this is no easy matter, and many torrent beds run due east for long distances along the skirt of the hills seeking for some outlet where they may break through: the Sarúlí, the Bunhá, the Kutian, and the Karral (which is the chief source of the Kahán) are all instances. At length all these streams do break through, and pour the drainage of half the District through the Khuddar country of Tahsíl Jhelum, which perhaps may have been one reason for the great denudation which has happened there. There is a curious native tradition on the subject, which is in all probability the memory of a real event: the enormous Kas Bunhá breaks through the northern mountains at the Ghorí Gala pass between Diljabba and the hills of the Nílí chain; this outlet, it is said, did not always exist: Núr Sháh, a poor *ghází* of Kashmír, had no horse to ride upon, so he mounted the wall of his house, which at once began to travel about with him: at last, so riding, he reached Ghorí Gala, where his horse straddled right across the breadth of the pass and there stayed. So the ways were blocked, and all Lúndi Pattí became covered with water and without inhabitants. At last, in the days of the Chughatta kings, the wall was thrown down, and the water passed through and the people came back. Inside the pass there is a remarkable wall-like ridge of rock, 60 feet or more in height and only a few feet in width, which no doubt suggested the first part of this legend. It is clear that the water must have cut through this ledge at some time and have swept destructively over the face of the country beyond; but the pass is certainly much older than Bábar, in whose time the obstruction is said to have been cleared away: nevertheless, the unanimity with which every important tribe in Chakwál, as well as the Janjúas of the hills, claim

Native tradition.

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for their forefathers the distinction of having been deputed by Bábar to carry out the work, perhaps indicates that the occurrence on which the story is based took place at no very remote age.

Chief torrents. The Kahán.

The two chief torrents which flow into the Jhelum are the Kahán and the Bunhá. The Kahán drains the centre and east Jhelum Tahsíl, and is formed of many branches which issue from the Nílí hills, and join one another near Domelí. After a course nearly due east, it pierces the Tilla range under the walls of Rohtás, and eventually falls into the Jhelum just below the Sadr cantonment. In the rainy season it is much vexed with quicksands; as indeed is the case with nearly every large *kas*.

The Bunhá.

The Bunhá rises in the Government *rakh* of Súrla, in Tahsíl Chakwál, and issues out on the north side of the mountains. Thence it turns east, and near Duhman is joined by the Kulian, the Kutian and the Sarúlí, thus receiving the whole drainage of the eastern part of the Chakwál Tahsíl, and a considerable portion of the Northern Salt Range. The united stream flows through the Ghorí Gala pass and across the west of the Khuddar country; then sweeps round the southern end of the Tilla hills by a gap between them and the last spurs of the Salt Range, and almost immediately afterwards spreads out into a broad waste of sand which is year by year extending its ravages. Its after course is short, and it falls into the Jhelum between Dárápur and Bhimbar. Its bed at the Ghorí Gala is only a few paces in width, but below Tilla not far short of two miles across.

Minor torrents flowing to the Jhelum.

The other *kassís* which fall into the Jhelum for the most part come down directly from the southern face of the Salt Range or of Tilla. Some of them, such as that which descends on Kálá from the Langarpur hills, often do mischief; but most are unimportant. They flow in broad, shallow beds through a plain country; rarely contain much water, and many, especially in Tahsíl Pind Dádan Khán, disappear before reaching the river.

Torrents flowing to the Indus. The Sawán.

In that part of the District which drains towards the Indus most of the torrents descend from the north slopes of the Salt Range, all of them falling directly or indirectly into the Sawán, which itself falls into the Indus. The Sawán comes into this District from that of Ráwalpindi, and thereafter forms roughly, but not exactly, the boundary between the two for a distance of nearly 60 miles. It is very treacherous, one night quite dry, next morning not to be passed without a goat-skin, and is often full of quicksands. Its first feeders in this District are the Karáhi, the Bhágneh, and the Sauj, which all join it near Dulla; and a fourth stream, joining it here from the side of Ráwalpindi, gives the place of meeting the name of Pachnand or 'Five Waters.'

Pachnand.

Other torrents.

West of Pachnand are many other *kases*. Of the principal Mr. Arthur Brandreth has given the following description. "The western part of Dhanní (*i.e.*, west Chakwál) is all drained by the

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The Dhráb.

The two Gabhírs.

The Draggar. The Ankar. The Letí.

Khunála a small ravine near Kot Rúpwál, and by a great *nála* called the Dhráb, which is, however, only an affluent of the still greater Gabhír, the chief *nálá* in this part of the District. The Dhráb rises at Kallar Kahár, and at first flowing north, bends round in a quadrant of a circle to meet the Gabhír near the village of Dhrábí. Its bed here is a vast plain of dry sand some two miles wide, with rich land all along it; but in some parts its bed is extremely deep and narrow." The Tallagang Tahsíl is mainly drained by two large streams, both called the Gabhír and both rising near Jába in the Sháhpur Salt Range. One curves to the east and then to the north dividing Tallagang from Pind Dádan Khán and Chakwál; the other to the west and north-west forming the boundary with the old Bannú District. Both fall into the Sawán *naddí*. The other streams which intersect this Tahsíl are the Draggar by Tallagang and Kot Sárang; the Ankar by Thohá Mahram Khán and Tamman; and the Letí. This latter forms the boundary of the Miál and Pakhar *ilágas* and was formerly the western boundary of the Tahsíl. Of the three, the Letí is the deepest, and has little culturable land on its banks, which are high and rocky; the Ankar at first is also between high banks, but latterly widens and has several prosperous villages on its banks. The banks of the Draggar are generally steep, but here and there expand and afford room for several flourishing little wells.

Irrigation from hill streams and torrents.

The torrents mentioned above are not utilised for purposes of irrigation, though a certain amount of land on the banks of a few of them benefits by their floods; but the District also contains several perennial hill streams, issuing from springs in the Salt Range, the water of which, when sweet, is used for irrigation. The valley of Choa Saidan Sháh is watered by one of these, and the villages of Kallar Kahár, Jutána, Chhúmbí, and Bághánwálá by others, but the whole area thus irrigated is only about 1,500 acres. The irrigation from floods in the otherwise dry mountain torrents, in the Pind Dádan Khán plain and elsewhere, stands on a different footing; here an elaborate network of embankments carries the flood water onto the successive fields of very considerable areas, and performs the work so thoroughly that no water as a rule finds its way to the river: the cultivation in some parts depends entirely on the sufficiency of these floods, and the right to make use of the water is often hotly contested by neighbouring villages. The cultivators of one village will make a drain and carry off more water than they have a right to, while the crops of another village depend upon having the channel open at once while the rain lasts. As there is no time for an appeal to the courts of law, the villagers proceed in a body and cut the new bank, and a fight sometimes ensues, in which not unfrequently lives are lost. Mr. Brandreth records that in one small village 200 acres of land were thrown out of cultivation by a wrong decision upon this subject. 'It is an undoubted law of the country,' he proceeds, 'that each

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village has a right to the surface drainage of its own lands, even though a bend of it runs through a part of a neighbouring village.'

Lake of Kallar Kahár.

The only lake in the District is that of Kallar Kahár. It lies close under the northern slope of the Salt Range and is itself very salt. It is roughly circular, nearly a mile across when full, and perhaps about four feet deep. The reason of its saltness is not properly known, but appears to be partly due to ordinary precipitation, and partly to brine springs. The villagers have a legend that the water was once fresh. One day, as the women were filling their pitchers, Bábá Faríd, the holy saint of Pákpattan, came that way and asked for a little water to drink; but the women answered: 'How would you drink when the water is salt?' For they knew him not. 'Even so,' said the saint, 'the water *is* salt.' So he passed by; but in the evening the men came home to eat, and behold the water in the pitchers was salt, and the lake has been salt from that day.

Water supply of the District.

Speaking generally the District cannot be said to be well supplied with water. In the villages near the river, wells are usually met with, especially in the Jálap *iláqa* of Tahsíl Pind Dádan Khán; and throughout the riverain tract the water supply is never a serious difficulty, as wells could always be made even if there are none at present: but in and behind the hills, wells are decidedly uncommon; with a few rare and costly exceptions, the only spots upon which they are built are the stretches of level ground which sometimes fringe the course of a *kas*. Elsewhere, unless there is a natural spring, the only resource is a tank or a water hole, both liable to failure, when long journeys have to be made in search of water, the cattle often leaving their own villages for the same reason. Many of the natural springs are situated in the Government *rakhs*, and when—as sometimes happens—such *rakhs* are closed against grazing, great discontent always arises, partly at the deprivation of pasture, but chiefly at the deprivation of water.

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History.

## Section B.—History.

THE materials for the history of any particular tract are its antiquities—ruins and coins—its present races or tribes and their traditions, and the evidence of the historians and travellers in whose pages it is mentioned. In the case of this district we have the aid of all these, though until we come to comparatively recent times the information that they furnish is generally extremely meagre and fragmentary, and there is often considerable doubt as to its proper interpretation.

It will be well first to notice the various places of historical or archæological interest in the district, and to discuss briefly the information offered by its more portable antiquities—coins and the like: after a passing reference to tribal history and traditions, the historical evidence will be dealt with, and finally some account of the recent history of the tract will be given. To some extent, however, these subjects overlap.

### ARCHÆOLOGICAL REMAINS.

Archæological Remains: Jhelum.

The site of the present town of Jhelum is not old, but the mound on which the railway bungalows are built is undoubtedly of great age, and many antiquities were obtained from it in the excavations when the railway was under construction: these objects, which are described by General Cunningham in his Archæological Survey Reports, Vol. XIV, pp. 41—43, are of two kinds, one probably dating back to the time of the Greeks, and the other to the flourishing period of Kashmirian rule, to which most of the existing temples in the district appear to belong. They included 3 iron tripods of Greek form, 2 brass bowls, a complete stone pillar, and 23 pillar bases of the same fashion: the pillar, shown in Plate XVI of the volume above referred to, is now in the Museum at Lahore (as is also a *lingam* pillar with a rude head on one side of it, apparently from the same source). Cunningham considered it to be in the later Gupta style, not later than the 7th or 8th Century A.D.

In the village of Kálá, about four miles north of Jhelum, is a pilaster, evidently the left jamb of a doorway, of stone, about 7 feet high, having an image at the bottom, but in the upper part just like the ordinary pillars obtained from old Hindu or Jaina temples, and like the one from Jhelum referred to above: it is clearly from the same temple. This Kálá pillar was published by General Abbott in J. A. S. B., 1847, plate 24.[1]

Rohtás.

About ten miles north-west from Jhelum lies the great fort of Rohtás. After expelling Humáyun in A.D. 1542, the emperor Sher Sháh Súr found it desirable to take measures against the return of the exile, and against his friends the Gakkhars: he therefore visited the Jhelum hills and selected the spot, where the Kahán torrent bursts through the low continuation eastwards

(1) On a Sculpture from the Site of Bukephalia, J. A. S. B., 1847, p. 664.

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Rohtás.

of the Tilla range, for the construction of a great fort, to be named after the fort of Rohtás in Bengal, the scene of a previous victory. The Gakkhars did all they could to boycott the builders, and with such success that for a short time an *ashrafi* was paid for each stone, but eventually the work was completed, in 1548 A.D., at a cost which, according to two historians, works out at about Rs. 40,25,000.[1] The Gakkhars made a feeble retort by building some insignificant fortifications near the village of Sultánpur, which still remain. The fort of Rohtás has a circumference of about 2½ miles, and a dividing wall in addition, about ⅓ mile long: the walls are at their base in many places 30 feet thick, and from 30 to 50 feet high: there are 68 towers or bastions and 12 gateways, and the walls are everywhere pierced for musketry or archery, and here and there for cannon: in the parapets near the gateways are machicolations, from which molten lead could be poured on attacking troops. The fort has never stood a serious siege, and even in mediæval warfare would have taken a large army to hold it, for some of the gates are remarkably easy of access, and but poorly constructed. It is now in parts ruined, especially on the north side, where a considerable section of the walls has collapsed; in other places the foundations of soft sandstone have worn away, leaving the walls supported only by the excellent mortar with which they were constructed. Many of the gateways are, however, still imposing, the finest being the Sohal Gate facing Tilla, which is over 70 feet high: the balconies on the outer walls of this gate are fine specimens of the work of the time, and the whole gateway is perfect in spite of the use to which its upper part has been put as a district rest-house. The best gateways after the Sohal Darwáza are the Khwás Khání, where the road from Jhelum enters the fort, and the Langar-khána, on the north side. The northern part of the fort is separated from the rest by an interior wall, much the same as those on the outside, so as to form a kind of citadel (*andarkot*): within it is a small high building of incongruous appearance, said to have been erected by Mán Singh in the time of Akbar. The fort contains two *báolis* or wells with long flights of steps on one side giving access to the water, now no longer to be found in them: the citadel contains a small ruined mosque of the same period as the rest of the fort: and there are several inscriptions over the gateways, but nothing of importance. In the body of the fort is the small town of Rohtás, with a flourishing bázár, where old coins are generally to be found, chiefly Indo-Scythian, and *dáms* of the Súri Kings, and of the Mughal Emperors. Rohtás was subsequently visited by many of the Mughal Emperors and other rulers and invaders; but it is not associated with any important historical event, and is chiefly remarkable for its size and massiveness, and as an example of labour wasted.

(1) *Wáqiát-i-Jahángírí* (Elliot, Vol. VI, p. 307), reckoning the dám as $\frac{1}{40}$ rupee; and *Táríkh-i-Dáúdí* (Elliot, Vol. IV, p. 419), counting the Bahloli as $\frac{1}{40}$ rupee.

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The best general view of the fort is perhaps that to be obtained from the opposite side of the Kahán torrent to the north: the first view of the walls as the place is approached from the Jhelum side is also striking.

Until the construction of the Grand Trunk Road, Rohtás was a halting place on the main road between Lahore and Peshávar: about a mile to the north is a disused *serai* in fair preservation, of about the same period as the fort itself or somewhat later.[1]

The following are extracts from an interesting article on Rohtás in the *Pioneer* of October 10th, 1897:—

"Through the gorge in which the fort stands the little river Kahán winds its way. In olden times this gorge must have been often used for traffic from the mountainous country north of the Salt Range to the plains south of it. It is pretty certain that Alexander brought his boats from the Indus on carriages to the Jhelum this way, for there is no other pass available for wheel traffic in this portion of the range, but how he made this available is, and must ever remain, a mystery. How Alexander managed his transport department from the Indus to the Jhelum is a chapter of history that cannot be written. Many and many a time the Gakkhars of the country north of the Salt Range had used the defile. Armies from Ghazni and Samarkand used it also. So that in mediæval times it must often have witnessed armies of cavalry going on their way to the rich plains of the Punjab and northern India, to Siálkot, once the capital of a rich district ruled by Hippostratus and Zoilus and Straton, to Lahore, to Delhi and to Ajmír. It must have witnessed their return thinned in their numbers by warfare and disease, but laden now with plunder—vast quantities of gold, silver, and precious stones, immense stores of rich cloths, and, worst of all, innumerable slaves, young men and maidens doomed to a life-long captivity. There was no advanced post of Hindustán in the Punjab proper. The forts protecting the country were south of the Sutlej. There was no unity amongst the Rájas of India. They did not regard themselves as a nation, and in those good old times, free from oppression and rapacity and exhaustive taxation, there was no cohesion and no *National* Congress. The Sultáns of Delhi never dreamt of making a fort in so advanced a spot. More than a score and a half of them lived and ruled and repelled invasions from the north (when they could), but they were too much engrossed with either spending the revenues of the country on their personal pleasures, or heaping them up uselessly in their treasury, to think of any wasteful public works for the protection of the country.

"The Mughals came this way to India. Bábar says, 'Advancing five marches from the Sind the sixth brought us close by the hill of Jud below the hills of Balnáth Jogi, on the banks of a river......where we encamped.' This was when he was on his way to Pánípat, to conquest and to empire. After five years of incessant warfare and turmoil, this pass saw his return—a corpse. In his train as conqueror he had primitive cannon which he used to some purpose at Pánípat. How he managed to transport them through the northern Punjab we do not know, but cannon could go where carriages laden with boats had gone eighteen hundred years before. His army was composed of both cavalry and infantry as well as artillery.

(1) In a "Descriptive Notice of the District of Jhilum" by L. Bowring, J.A.S.B., 1850, p. 43-64, it is said to have been erected (with the shrine of Sháh Jamál, near Rohtás) by Sháh Jahán, who reigned from 1627-1658 A. D.

His infantry were chiefly bowmen. On his return we can imagine the bier borne with every sign of grief and pomp. In the five years of his Indian life the pass had seen much military traffic. He had not forgotten his army left behind at Kábul, and he was constantly sending presents of plunder from his army of victory to their brethren in arms, the army of occupation in Kábul.

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"The two first Mughals made friends with the turbulent Gakkhars who inhabited the country north of the Salt Range. When Humáyun, the second Mughal, had been driven from Hindustán, and his brothers had also been expelled, their conqueror, Sher Sháh, who was a consummate general, saw at once that he must build a fort to hold the Gakkhars in check and also to be an obstacle in the return of the expelled emperor. He selected the gorge of the Kahán for the fort, and he could not have chosen a better spot. It overawed the Gakkhars, and it was in the direct road from Kábul to Lahore. Fortune more than smiled on Sher Sháh. The daughter of the Gakkhar Chief, Sárang Khán, fell into his hands, as did also that doughty chieftain himself. The daughter was given to a favourite general, Khwás Khán, and the chief was flayed alive and his skin stuffed with straw. The mercies of the olden time were tender and their chivalry renowned.

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"Now for the utility of this stronghold. Sher Sháh died, and ten years after his death Humáyun returned to India. 'Tátar Khán Kasi, the governor of Rohtás, although the fort had been strengthened, made no resistance and fled; but Adam Khán, though he owed service, did not join the army.' Yes, it is true Adam Khán owed service, but he would not give it to the family of the murderers of his father, he preferred showing his friendship to the old friends of his family the Mughals. There is no excuse for Adam Khán. The very purpose for which the fort was constructed it did not fulfil.

"One of the gates of Rohtás, that is now pretty complete, is named after Khwás Khán, who married the daughter of the Gakkhar chief, Sárang. This general was not in favour with Islám Sháh, who caused him to be foully murdered. There is some doubt as to where the corpse was buried. Some say Delhi, some Khwáspur, between the Jhelum and Chenáb. Tradition has it that the tomb is the one outside the gate of the fort, near the gate named after him. That tradition is almost certainly wrong.

"Akbar just rested a night at Rohtás on his way to Kábul. Jahángír, the son of Akbar, and grandson of Bábar, went to Kashmír several times during his reign. In his diary he jotted down the most trivial things. He noticed both Rohtás and Tilla. Of Rohtás he says that it was constructed by Sher Sháh amongst the ravines where it was scarcely conceivable that so strong a position could have been obtained.

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"On another occasion Jahángír tells us that he stayed at Rohtás and got some small partridges called *taihu*, and that its flesh is more tasty than that of another kind of partridge called *kabak*. (1) He was a great sportsman, and was a connoisseur of game when cooked and on the festive board. Once more Jahángír visited Rohtás. He had been on a forced journey to Kábul in the company of Mahabat Khán, a creature of the heir-apparent, who afterwards became Sháh Jahán. He was to

(1) Probably Kaunk, chikor.

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all intents and purposes a prisoner of this man. Núr Jahán, the beautiful wife of the emperor, was a woman of many resources. She obtained troops from Lahore, and ordered Mahabat Khán out of the way. He was obliged to obey. Jahángír advanced to Rohtás and there for a while held his court, but the glory was departed from it. Rohtás has no palaces, and the emperor and his suite must have lived in the weather worn tents that had been to Kábul and back. Jahángír visited Kashmír once more, but he did not take Rohtás either in going or coming back. He returned to Lahore to die.

"The other Mughal emperors seem to have made no use whatever of Rohtás. But the Durráni invaders of the Punjab knew its value, and they maintained a garrison and governor there to keep open their communications with Kábul; but these invaders were only in power for a time, they soon had to betake themselves to Kábul and to stay there. In the confusion that ensued the Sikhs rose into power. Ranjít Singh at the beginning of the present century obtained Lahore. Soon after he tried to get Kashmír, and in returning from one of his unsuccessful expeditions against the unhappy valley passed through Rohtás. One of the most touching events in his life is connected with Rohtás. His general, Hari Singh, had been slain in battle against the Afgháns at Jamrúd. The Mahárája heard of his death when in camp at Rohtás and the news caused him to weep, for Hari Singh was one of the few men whom Ranjít Singh trusted and loved."

The monastery of Jogís on the summit of the isolated peak of Tilla, which rises to a height of over 3,200 feet about 20 miles west of Jhelum, is undoubtedly one of the oldest religious institutions in Northern India: it is now known as Tilla Gorakh Náth, or more usually as Jogi Tilla or Tilla simply; but was formerly called Tilla Bálnáth, and the name is still well known: the Jogís say that Bálnáth was a prominent disciple of Gorakh Náth, the legendary founder of the institution. Cunningham (Ancient Geography of India, pp. 164–6) sees a reference to the place in a curious fable related by Plutarch (*De Fluviis*), to the effect that, when Porus was preparing to oppose Alexander in B. C. 326, the royal elephant rushed up a hill sacred to the sun,[1] and in human speech implored him to cease his opposition to the invader; and that the mountain was afterwards called the "Hill of the Elephant:" in this Cunningham finds further proof that Tilla Bálnáth is referred to, and that the monastery was in existence in the time of Alexander, "for the Macedonians, who had just come from Persia, would almost certainly have mistaken the name for Fílnáth or Pílnáth, the 'Elephant.'" All this, however, is mere conjecture, which has no critical foundation. All that is really known of Tilla is that the institution is of venerable age; for how many centuries it has been in existence there is nothing to show. Of popular traditions regarding the place there are plenty: Rája Vikramáditya of Ujjain may be taken to be an historical personage, but the popular story connecting him with Tilla has no historical foundation;

(1) Cunningham's statement that Tilla Bálnáth means "Hill of the Sun," is not, however correct.

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the popular tradition states that his elder brother, Rája Bharthri, resigned the throne to become a *faqír* and a member of the Tilla monastery, as Gorakh Náth's disciple: details of his journey and his acts there are given, and one of the oldest *samádhs* on the hill is known as that of Rája Bharthri: he is said to have founded the similar institution on the Koh Kirána hill in Jhang. If he lived at all he lived nearly 1,500 years ago.

Tilla again is connected by tradition with the name well known in folk-songs of Púran Bhagat, a son of Rája Salwáhan of Siálkot, another semi-fabulous king, of whose times there is really no historical information: Púran is said to have joined the Jogí fraternity on being restored to life by their head, and to have subsequently founded a well-known monastery in the Rohtak District.

Bálnáth of the Jogís is mentioned in the time of Sher Sháh Súri[1], and Abul Fazl in the Aín-i-Akbarí writes of "the temple of Bálnáth Jogí, which is called Tilla Bálnáth," as being held in veneration by the *faqírs* of Hindustán.

The old *jágír* held by the Jogís of the village of Naugirán is referred to in a *sanad* of Akbar as an ancient grant: it has recently been restored after over forty years' resumption, due to the misconduct of the late *gaddí-nashín*, with whose connivance the murder of a *faqír* at Tilla was said to have been committed. There are numerous other *sanads* of later kings relating to this *jágír* in possession of the Jogís.

Tilla is supposed to have been sacked by Ahmad Sháh Durráni about the year 1748 A. D. It is probably due to this that there is practically nothing on the surface or in the present buildings on the hill to show the antiquity of the place: it is believed, however, that it has never been examined by a trained archæologist, and it is possible that remnants of earlier buildings might be found: one such remnant is probably the handsome carved stone doorway in the courtyard of the monastery, which recalls, both in material and style, the sculptures found in the Gandhála valley near Choa Saidan Sháh.[2] The present buildings are an irregular straggling pile of no great distinction: separate from them are a number of masonry tombs, large and small, of past Jogís, for their custom is burial not cremation; and there are various storage tanks, of which the largest, the Kwár Sar, is merely an ordinary embanked pond on a large scale. There is a fine masonry tank near the monastery: the rude figures surmounting the steps on one side seem to be comparatively recent. The conspicuous shrine on the rocky pinnacle to the west (the summit of the hill), commemorates a visit paid to Tilla by the Sikh Gurú, Nának.

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(1) Elliot, Vol. IV, p. 415.

(2) Ancient pilgrimage places in India, still flourishing, rarely show any old remains. Continual restoration and rebuilding account for this.

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The Jogís of Tilla have at times in their recent history been remarkable less for piety and good behaviour than for the want of these qualities: at the present time, however, the institution is in good repute, and the *gaddí-nashín*, Pír Sahj Náth, enjoys the esteem of his Muhammadan neighbours as well as of the Hindús. The curious use of the Muhammadan title of Pír will be noticed: in this the heads of the Jogís at Kot Sárang, Makhad, &c., follow the example of the parent institution: these are only two of the nearest of the many branches which have from time to time been thrown off from Tilla: if the Jogís are to be credited, they still keep up relations with such branches as far off as Nepál and Afghánistán, in addition to many in British territory: they claim, and apparently with correctness, that theirs is the original Jogí foundation from which all others have sprung.(1) Formerly a great place of pilgrimage, Tilla has in latter days much declined in this respect, possibly owing to the competition of more accessible places.

Dilávar.

The ruins at Diláwar and near Dárápur are thus described by Cunningham at page 161 of his "Ancient Geography of India":—

"The ruined city near Dárápur, which has been described by Burnes(2) and Court(3), is situated on the west bank of the river, 30 miles below Jhelum, and 10 miles above Jalálpur. In their time the old mound was unoccupied, but about 1832 A. D. the people of Diláwar abandoned their village on a hill to the west and settled on the site of the ruined city. Before that time the place was usually called Pind or "the mound," although its true name is said to have been Udamnagar or Udinagar. The ruins consist of two large mounds just half mile apart, with two smaller mounds about midway between them. The south mound on which Diláwar is situated is about 500 feet square at the top and 1,100 or 1,200 feet at base, with a height of 50 or 60 feet. The north mound on which old Dárápur stands is 600 feet square and from 20 to 30 feet in height. Between these mounds the fields are covered with broken bricks and pottery, and the whole place is said to be the ruins of a single city. The walls of the Diláwar houses are built of the large old bricks dug out of this mound, which are of two sizes, one of 11¼ by 8¾ by 3 inches and the other of only half this thickness. The coins which I obtained belonged to the first Indo-Scythians, the site must therefore have been occupied certainly as early as the second century before the Christian era. Its foundation is attributed to Rája Bharati,(4) whose age is not known.

The coins of Muhammadan rulers found at Diláwar are noticed elsewhere.

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(1) The Jogís of Tilla are Kanphattas, and as the name implies they pierce the ears and wear large rings in them, generally of wood; they wear generally clothes of a light brick-dust colour; do not wear the sacred thread or the scalp lock, but wear thick cords of black wool: they do not abstain from flesh; do not marry, being recruited chiefly from Khatrís, Aroras, and Brahmans. *They consider that Shiv himself was the founder of the Jogí community, and especially worship him as the greatest of all gods. Properly speaking the Jogí is a follower of the Yoga system of philosophy, mainly a belief in the power of man over nature by means of austerities and the occult influence of the will; to the Jogí of the present day this survives chiefly in the traditions regarding the doings of their former representatives,* and has little or no influence on their conduct, though educated men are quite prepared to see the traditional miracles repeated, should a Jogí of sufficient holiness make his appearance at Tilla.

Mr. Maclagan, Census Report, 1891, paragraph 57, suggests that the Jogí order is possibly of Buddhistic origin.

(2) "Travels in Panjab," &c., ii, 51.

(3) Journal, Asiatic Society of Bengal, 1836, 472-3.

(4) Perhaps Rája Bharthri, see note on Tilla above.

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Dhamiak, Makhiand, &c.

Another very old site is at Dhamiak (always so pronounced locally, but written usually Dhamak), about six miles north of Soháwa Railway Station: the present village is built on the old site, which can never have been of great size, and in consequence there is nothing left of the old buildings, except the materials used for building many of the present houses, these are mostly small-sized bricks, but the very large ones also, which are almost always proof of great age, have been obtained here. It is practically certain that Dhamiak was the scene of the assassination of Muhammad bin Sám, better known as Muhammad Ghauri, the first of the Sultáns of Delhi (A. D. 1193—1205): he had had much trouble with the Gakkhars during his reign, and was slain in the centre of his camp while marching from Lahore to Ghazni by a band of those whose relatives had been killed in the fighting with his troops. The name of the place is variously given by the historians as Damek or Damiak, Barmhek, and Rathak. The principal Gakkhars now deny that their tribe was concerned, but the old high road from Lahore, through Rohtás, Chakoha, and Bakrúla, passed on through Dhamiak to one of the Hathia hamlets and so out of the district; Dhamiak is still in the heart of the Gakkhar country, and the story of Muhammad Ghauri's death is not unknown to local tradition. It seems clear, therefore, that it was here that he was killed.[1]

Makhiand.

About ten miles east of Dhamiak in the wild hills near Jhelum is Makhiand, a hamlet of the large village of Lehri: here some large plaster heads in the Gandhárian style of art [2] were unearthed a few years ago, and the foundations are visible of an ancient building, possibly a small Buddhist monastery, though of this there is no certain evidence; but the size of the site is small, and to judge from the small amount of material about, the building was perhaps never completed. The situation is a very fine one, on a hill overlooking a fold of the river; opposite on a rocky crag is the picturesque fort of Rámkot, and beyond the view extends over the many intervening ranges to the snows of the Pír Panjál. The neighbouring parts of the Kashmír territory are said to be rich in archæological remains.

Jalálpur.

A good deal has been written about the ancient city of Girjhák, of which the modern town of Jalálpur is the successor: Cunningham (Ancient Geography of India, p. 163) estimated that Girjhák may have been three or four times the size of the present town of about 3,500 inhabitants. "Girjhák of Sindh Ságar" is mentioned in the Áín-i Akbarí. (Gladwyn, Vol. II, p. 263), and it is probably correctly stated that it was in Akbar's time that the new name of Jalálpur was

(1) This matter is alluded to in more detail below, in the notice of the Gakkhars: it is at least doubtful whether the Gakkhars were concerned in the assassination, but there seems no reason to doubt that it took place at Dhamiak.

(2) Generally assigned to the second and third centuries A.D.; Burgess, *Buddhist Art in India*, p. 84 ff.

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adopted in honour of the Emperor (Jalál-ud-dín Muhammad Akbar). The old name is still applied to the remains of a small Janjúa fort on the Mangal De hill behind Jalálpur. Cunningham elsewhere writes of the place as one of the oldest sites in India, and says that it extended for a considerable distance along the base of the hills to the west. It must be said, however, that whatever the age of the place, there is nothing on the spot to prove it; the inextensive ruins on the hill to the west are merely those of a mosque, and of rough stone huts, such as the villagers build at the present time, together with a modern Hindu temple. The identification of Jalálpur with Alexander's town of Bukephala is discussed further on. Here it is enough to say that there is no trace of anything Greek in the place now.

Old Bhera.

About thirty miles further down the river, close to Ahmadábád, is a short range of low hillocks called *burárí*, on which are the signs of former extensive habitations: this is another suggested site of Bukephala (see below); the modern town of Bhera lies just opposite on the left bank of the Jhelum, but it is known that it was originally on the right bank, and everything points to the Ahmadábád *burárí* as its old site. Cunningham identifies the place with the capital of Sopeithes, a local prince of Alexander's time; [1] this seems very doubtful, but of the great antiquity of the site we have the evidence of the numerous ancient coins found on it, and we know that it was at Bhera or Bheda that the Chinese pilgrim Fa-Hian crossed the Jhelum about the year A. D. 400[2].

The town was taken by Mahmúd early in the 11th century (Elliot, Vol. II, p. 29), and again by Turti, a general of Chingiz Khán in 1221 A. D. (Elliot, Vol. II, p. 392). Bábar's Memoirs show that in his time, eleven centuries later, the town was still situated on the right bank of the river: it was the furthest limit of his first invasion of India.[3] New Bhera, on the left bank of the river, was founded by Sher Sháh about 1540 A. D., when he selected the site for Rohtás fort.

Malot.

Of the history of Malot very little is known; Cunningham's identification[4] of this place with the Singhapúra of Hiuen Tsiang was doubted even by himself, and later investigators, such as Dr. M. A. Stein, have decided against it. The fort is said to have been built by Rája Mal, a Janjúa chief, whose descendants still hold the village: in their genealogies he comes at some twenty generations or 600 years back, but this tells us nothing of the age of the temple, that is Malot's principal feature, and which was no doubt built much

(1) Ancient Geography of India, p. 155. See also Archæological Reports, Vol. V, p. 96.
(2) Beal's translation, Chap. XV.
(3) Cunningham has a notice of Bhera also in Archæological Reports, Vol. XIV, p. 35; he says the original name is stated to have been Bhadrávatí Nagari after Rája Bhadra Sena, who gave a horse for the Aswamedha sacrifice.
(4) Archæological Reports, Vol. V, p. 85.

earlier. Malot is situated on one of the highest of those precipitous spurs which at intervals project slightly from the southern edge of the Salt Range and command a wide view over the plains below: on the extreme edge of the cliff are the temple and gateway described below; for some distance below them the stony sloping surface of the spur, connecting Malot with the Salt Range upland, is bare except for extensive remains of former houses built roughly of stone, just like those now in use: then about 500 yards from the temple is the present village, ending on the north side with a sharp drop of perhaps 100 feet, roughly walled at the top, with a gateway and tower of comparatively recent date; the slope then drops down to join the main body of the range. The only remains of much antiquity are the temple and gateway already referred to, which are in the earlier Kashmirián style of architecture: they are built of a coarse sandstone, which has in places suffered much from the action of the weather: the few sculptures which remain are much mutilated. The following account is abridged from that given by Cunningham in his Archæological Reports, Vol. V, pp. 85 to 90:— CHAP. I, B. History. Malot.

"The temple is a square of 18 feet inside, with an entrance porch on the east towards the gateways: on each side of the porch there is a round fluted pilaster, or half pillar, supporting the trefoiled arch of the opening, and on each side of the (inner) door there is a smaller pilaster of the same kind with a similar trefoiled arch. . . . The four corners of the building outside are ornamented with plain massive square pilasters, beyond which each face projects for 2¼ feet, and is flanked by two semi-circular pilasters supporting a lofty trefoiled arch.

"On each capital there is a kneeling figure under a half trefoil canopy, and from each lower foil of the arch there springs a smaller fluted pilaster for the support of the cornice. In the recess between the pilasters is a highly ornamented niche with trefoiled arch, flanked by small fluted pilasters. The roof of the niche first narrows, and then widens into a bold projecting balcony, which supports three miniature temples, the middle one reaching up to the top of the great trefoiled recess. The plinth of the portico and the lower wall outside are ornamented all round with a broad band of deep mouldings nearly two feet in height, beneath which is the basement of the temple still four feet above the ruins. The general effect of this facade is strikingly bold and picturesque, . . . rather marred by the introduction of the small pilasters for the support of the cornice.

"The exterior pyramidal roof of the temple has long ago disappeared, but the interior roof is still intact. That of the porch is divided into three squares, gradually lessened by overlapping stones. In the temple itself (by the same method of overlapping stones) the opening is reduced first to an octagon, then to a circle, which is gradually narrowed until small enough to be covered by a single slab: this slab is gone, but the rest is intact. Though not accurately measured, the height of the cornice above the basement is almost exactly 30 feet, inside from floor to spring of dome about 28 feet 4 inches, the remaining 1⅔ feet being accounted for by the floor.

"The interior of the temple is quite plain, and there is no trace of statue or pedestal of any kind. It is said, however, that a *lingam* was once enshrined in the centre of the room. This is most probably true, as this form of temple in Kashmír would seem to have been peculiar to the Brahmanical worship of Máhádeva. The figures that are still left on the outside are so much mutilated

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that they could not be recognised. It is certain, however, that they are not Buddhist figures, which are easily recognisable even in fragments.

"The gateway is situated 58 feet due east of the temple. It is a massive building, 25 by 24 feet, divided into two rooms, each 15½ by 8½ feet. On each side of these rooms to the north and south there are highly decorated niches for the reception of statues ......... covered by trefoil arches which spring from flat pilasters. Each capital supports a statue of a lion under a half trefoil canopy, and on the lower foils of the great arch stand two small pilasters for the support of the cornice, like those which have already been described on the outside of the temple. The roof is entirely gone; but judging from the square shape of the building, it must have been pyramidal outside, with flat panelled ceilings of overlapping stones inside.

"The shafts of the large pilasters have 12 flutes in the semi-circle. The capitals are of the true Kashmirian style of Doric, with the usual ornamented torus; but the spread of the cavetta, or hollow moulding above it, is greater than in any of the Kashmirian examples, which are more like the apophyges of the Greeks. But the base is the most peculiar feature of the Malot pilasters. It is everywhere of the same height as the plinth mouldings, but differs entirely from them in every one of its details. These bases ......... have a curious opening in the middle: ...... the mouldings thus cut away are portions of a semi-circle, and as the complete semi-circle would have projected beyond the mouldings of the basement, it seemed probable that this device of removing the central portion was adopted to save the making of a projection in the basement to carry it. The effect is perhaps more singular than pleasing. At first it seemed that these pilasters were without bases, but as these peculiar mouldings are found nowhere except immediately under the pilasters, they are clearly intended for bases, however strange and unusual their forms may appear.

"The people have no tradition about the temple, and ascribe its erection to the Kauru-Pándu, or Kauravas and Pándavas. The same thing is said of all the temples in Kashmír."

The article is accompanied by a general plan, not very accurate, a ground plan of the temple and gateway, and a sketch of one of the pilasters, showing the peculiar base referred to above. To judge from the description, the buildings must have been in much better preservation in 1872-73 than they are now. The temple was visited in 1848 by General Abbott, whose account in the Journal, Asiatic Society of Bengal, 1849,(1) is accompanied by a sketch of the temple.

The ugly excrescence on the roof of the temple was added in Sikh times to serve as a look-out place.

Shivganga.

About three miles north-east from Malot, on the road to Dalwál, is a valley irrigated by a small perennial stream: by one of its pools are two temples, one old and the other recent: the latter was built for the reception of a Buddhist sculpture found about fifty years ago by villagers ploughing their fields at Warála, a village on the next spur of the hills to that on which Malot is situated: this sculpture consists of a somewhat elaborate group, about 1¼ by 2¼ feet, which was taken from the finders by certain Hindús of Dalwál and set up by them in the small Shivganga temple: having recently (1901) been broken by some mischievous person, it became useless to them, and the fragments were secured and sent to the Lahore

(1) Remains of Greek Sculpture in Potowar, by Capt. James Abbott, with seven plates.

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Museum, where the piece was restored; same fragments, however, are missing. The central figure, some 15 inches high, is, according to Dr. Burgess, a seated Bodhisattva, very probably Maitreya; to right and left, separated from it by highly ornamented pilasters, are standing figures of Buddha (about 8 inches); above, on either side, are cross-railed balconies, with four figures, which may represent Devas; at the top is a seated Buddha adored. The modillions above and below the balconies are interesting, being carved with animal faces. The whole slab (which originally contained 18 or 19 figures, some now missing, others mutilated), is a sort of small shrine, to which the passer-by would pay reverence, and repeat a *mantra*.[1] It does not seem to belong to a very early stage of Gandhára art. The Warála site, where it was found, does not seem to have been further explored.

The older temple at Shivganga is in the Kashmirián style, apparently of a rather late period, but it has been "restored." In it there is (or at any rate was a few years ago) a fine black stone image of Durga, of considerable age.

Kitás and Gandhála.

Going eastwards along the Salt Range the next places of interest are Kitás and the Gandhála valley, separated from Kitás by a lofty hill, both about 8 miles from Shivganga, and in a straight line 10 miles from Malot. The remains at these two places may conveniently be considered together for reasons that will appear further on. They will first be described as they now are.

Kitás[2] is situated in the centre of the Salt Range, opposite Pind Dádan Khán, from which town it is 15 miles distant, at a height of over 2,000 feet above the sea: it lies between low stony hills, at the head of a small ravine that gives access to the eastern end of the great Kahún upland; it is remarkable chiefly for its sacred pool visited every year by thousands of pilgrims who come to bathe in its holy waters; these are fed by springs in the pool itself, from which issues the small stream flowing down by Choa Saidan Sháh, and so into the Gandhála valley and down to the plains. The pool is of irregular shape, about 200 feet long, 150 broad at the upper end, narrowing to 90 at the lower end, where it is spanned by a low stone bridge: it is reputed to be bottomless, but soundings did not show a greater depth than 23 feet. The water is pure and clear, and is crowded with small minnow-like fish. Round the pool has grown up a little colony of Brahmans, in charge of the various temples surrounding it, and of the houses for the reception of the pilgrims who come to the annual Baisákhi

(1) A very similar relief from Yusafzai is figured on page 180 of Dr. Burgess' *Buddhist Art in India*, 1901.

(2) The Brahmanical story (contained in a Sanskrit Máhátmya of the Tírtha) relates that Shiva was so inconsolable for the death of his wife Sati, that the tears rained from his eyes and formed the two sacred pools at Pushkara in Ajmir, and Kitás or Katáksha, "raining eyes." Cunningham has articles on Kitás in Archæological Reports, Vol. II pp. 188—192; Vol. V., pp. 90—96, and Ancient Geography of India pp. 124—128. The temples were also described by Abbott in Journal, Asiatic Society of Bengal, 1849, p. 131.

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fair in the middle of April, and by whose offerings they live; with some exceptions these priests are ignorant and quarrelsome, and are by no means popular in the neighbourhood.

Cunningham gives the following account of the remains at Kitás :—

"The pool is partly artificial, the rock having been cut away to enlarge the natural basin in the bed of the Ganiya Nala. Just above the pool there is a strong masonry wall 2½ feet thick and 19 feet high, which once dammed up the stream so as to form a large lake; but only the land portions are now standing, and the water disappears entirely amongst the broken rocks and ruins of the embankment. The Brahmans say that the dam was built by Rája Patak, the Dewán or minister of some King of Delhi, for the purpose of turning the water away from the holy pool of Kitáksh. There certainly is a channel cut through the rock, for 122 feet in the length, which would have carried off the waters to a point below the tank, but as there are springs in the pool itself, it seems more probable that the dam was made to retain water for irrigation. This channel was originally a tunnel, but the roof has fallen in, and the rock still overhangs on both sides in rough unchiselled masses.

"About 800 feet below the pool, the Ganiya Nala passes between two flat-topped hills, about 200 feet in height, on which the ancient town is said to have stood. On the west hill, named Kotera, I traced several walls and towers of the old fortifications, and the remains of a brick building which the people call Sádu-ka-Makán or Sádu's house. The bricks are 14½ by 9½ by 2½ inches. In the middle of the north side of the hill I traced the walls of a gateway leading down to a lower enclosure, at the east end of which stand the Sat-Ghara or 'seven temples.' These are the only ancient remains of any interest that now exist at Kitás. The upper fort is 1,200 feet long by 800 feet and the lower fort 800 feet by 450 feet, the whole circuit being about 3,500 feet, or less than three quarters of a mile. But the whole circuit of Kitás, including the ruins of the town on both banks of the stream above and below the fort, is about two miles.

"The Sat-Ghara or 'seven temples' are attributed to the Pándus, who are said to have lived at Kitás during a portion of their twelve years' wanderings. On examining the place carefully I found the remains of no less than twelve temples, which are clustered together in the north-east corner of the old fort. Their general style is similar to that of the Kashmir temples, of which the chief characteristics are dentils, trefoil arches, fluted pillars, and pointed roofs, all of which are found in the temples of Kitás and of other places in the Salt Range. Unfortunately these temples are so much ruined that it is impossible to make out their details with any accuracy; but enough is left to show that they belong to the later style of Kashmirián architecture which prevailed under the Karkota and Varmma dynasties, from A.D. 625 to 939; and as the Salt Range belonged to the kingdom of Kashmir during the greater part of this time, I believe that these temples must be assigned to the period of Kashmirián domination.

"The Sat-Ghara group of temples is formed of six smaller temples placed in pairs at regular distances about one large central fane, and this again is connected with the remains of a very large temple which is situated due east, 170 feet distant. The whole of the smaller temples have been so often restored and plastered that they have suffered more from the repairs of men than from the ravages of time. The body of the central fane is now altogether hidden by a thick coat of plaster, the unfortunate gift of Guláb Singh. The great ruined fane to the east consists of a mound of ruins resting on a basement 66½ feet long by 56½ feet broad, which is in rather better preservation

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than the Sat-Ghara temples. Its design, too, is quite different, as it is divided into a number of small panels or recesses by broad pilasters after the style of the tope basement at Manikiála. There is nothing now remaining about the basement to show whether it belonged to a Buddhist tope or a Brahminical temple; but over the doorway of a modern temple to Ráma Chandra, which is close by on the north side, there is a three-headed and four-armed male figure that is said to have been found in the mass of ruins overlying the basement. The statue is of red sandstone three feet high. The three heads are different—in the middle a man, to the right a boar, and to the left a lion. This differs from every other three-headed statue that I have yet met with; but it is, I believe, a representation of Vishnu as the Supreme Being, the man's head being Vishnu Narayána, the creator, the boar's head Vishnu Varáha, the preserver of the universe, and the lion's head, Vishnu Narshinga, the destroyer. There is nothing else about the figure to show what it is intended for, as there are only lotus flowers in three of the hands, and the fourth rests on the hip."

As regards the "great ruined fane to the east" it may here be noted that Dr. Stein has no doubt that it is the base of a *stupa*.

Two miles almost due east of Kitás is the village of Choa Saidan Sháh, and from Choa the Gandhála valley extends in a south-westerly direction: the narrow bed of this valley is itself about 2,000 feet above sea-level, but the hills on the north, which divide it from Kitás, rise to a considerably greater height, in a succession of bold cliffs, while those to the south are lower and rise more gently. The whole forms, perhaps, the best example of hill scenery that the district contains. Through the valley runs the Kitás stream, and on its bank is a mound from which, and from the level ground adjacent, an immense amount of sculptured stone has been obtained, as will be stated more particularly further on. The valley is now a Government Reserved Forest, and is one of the most productive, both of wood and grass in the district.

The interest of these two places centres round their identification with the city of Singhapura and the adjoining Jaina temples described by Hiuen Tsiang, the Chinese pilgrim of the 7th Century. His own account of what he saw will first be given (1):—

The kingdom of Sang-ho-pu-lo is about 3,500 or 3,600 *li* in circuit. On the west it borders on the river Sin-tu (Indus). The capital is about 14 or 15 *li* in circuit; it borders on the mountains. The crags and precipices which surround it cause it to be naturally strong. The ground is not highly cultivated, but the produce is abundant. The climate is cold, the people are fierce, and value highly the quality of courage; moreover, they are much given to deceit. The country has no king or rulers, but is in dependence on Kashmir. Not far to the south of the capital is a *stupa* built by Asoka-raja. The decorations are much injured: spiritual wonders are continually connected with it. By its side is a *sangharáma*, which is deserted and without priests.

To the south-east of the city 40 or 50 *li* is a stone *stupa*, which was built by Asoka-raja; it is 200 feet or so in height. There are ten tanks, which are secretly connected together, and on the right and left are covered stones (balustrades) in different shapes and of strange character. The water of the

(1) Beal's *Si-yu-ki*, from the Chinese of Hiuen Tsiang, A. D. 624, Vol. I, pp. 143—145.

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tanks is clear, and the ripples are sometimes noisy and tumultuous. Dragons (serpents) and various fishes live in the clefts and caverns bordering the tanks, or hide themselves in the waters. Lotus flowers of the four colours cover the surface of the limpid water. A hundred kinds of fruits surround them and glisten with different shades, the trees are reflected deep down in the water, and altogether it is a lovely spot for wandering forth.

By the side there is a *sangharáma*, which for a long time has been without priests. By the side of the *stupa*, and not far off, is the spot where the original teacher[1] of the white-robed heretics[2] arrived at the knowledge of the principles which he sought, and first preached the law. There is an inscription placed there to that effect. By the side of this spot is a temple of the Devas. The persons who frequent it subject themselves to austerities; day and night they use constant diligence without relaxation. The laws of their founder are mostly filched from the principles of the books of Buddha. These men are of different classes, and select their rules and frame their precepts accordingly. The great ones are called Bhikshus; the younger are called Sramaneras. In their ceremonies and mode of life they greatly resemble the priests (of Buddha), only they have a little twist of hair on their heads and they go naked. Moreover what clothes they chance to wear are white; such are the slight differences which distinguish them from others. The figures of their sacred master they stealthily class with that of Tathagata; it differs only in point of clothing; the points of beauty are absolutely the same.

Cunningham was the first to suggest the identification of Kitás with the Singhapura of Hiuen Tsiang; but he found it difficult to decide between Kitás and Malot, and his final opinion was in favour of the latter, though he admitted that it did not agree in all particulars with the description. In none of his accounts was there any mention of Jaina ruins; this led Dr. Stein to visit the Salt Range at the end of 1889 in order to clear the matter up; the following account of his operations is abridged from his letters to Prof. Bühler, published by the latter in the Vienna Oriental Journal, Vol. IV, 1890, pp. 80–85 and 260-261:—

Immediately on his arrival Dr. Stein heard from the villagers that there was a place called Múrtí in the Gamdhála valley, which yielded stone images and beautifully carved blocks, such as had been taken a few years before to build a new bridge at Choa Saidan Sháh; he satisfied himself that the materials of this bridge, which are partly adorned with relievos, must have been taken from an old temple. He therefore went on to visit Múrtí. "I followed the stream," he proceeds, "which flows from Ketás down the Gamdhála valley, and was not a little surprised when my guide, after a march of about two miles, showed me the place where all the sculptures had been found in a spot which seems to agree most remarkably with Hiuen Tsiang's description. The bed of the Ketás brook forms with the narrow and very picturesque Gamdhála valley a number of small pools, and at a bend where there are two larger basins, stands the hill of Múrti; it rises on a base of solid sandstone to about 100 feet above the level of the water, and at the top expands into a small plateau, about 2:5 feet long and 190 feet broad. On this plateau lies a small mound about 40 feet high, and on its west side an enormous mass of rubbish, marking the site of an ancient temple. Two trenches, about 70 feet long, which run north and west, show where the walls stood, the fundaments of which were excavated eight years ago (*i. e.*, 1881), by order of the Assistant Commissioner, to furnish material

(1) Mahávíra.
(2) This refers to the Svetámbara Jainas.

for the bridge at Choa. Small fragments of richly ornamented capitals and friezes can be picked up without trouble from the heap of ruins. From the top of the hill I heard the murmuring of the brook, which, on leaving the principal pool, forces its way through boulders. Dense groups of trees, such as Hiuen Tsiang describes, are reflected in the limpid water of the pools, which still swarm with fish." * * * * *

Excavations of the Múrtí mound made then and subsequently brought to light rough mortar-covered walls of white sandstone, two feet thick, showing that this is not a natural mound but a true *stupa*; and over 30 camel-loads of sculptures and architectural ornaments were obtained and removed to Lahore from this site: the sculptures included two clothed female figures, resembling those in the Jaina caves at Elura, but of far better execution; and two male figures—one, two feet high, representing apparently some attendant or minor deity engaged in worship, and the other, 1½ feet high, being possibly a representation of Indra; similar figures of Indra occur in the Jaina temples at Elura and Ankai. A small figure of a Jina, seated in the conventional squatting position, was also found. Of the architectural ornaments, the most important was a column five feet high, remarkable for its elegance of style and workmanship; the hundreds of smaller pieces and fragments found all show the same finish and neatness of execution. The hoped for inscription was not found.

Dr. Stein records that the Múrtí temple is locally ascribed to a "Rája Phatak, who reigned before the time of Rája Mán," and that the fact of its having belonged to the Jainas is still known.

The distance between Múrtí and Kitás (by way of the stream, it is presumed; it is much less across the hills) was found by actual chaining to be 4¾ miles; the distance given by Hiuen Tsiang is 40 or 50 *li*, equal to 6 or 7 miles; but as the ancient city of Singhapura is supposed to have been, not where modern Kitás is, but on the plain to the north of it, the discrepancy is not great. Dr. Stein's observations on Kitás in the letters above referred to are as follows:—

I was soon convinced that there is at Ketás no group of tanks such as that described by Hiuen Tsiang; for the brook, after leaving the one large pool, flows downwards in a narrow stony bed. The five tolerably well preserved temples of the Sat-Ghara show the Kashmirian style, but no trace of Jaina architecture. On further enquiry regarding ancient sculptures I was taken to a modern temple, built by one of the Purohitas of Ketás during the Sikh period, with stones brought from Múrti; it showed, in fact, the same square blocks and delicately chiselled ornaments which I had found in Múrti. To my still greater joy, I was shown in the courtyard of the temple of Mahant Sarjú Dás two richly ornamented stone pillars, which were said to have come from the same place. They are cut from the same red sandstone, which furnished all the sculpture in the latter place and they have on two sides deep holes, which look as if they were intended for fitting in wooden railings. The sculptures on their capitals differ, but are decidedly in the Jaina style, showing seated naked male figures with garlands in their hands; you will understand that they forcibly reminded me of Hiuen Tsiang's "balustrades of different shapes and of strange character." In the large *stupa*, situated before the east front of the Sat-Ghara temples, I believe I recognise the *stupa* of Asoka, which, Hiuen Tsiang says, lay to the south of the town of Singhapura....I consider Ketás, or rather the field of ruins lying one or two miles further north, to be the site of the ancient town, which according to the Chinese pilgrim stood 40—50 *li*, perhaps 6-7 miles,

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north-west of the Jaina temples. That Ketás possessed greater importance than that derived from its "Nágá" (sacred tank) is proved by the remains of ancient forts on the surrounding hills, which would not be necessary for a mere place of pilgrimage.

Dr. Stein's identifications of Singhapura with the Kitás locality and the Jaina temple with Múrtí, were accepted without hesitation by such an eminent authority as Professor Bühler. There is very little to be seen now at either place; the main temple at Kitás has been restored out of all recognition, the smaller ones are in a ruinous condition, and the *stupa* is a shapeless mound, though its base is clearly traceable: there are, however, the pieces of sculpture described by Dr. Stein, and there are some more at various places in Choa Saidan Sháh, four being in a *dharmsála* there, and some fragments are to be found in the Assistant Commissioner's compound and elsewhere; the sculptures obtained by Dr. Stein are in the Museum at Lahore. At Múrtí, all that is to be seen is a heap of earth and shapeless stones, with a trench through it cut by a district official some years ago, to no useful purpose. It is to be hoped that further exploration will be left to experts.(1)

Nandana.

About fourteen miles due east of Choa Saidan Sháh, between the villages of Bághánwálá below and Ara above, the outer Salt Range makes a remarkable dip; the road over the hills winds up the face of a steep rocky hill, with perpendicular precipices at the sides; so that in former days the holder of this hill had the absolute command of what is one of the most obvious routes across the range. At such a place it is not surprising to find extensive remains. There seems to have been once a temple, a fort, and a large village, of which, however, little now remains; the temple is in ruins, but enough still stands to show that it was two-storeyed, with a flight of stairs leading to the upper storey; and that round the second storey there was a passage, also in the walls, leading into the upper room. The large restored temple at Kitás, by the way, has the same internal structure, and in this respect probably retains its original form. The Nandana temple is, like others in the Range, in the Kashmirian style, and stands on a platform apparently of very great age, much older probably than the temple itself.(2) Of the fort, two semi-circular bastions are still standing on the south face of the hill, with steeply sloping walls, made of large well-cut blocks of sandstone. The village was built as villages are now, the houses were of stone and mud, mortar being used in exceptional

(1) Dr. Stein writes (1905) that on a visit paid in 1901 he ascertained that many ancient coins are found every year in the fields of Durmiál, particularly on and near the low ridge known as Pind, ½ mile east of the village. His observations left little doubt that the open valley north of Ketás and south of the Nakha ridge was once occupied by a large town, as supposed by local tradition. He adds that he does not think there is much left at Múrtí that is not visible; the remains of the temple were completely cleared by him, and all that remains of the *stupa* is the small shapeless mound referred to. The slopes of the natural hillock may conceal débris from the temple and *stupa* which had rolled down, but he does not believe that structural remains *in situ* still await excavation.

(2) This temple differs from all others in the district in facing to the west instead of the east: in this it resembles the large temple at Amb near Sukesar.

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cases only. In later times a mosque was added close to the temple, and this too is now in a ruinous state: in its courtyard is a fragment of an inscription of the same period, now too far gone to be legible. This fort of Nandana is mentioned in the histories of the invasions of Sultán Mahmúd of Ghazní, a fact which, somewhat strangely, seems to have hitherto escaped notice: Ferishta tells us that in 404 H. (about 1008 A. D.) Mahmúd came against Nandána in the mountains of Bálnáth, when Jaipál, son of Anandapál, was ruler of Lahore: the fort was surrendered to him, and leaving a man of his own in charge, Mahmúd went off to Kashmír, in pursuit of Jaipál, who had fled there. In the Tabaqát-i-Akbarí there is the same story, the place being called Nannana or Nandana, and it is stated that again in 410 H. Mahmúd came against Rája Nanda and Rája Jaipál and defeated them at this place. The identity of name, combined with the agreement of the site amongst the mountains described in the histories, leaves no doubt that the fort above Bághánwálá is the one referred to.

The fort of Nandana appears several times in later history: early in the 13th Century it was held by Kamr-ud-dín Karmáni who was dispossessed by a general of Jalál-ud-dín Khwárizmi; but after the defeat of the latter on the Indus by Changez Khán, an officer of the latter, Turti the Mughal, took the place and put its inhabitants to the sword.[1] It appears again in the list of places conquered by Altamsh.[2]

Maira.

The country to the north of the Salt Range contains but few remains of archæological interest: there is an old Buddhist well at Maira, a village at the foot of the range ten miles west of Kallar Kahár, which has been described by Cunningham at pp. 93-4, Vol. V, Archæological Survey Reports. The well is square-mouthed for the topmost 10 feet, and contained Kharoshthi inscriptions on three sides, of which the report gave several versions in plate XXVIII accompanying it. Cunningham thought he made out, almost certainly, the date, Samvat 58, but that nothing more could be made out, until the inscriptions were removed from the well and cleaned: two of them were so removed by Mr. J. P. Rawlins of the Punjab Police, and are now in the Lahore Museum: they are dealt with by Dr. Führer in the Progress Report of the Archæological Section, North-West Provinces and Oudh, for 1897-98; but unfortunately the only portion readable with certainty proved to be the word Sramanera, or "Buddhist lay brother." The third inscription, it is presumed, remains in the well.

There is another small square-topped well, about 8 miles south-east of this, close to the village of Qádirpur, in the Tallagang Tahsíl, which is also probably very old: the people there say that it was not constructed in their time, or the time of their immediate

(1) Duff's Chronology of India, Vol. I, p. 186.

(2) Raverty's Tabaqát-i-Násirí, p. 539. The name Nandana appears to mean 'Indra's garden': see Stein's Raja Tarangini, Vol. IV, p. 222 and Vol. VII, 939.

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predecessors, but was brought to light by a villager ploughing his fields a good many years ago, having been previously covered. It has no inscriptions.

Some twelve miles east of the junction of the Sawán with the Indus, between Makhad and Kálábágh, and about three miles due south of the village of Shah Muhammad Wálí in the north-west corner of the district, is an old temple called Kálar or Sassí dá Kallara, which has hitherto escaped notice. (1) It is situated at a height of about 1,100 feet above sea-level, on the edge of a hillock rising steeply from the bank of the Kas Letí, one of the torrents, tributary to the Sawán stream, which descend from the northern face of the Salt Range; it here passes through a rough tract of hillocks and ravines. The temple is in a ruinous condition, due largely to the gradual wearing away of the soft sandstone hillside on the edge of which it stands, and its further decay will probably be rapid.

A few of the principal measurements are as follows:—exterior: extreme length, including portico, 22¼ feet; extreme breadth, 16 feet; height 23½ feet, excluding the pile of bricks on one corner. Interior: the temple is a square of 7¼ feet, and the portico had apparently almost the same floor measurements. Height from floor of temple to top of dome, 14¼ feet; to top of upper chamber, including the thickness of the beams above it, 18¼ feet.

The temple is built of large bricks, 2 inches thick, varying in length from 15½ to 17 inches or more, and in breadth from 10 to 10½ inches. On the outer walls these bricks are elaborately carved in decorative designs of a simple character.

Within the temple (which was reached through a portico divided from it by a short passage), at a height of 7 feet from the floor, is a band of ornamentation, 8 inches deep, repeating part of that on the outer walls. The interior of temple and portico is otherwise plain; it shows signs of having been once plastered.

Ten feet from the floor the corners are filled with six courses of overlapping bricks, which gradually reduce the opening to a circle. Above come thirteen courses, nine laid flat and the last four on their edges; these form a dome ending in a small hole, of which the covering is no longer in place, the dome being otherwise intact.

Above the dome is the roughly laid brick flooring of a small upper chamber, only 3½ feet high, of the roof of which a few weather-worn beams still remain in place. Everything, practically, above this has disappeared. On one corner stands a rough pile of bricks, about 5 feet high, but this was evidently no part of the original building.

(1) The temple has been described in J. R. A. S., 1903, p. 335 (4 plates).

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The temple faces due east, commanding a wide view in that direction as well as to the north. Immediately in front is the steep slope of the hill, which has evidently lost much by erosion since the temple was built. One side of the portico has been completely undermined, and has fallen, carrying with it the roof of the porch; the slope below is covered with their débris.

In the graveyard of Sháh Muhammad Wálí stands a block of *kaniat* (tufa) stone, 12 by 8 inches in section; part is buried in the ground, but its length seems to be about 5 feet, and it is only part of the original block. This stone is said to have stood erect in the centre of the portico entrance of the Kálar temple; when the portico collapsed the stone went with it down the hill, and this, one of the pieces into which it was broken, was eventually carried off by a man of Sháh Muhammad Wálí for use in building a house. He fell ill and died soon afterwards, and the villagers, ascribing his fate to the anger of the spirits guarding the temple, disposed of the stone by using it as his gravestone. The block is merely a rough-hewn slab, and can hardly have been used as a pillar as is stated; it was more probably the sill across the entrance of the portico.

There is now no sign of image or pedestal of any kind in the temple; but the floor is choked with a mass of rubbish, which has not been cleared out. Partial excavation, to ascertain the level of the floor, yielded nothing of interest.

Close to the walls of the building was found a coin of Venka Deva, whose reign is placed by Cunningham[1] in the last part of the 8th Century A. D.

The whole of the flat top of the hill on which the temple stands, about an acre in extent, is covered with the ruins of houses, built apparently as village houses are now, of rough blocks of sandstone in mud, without mortar. The nearest existing village is that of Sháh Muhammad Wálí, three miles away; adjoining it is a low mound of some size, covered with broken pottery. This site, called Kalrí, is certainly a very old one, and may have had some connection with the Kálar temple, but nothing has been found to show its date.

Of the origin of these places nothing is known locally. In the popular mind the Kálar temple, otherwise Sassí dá Kallara or Sassí dí Dhaular, is connected with the well-known folk-tale of Sassí, the king's daughter, and Punnún, the camel-driver of Mekrán; but it may safely be said that the building has nothing to do with this popular story, and that the connection was suggested merely by its name.

Photographs of the temple were sent to Dr. M. A. Stein, who writes as follows: "In style the temple closely resembles two

[1] "Coins of Mediæval India," pp. 55—63.

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small shrines standing amidst the ruins of Amb, Sháhpur District, but these are of a kind of tuffo stone. I do not think the details visible in the photographs permit a close dating, but seventh to ninth century of our era would probably be an approximate date. The large size of the bricks points to the earlier limit. . . . It is evident from the general look of the structure that it was a Hindu temple. Closer examination of the cella might show whether it was dedicated to Shiva or Vishnu."

On the materials available no more definite conclusion as to the date of the temple appears to be possible. Dr. Stein refers to the small shrines at Amb. In style of ornamentation, as well as in general arrangement, their resemblance to the Kálar temple is striking, and it can hardly be doubted that their date is approximately the same. Of these Amb temples, which lie about fifty miles due south from Kálar, Cunningham writes that they "are all of the Kashmirian style, but almost certainly of late date, as all the arches have cinquefoil instead of trefoil heads, which is the only form in Kashmír. I think, therefore, that their most probable date is from 800 to 950 A. D."(1) (At Kálar there is no arch remaining.)

The temple also much resembles the five small temples at Káfir Kot (about sixty miles south-east of Kálar), described in Archæological Reports, xiv, 26—28.

Minor antiquities.

In addition to those which have already been mentioned, there are scattered about the district many old mounds and sites of former villages, most of them, as shown by the coins found, being of great age: thus there is one near Sanghoí, another near Kallar Kahár, another near Lilla, and so on. There are also a number of small fortresses, now ruined or turned to other uses; but these are usually of comparatively recent date, and of no special interest: Dillúr, Karangal, Kusak, Samarqand are instances. The most remarkable of these is Kusak, mainly on account of its striking situation on a precipitous minor peak of the Salt Range, overlooking the Pind Dádan Khán plain: it also enjoys the distinction of having been besieged by Máharája Ranjít Singh in person, the Janjúa chief (whose descendants still hold the village), holding out until his water-supply failed. At the foot of the hills, not far from Kusak, is the village of Jutána: here two curiously shaped earthenware bottles, finely glazed and coloured, were dug up a few years ago, and are now in the Lahore Museum: they are supposed to have been carried by pilgrims probably bound for Kitás; but where they came from or to what age they belonged is not apparently known: the bottles are, however, certainly very old.

Forts.

(1) Archæological Reports, xiv, 34.

Ancient coins.

COINS.

The following note on the ancient coins found in the district is from information kindly furnished by Mr. J. P. Rawlins, Punjab Police, who made many important finds of new coins during a long residence in the district.

Coins of all the Græco-Bactrian and Indo-Scythic Kings, with the exception of Andragoras, Sophytes, and Diodotus, are found in the Jhelum District: the commonest of all are those of Apollodotus, Menander, Hermæus, Azes, "Soter Megas," Kadphises I, Kadphises II, Kanishka, Huvishka, and Vasu Deva.

Less common, but still fairly plentiful, are those of Eukratides, Antialkidas, Antimachus, Philoxenus, Maues, Azilises, Gondopharres, and Kadaphes.

Seldom met with are the coins of Euthydemus I, Demetrius, Diomedes, Nikias, Vonones, Spalahores, Spalirises, Zeionises.

In addition to the foregoing classes of coins, punch-marked pieces or "Puranas," various Taxila coins, silver Parthian, coins of the Kedara Kushans, of the Scythic-Sassanians, and the Ephthalites, or White Huns, are all found in large or small numbers. Also in large numbers the silver and copper coins of Samanta Deva, and others of the Brahman Kings of Kabul, and of the earlier Kashmir Kings.

A number of *unique* coins obtained by Mr. Rawlins in this district have been published in the Journal Asiatic Society, Bengal for 1897.

Coins are the most portable of antiquities, and their evidence is therefore seldom conclusive: many of those found in Jhelum may have been brought there from very distant places, at one time or another, by the pilgrims who every year come to Katás. Coins found in mounds and disused sites show, however, the currency of the place at the time when the site was occupied: and when those of a particular ruler are found in one tract only, it is a pretty sure sign that he reigned there; the coins of Nikias are an instance of this, being found, it is believed, in Jhelum, and there alone: amongst the 64,000 coins collected by Masson in Afghánistán, there was not one of this king. From the large number of their coins found in the district, it is fairly certain that it was included in the dominions of the Græco-Bactrian and Indo-Scythian Kings whose names are given in the first part of the note above.

After the Indo-Scythians came the Ephthalites or White Huns, Torámána and others, whose rule over the extreme north-west of India has now been fixed as extending from about the middle of the 5th century to about 540 A. D. Now, some years ago, there was found in the Kathwai gorge of the Salt Range (in the Shahpur District, but only a few miles from the Jhelum border) a stone, bearing an inscription of Torámana Sháhi Jaúvla, recording the erection of a *vihára* or Buddhist monastery: so we have here evidence that this king, whose coins with those of his son, Mihirakula, are found in the

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district, ruled over this part of the country: this Mihirakula has come down to fame as a great iconoclast; owing to a fancied slight, he turned against the Buddhists, and issued an edict to destroy all the priests, to overthrow the law of Buddha, and leave nothing remaining. Having been vanquished but pardoned by Báláditya, king of Magadha, a Buddhist and patron of Buddhism, he finally reached and conquered Kashmír; then "obtaining possession of Gandhára, he exterminated the royal family, overthrew the *stupas*, and destroyed the *sangharámas*, altogether one thousand six hundred foundations."(1)

An interesting series of coins found at Diláwar and some other places in the same neighbourhood shows that this part of the district was the scene of much military activity in the early part of the 13th century, and that Diláwar was perhaps for a time the seat of government of some of the alien contemporaries of Shams-ud-dín Altamsh.

The coins found in numbers at Dárápur and Diláwar, and to some extent at other places not far off, such as Sanghoi and Jalálpur, include those of Muhammad bin Sám (Muhammad Ghaurí) and of his general Yaldúz: of Shams-ud-dín Altamsh (Sultán of Delhi, A.D. 1210 to 1235), (Delhi, Lahore, and Multán mints), of Alá-ud-dín of Khwárizm, and of his son, Jalál-ud-dín Manakbarín, who, defeated by Changez Khán on the Indus in 1221, attempted to establish himself in India: of Qubácha, Governor of Sind, who aspired to independence, but was defeated first by Yaldúz in 1216, and subsequently by Yuzbaq Pai, general of Jalál-ud-dín. Coins struck by Yuzbaq Pai at Multán are also found here, and must probably be referred to his expedition against Qubácha. In addition the series includes coins of Hassan Qarlagh, another general of Jalál-ud-dín, and of his son, Muhammad Qarlagh, both of them afterwards independent rulers; and finally coins of Kirmán (in Kurram) with which place Jalál-ud-dín was connected.

We have here in one place the coins of a group of persons all connected with one another, and in such numbers that this could hardly be the result of mere accident in the collecting and depositing of the coins.

With the above exceptions, the coins of the Sultáns of Delhi are rarely found in the district, nor are those of the Mughal Emperors very common: their authority in this part of the country was undoubtedly more nominal than real, though the road to the north-west through Rohtás must have been kept open. There was not much change in this respect under the Sikhs, until the time of Ranjít Singh.

Pind Dádan Khán in the period preceding annexation was, under the name of *nimak* or salt, a Sikh mint town: Dr. Fleming gives a full description of the methods employed in the mint, which he visited in 1848, in the Journal of the Asiatic Society for the following year

(1) From Beal's Buddhist Records of the Western World, Vol. I, pp. 167—172. This account of Mihirakula rests on what Hiuen Tsiang distinctly calls popular tradition merely.

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## TRIBAL HISTORY AND TRADITIONS.

Tribal traditions.

Little is known of the origin and early history of the tribes inhabiting the district, of which the most important are the Gakkhars, Janjúas, Máirs, Kassars, Kahúts, Awáns, Gujars and Jats; and opinions as to the conclusions to be drawn from what we do know are conflicting: thus with respect to the Awáns, one authority says that they are the descendants of Rájpúts who settled in the district before the time of Alexander; another, that they may be of Greek origin, but have not been in the district more than 250 years; while the Awáns themselves say that they came from Arabia with Mahmúd of Ghazní, 900 years ago. There are tribal genealogies again, some of them going very far back; but our confidence in these is somewhat shaken when we find that in one of the best-kept versions of the Janjúa tree Rája Prithví Ráj, who was defeated by Muhammad-bin-Sám in 1198 A.D., is 27th in the list, while Rája Mal, who is supposed to have been a contemporary of Mahmúd, about 1000 A. D., is 64th. Again it is stated that Rája Mal was the first Janjúa to embrace Muhammadanism, but at least seven individuals after him have the Hindu "Deva" attached to their names. The first Mussalmán name in the tree is the 71st, and the present generation is the 84th, which, at thirty years for each generation, gives 450 years only. (That this is not far wrong may be seen from the fact that Sangar Khán and Rai Purána, the 73rd generation, were contemporaries of Humáyún, A. D. 1554.)[1]

The accounts of their origin given at the present time by the various tribes are noticed in a subsequent section: meanwhile it is best to ignore all the guesses that have been made on the subject, and proceed at once to what we know of the district from authenticated documents.

## HISTORICAL RECORDS.

Alexander and Porus.

The earliest historical event specially connected with the district is the battle of Alexander the Great with Porus, which was fought on the bank of the Jhelum river in the summer of B. C. 326. The scene of this struggle has been variously identified by different writers: Capt. Abbott (Journal, Asiatic Society, Bengal, Vol. XVII, 1848, p. 619, and Vol. XXI, 1852, p. 214) was the principal exponent of the early theory that the battle took place near Jhelum, which has recently been revived by Mr. Vincent Smith, as noticed below. The identification hitherto generally accepted is that of Sir Alexander Cunningham (Archæological Survey Reports, Vol. II, 1862—5, pp. 173—87, and his Ancient Geography of India, pp. 159—179); the following is, somewhat abridged, the reasoning by which he sought to identify Bukephala with the small modern town of Jalálpur, at the extreme east of the Pind Dádan Khán plain, and to fix the

[1] Tazkara-al-Vákiát of Jauhar, Stewart's translation, p. 107.

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site of Nikaia at Mung, a few miles up stream on the other side of the river :—(1)

"We have now to examine how the river and the country about Jalálpur will agree with the recorded accounts of Alexander's operations in his passage of the Hydaspes and subsequent battle with Porus. According to Arrian 'there was a high wooded promontory on the bank of the river, 150 stadia, or just 17¼ miles above the camp, and immediately opposite to it there was a thickly wooded island.' Curtius also mentions the wooded island as 'well fitted for masking his operations.' 'There was also,' he adds, 'not far from the spot where he was encamped, a very deep ravine (*fossa prealta*) which not only screened the infantry, but the cavalry too.' We learn from Arrian that this ravine was not near the river, because 'Alexander marched at some distance from the bank, lest the enemy should discern that he was hastening towards the promontory and island.' Now, there is a ravine to the north of Jalálpur which exactly suits the descriptions of both historians. This ravine is the bed of the Kandár *nála*, which has a course of six miles from its source down to Jalálpur, where it is lost in a waste of sand. Up this ravine there has always been a passable but difficult road towards Jhelum. From the head of the Kandár, which is 1,080 feet above the sea, and 845 above the river, this road proceeds for three miles in a northerly direction down another ravine, called the Kasi, which then turns suddenly to the east for 6¼ miles, and then again 1½ miles to the south, where it joins the Jhelum immediately below Dilâwar; the whole distance from Jalálpur being exactly 17 miles. I marched along this ravine road myself, for the purpose of testing the possibility of Alexander's march, and I satisfied myself that there was no difficulty in it, except the fatigue of making many little ascents and descents in the first half, and of wading through much heavy sand in the latter half. The ravine lies 'at some distance from the bank,' as described by Arrian, as the bend in the *kasi* is seven miles from the Jhelum. It is also 'a very deep ravine,' as described by Curtius, as the hills on each hand rise from 100 to 250 and 300 feet in height. Therefore in the three leading particulars which are recorded of it, this ravine accords most precisely with the accounts of the ancient historians.

"Amongst the minor particulars there is one which seems to me to be applicable only to that part of the river immediately above Jalálpur. Arrian records that Alexander placed running sentries along the bank of the river, at such distances that they could see each other, and communicate his orders. Now, I believe that this operation could not be carried out in the face of an observant enemy along any part of the river bank, excepting only that one part which lies between Jalálpur and Diláwar. In all other parts the west bank is open and exposed, but in this part alone the wooded and rocky hills slope down to the river, and offer sufficient cover for the concealment of single sentries. As the distance along the river bank is less than ten miles, and was probably not more than seven miles from the east end of the camp, it is easy to understand why Alexander placed them along this line instead of leaving them on the much longer route, which he was to march himself. Another minor particular is the presence of a rock in the channel of the river, on which, according to Curtius, one of the boats was dashed by the stream. Now rocks are still to be found in the river only at Kotéra, Mariála, Malikpur, and Sháh Kamír, all of which places are between Diláwar and Jalálpur.

(1) Archæological Report, 1862—64, p. 180. In this report General Cunningham inclines to believe the town of Diláwar on the opposite bank of the Jhelum to mark the site of Bukephala, but he definitely accepts the Jalálpur site in his "Indian Geography," published several years later.—*Ancient Geography, India*, p. 177.

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The village of Kotéra is situated at the end of a long wooded spur, which juts out upon the river just one mile below Diláwar. This wooded jutting spur, with its adjacent rock, I would indentify with the *akra* or promontory of Arrian, and the *petra* of Curtius. Beyond the rock there was a large wooded island which screened the foot of the promontory from the observation of the opposite bank. There are many islands in this part of the Jhelum, but when a single year is sufficient to destroy any one of these rapidly formed sandbanks, we cannot, after the lapse of more than 2,000 years, reasonably expect to find the island of Alexander. But in 1849, opposite Kotéra, there was such an island, 2½ miles in length and half a mile in breadth, which still exists as a large sandbank. As the passage was made in the height of the rainy season, the island or large sandbank would naturally have been covered with tamarisk bushes, which might have been sufficntly high to screen the movements of infantry and dismounted cavalry.

"The position of the two camps I believe to have been as follows: Alexander, with about 50,000 men, including 5,000 Indian auxiliaries under Mophis of Taxila, had his headquarters at Jalálpur, and his camp probably extended for about six miles along the bank of the river, from Sháh Kamir, two miles to the north-east of Jalálpur, down to Syadpur, four miles to the W.-S.-W. The headquarters of Porus must have been about Muhabatpur, four miles to the W.-S.-W. of Mong, and three miles to the south-east of Jalálpur. His army of nearly 50,000 men, including elephants, archers, and chariots, must have occupied about the same extent as the Macedonian army, and would, therefore, have extended about two miles above, and four miles below Muhabatpur. In these positions, the left flank of Alexander's camp would have been only six miles from the wooded promontory of Kotéra, where he intended to steal his passage across the river, and the right flank of the Indian camp would have been two miles from Mong, and six miles from the point opposite Kotéra.

"As my present object is to identify the scene of Alexander's battle with Porus, and not to describe the fluctuations of the conflict, it will be sufficient to quote the concise account of the operation which is given by Plutarch from Alexander's own letters. 'He took advantage of a dark and stormy night, with part of his infantry and a select body of cavalry, to gain a little island in the river at some distance from the Indians; when he was there, he and his troops were attacked with a most violent wind and rain, accompanied with dreadful thunder and lighting.' But in spite of the storm and rain they pushed on, and, wading through the water breast-high, reached the opposite bank of the river in *safety*. 'When they were landed,' says Plutarch, who is still quoting Alexander's letters, 'he advanced with the horse 20 stadia before the foot, concluding that, if the enemy attacked him with their cavalry, he should be greatly their superior, and that if they made a movement with their infantry his own would come up in time enough to receive them.' From Arrian we learn that as soon as the army had begun fording the channel between the island and the main land, they were seen by the Indian scouts, who at once dashed off to inform Porus. When the ford was passed with some difficulty, Alexander halted to form his little army of 6,000 infantry and about 10,000 cavalry. He then 'marched swiftly forward with 5,000 horse, leaving the infantry to follow him leisurely and in order.' While this was going on Porus had detached his son with two or three thousand horse and one hundred and twenty chariots to oppose Alexander. The two forces met at 20 stadia, or 2½ miles from the place of crossing, or about two miles to the north-east of Mong. Here the chariots proved useless on the wet and slippery clay, and were nearly all captured. The conflict, however, must

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have been a sharp one, as Alexander's favourite charger, Bucephalus, was mortally wounded by the young prince, who was himself slain together with 400 of his men. When Porus heard of the death of his son, he marched at once against Alexander with the greater part of his army; but when he came to a plain, where the ground was not difficult and slippery, but firm and sandy, and fitted for the evolutions of his chariots, he halted and arrayed his troops ready for battle. His 200 elephants were drawn up in front of the infantry about one plethron, or 100 feet apart, and the chariots and cavalry were placed on the flanks. By this arrangement, the front of the army, facing north-east, must have occupied an extent of about four miles from the bank of the river to near Lakhanwáli, the centre of the line being, as nearly as possible, on the site of the present town of Mong. Around this place the soil is 'firm and sound,' but towards the north-east, where Alexander encountered the young Indian prince, the surface is covered with a hard red clay, which becomes both heavy and slippery after rain.

"When Alexander saw the Indian army drawn up in battle array, he halted to wait for his infantry, and to reconnoitre the enemy's position. As he was much superior to Porus in cavalry, he resolved not to attack the centre where the formidable line of elephants was supported by masses of infantry, but to fall upon both flanks and throw the Indians into disorder. The right wing, led by Alexander himself, drove back the enemy's horse upon the line of elephants, which then advanced and kept the Macedonians in check for some time. Wherever Porus saw cavalry advancing, he opposed elephants, but these slow and unwieldy animals could not keep pace with the rapid evolutions of the horse.' At length the elephants, wounded and frightened, rushed madly about, trampling down friends as well as foes. Then the small body of Indian horse being surrounded was overpowered by the Macedonians, and nearly all slain; and the large mass of Indian infantry, which still held out, being vigorously attacked on all sides by the victorious horse, broke their ranks and fled. 'Then,' says Arrian, 'Kraterus and the captains who were with him on the other side of the river, no sooner perceived the victory to incline to the Macedonians, than they passed over and made a dreadful slaughter of the Indians in pursuit.'

"From the last statement which I have quoted, it is clear that the battlefield was within sight of Alexander's camp. Now this is especially true of the plain about Mong, which is within easy ken of the east of Alexander's camp at Sháh Kamír, the nearest point being only two miles distant. With this last strong evidence in favour of Jalálpur as the site of Alexander's camp, I close my discussion of this interesting question."

Recently Major W. W. Norman, 2nd Punjab Cavalry, has come forward after a careful study of the locality and of all the authorities on the subject, with quite a different identification: the arguments with which he supports his view that Bukephala was at Ahmadábád, about 12 miles below Pind Dádan Khan, are briefly as follows:—

Arrian tells us that on his return journey in November B. C. 326 Alexander took eight days to journey by boat from Bukephala to the junction of the Jhelum and Chenáb rivers; he had a huge and unwieldy fleet, and it is practically certain that, as Cunningham supposes, he was accompanied all the way by land armies marching on either side of the river; numerous halts were made on the way to receive the homage of the neighbouring tribes, or to coerce those unwilling to submit. There was no special need

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for haste; so it is fairly safe to assume that the daily marches of a large force moving in this way, partly by river and partly by land, would be of very moderate length. Even if we take the junction of the two rivers to have been in Alexander's time at what seems to be the highest possible point, near Kot Mábla, some 40 miles above the present junction, the distance still remaining from Jalálpur is 118 miles, giving an average daily march of over 14 miles, which is longer than the army seems likely to have made; to Ahmadábád, the distance is 77 miles, giving an average march of about 9½ miles.

According to Strabo the direction of the forward march was to the south from Taxila to the Jhelum, where it turned off to the east; taking Taxila to have been the present Sháh Dherí, the route to the Chenáb from that place *viâ* Jalálpur would have been almost straight, while Ahmadábád is almost due south of Sháh Dherí, and the crossing of the Chenáb about Wazírábád almost due east of Ahmadábád.

The accepted view is that Alexander crossed the Indus at Attock, but this involves the supposition that he took the trouble to build a fleet of boats in order to transport his troops down 50 miles of unnavigable river, when he might have marched them across an open country in a tithe of the time; also that he saw crocodiles in a part of the river which they never reach now, and which is quite unsuited to their habits. Pliny, quoting Megasthenes, distinctly states that Taxila was on the right bank of the Indus, and the passage of Arrian describing the meeting of Taxiles with Alexander seems to show that he was a trans-Indus prince: Major Norman suggests (though on this point convincing evidence is certainly not forthcoming) that the capital of Taxiles, though no doubt subsequently at Sháh Dherí, may have been at the time of the invasion on the other side of the Indus; and finds in extensive remains, at present unidentified, at Akra in the Bannu District, a possible site of the city. If it was in that neighbourhood, the natural crossing point of the Indus would have been near Kundián, whence there is a clear route over the plain country at the foot of the Salt Range right away to Ahmadábád; this would not only remove the discrepancies noticed above, but would make more intelligible the statement that Alexander was accompanied, or rather followed, in his march to the Jhelum, by carts carrying large boats in sections, a performance scarcely possible in the rugged tract further east. From Akra to the nearest point on the Jhelum the distance is almost to a mile that given by the historians as separating Taxila from the Hydaspes; and the bearings of the route also agree. These conjectures, however, had better be set aside, for if there is anything certain in the ancient topography of the Indus region, it is the identity of the Sháh Dherí site with Taxila. Supposing Sháh Dherí to be the original Taxila, the distance from it to Ahmadábád agrees closely with that given by Pliny, namely, 110 miles, and this by more than one route: Alexander might have come by Choa Saidan Sháh, or he might have marched by Kallar Kahár and Lilla, as we know that Bábar and his army did some 18 centuries later. The boats would have been a serious difficulty on any of these passes, but scarcely more so than on any of the routes leading to Jalálpur.

The details that we have of the battle itself can hardly be reconciled with Cunningham's theory that the camp of the Greeks was at Jalálpur and that they crossed near Kotéra: the direct distance between these two places is barely 9 miles, and Alexander could not have been confident of crossing the river unobserved at this distance up-stream from the centre of his camp: Cunningham supposes the camp of the Greeks to have extended two miles up-stream from Jalálpur; the Indians were more numerous, and were acting on

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the defensive, so their line must have stretched still further in that direction; and the drift of clumsy boats and still clumsier rafts in crossing a great river in heavy flood would materially lessen still further the distance between the landing place and the Indian position: when Alexander met the first Indian troops, they had advanced in his direction, yet 2½ miles still separated him and his cavalry from the infantry which were still crossing. It is difficult to allow for all these factors within a space of 8 or 9 miles.

The ravine, again, which the Greeks are supposed to have followed in their long night march, is for the most part heavy sand, with some difficult places, and a rise of 345 feet above the river; on a night like that in question it would have been filled from side to side with a rushing torrent: even if the passage of heavy carts with huge boats over such a route is not absolutely impossible, the troops would at any rate have arrived at the river bank utterly exhausted.

Cunningham assumes that the bluff where the river was crossed was above the camp, and there is certainly a statement by Curtius to that effect, but the passage is incorrect in regard to another particular, and may be so about this also. If Alexander had crossed above the Indians, the left flank of the latter, as they turned to meet him, would have rested on the river; we know from Arrian, Plutarch, and Curtius, that Alexander with his cavalry (on which he placed much reliance) enveloped Porus' left wing; it is very improbable that he would have done this on the side next the river (where, especially after the heavy rain of the previous night, it must have been difficult for cavalry to move), rather than on the other side, where not only would he have had better ground for the movement, but would also if successful completely hem in the opposing force, and ensure a decisive result, while on the river side he would gain comparatively little, not cutting off the retreat of Porus' army. At a later stage of the battle Arrian describes the Indian Army as a dense mass, "pent up in a narrow space," and, finally, "all turned to flight wherever a gap could be found in the cordon of Alexander's cavalry."

Major Norman thinks that the camp of the Greeks must have been in the neighbourhood of Pind Dádan Khán, the crossing point at the Ahmadábád bluff, and the town of Nikaia at Sabz Pind, where there are extensive remains, about midway between the two, on the other side of the river. The Ahmadábád hillocks, known as Burári, extend for several miles, generally rising about 100 feet above the river; and behind them, at a considerable distance from the stream, is plenty of level country where any amount of troops could move without being seen from the other side; they would only screen the later stage of the movement, when the crossing was neared, but on a dark stormy night that would not matter much.(1) If, as is probable, the river in Alexander's time ran at the foot of these hillocks, there would have been at this point the sharp bend in its course of which we are told; and on the bluff itself are extensive traces of ancient habitations, where numerous coins, including those of Græco-Bactrian and Indo-Scythic kings are found: these hillocks, therefore, are taken to be the site of the town of Bukephala. At Jalálpur, on the other hand, ancient coins are seldom found, and there is no trace of anything Greek, or indeed of any remains of great antiquity.

Mr. M. L. Dames, I. C. S. (retired), comments as follows on the above:—

"Major Norman brings up two points to importance: (1) the original position of Taxila; (2) the position of Bukephala.

(1) We are nowhere told that the *whole* movement was covered by the hills: on the contrary it is stated that Alexander marched at a considerable distance from the river to escape notice which would not have been necessary if there had been hills between.

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"(1). *The position of Taxila.*—It seems impossible to accept the identification of Taxila with Akra: the passage of Pliny, in which he refers to the "Taxillae with a famous City," is very confused, and it is by no means certain that it can be interpreted as meaning that Taxila was on the right bank. All other authorities are opposed to this view, and Arrian, certainly the most trustworthy, makes Alexander cross the Indus by a bridge (evidently at a narrow point) soon after his Aornos expedition, and then take possession of Taxila "the greatest town between the Indus and the Hydaspes." This is repeated more than once, and Arrian certainly drew on original authorities. Taxila was a famous town, and figures largely in Buddhist lore, and Indian coins (pre-Greek) are found abundantly in the neighbourhood indicated. At Akra, as far as my experience goes, there is nothing earlier than the coins of Eucratides, and a great quantity of coins of the Saka kings. I think, therefore, that although Akra must have been an important place under the Greeks, and perhaps earlier, there is no good ground for supposing that Taxila was situated there at any time.

"(2). As to the point where Alexander crossed the Hydaspes, I think that Major Norman makes out a very good case for believing that it was considerably lower down the river than Jalálpur, and this point (Ahmadábád) seems to meet most of the conditions. It may be noted that Q. Curtius speaks of rocks in the bed of the river, and, if this is true, the *Jhelum* must then have been flowing immediately under the hills. Arrian, however, does not mention them and *Curtius'* authority is not great.

"One point in favour of the Ahmadábád crossing is, in my opinion, that it would have led Alexander to a more southerly route across the Punjab than that he is usually assumed to have followed. It is taken for granted by most writers that he crossed the Chenáb near Wazírábád, and the reason for this northerly line being adopted seems to be that Alexander's route must be made to reach the bank of the Biás. Although it is well known that the Satlaj flowed in a separate bed through Rájpútána and that the Biás followed a course parallel *to the present stream of the Biás* and Satlaj until its junction with the Chenáb, still modern maps are taken as a guide, and it is assumed that Alexander must have arrived at the bank of the Biás, *above* its present confluence with the Satlaj. This assumption, I think, vitiates the whole argument. Because the Greeks must have arrived far north on the Biás, therefore the crossings of the Acesines and Hydraotes are also made as far up-stream as possible. It seems to me that Alexander would naturally go as far down the Hydaspes as possible, as he was building a fleet intended ultimately to sail down to the sea, and that, when he started again after a considerable halt, he would naturally make for the point where the Acesines could be most easily crossed. As to this point we have some exact information, as Arrian quotes Ptolemy, son of Lagos, one of Alexander's companions, afterwards King of Egypt. He says that at this place the current was swift and the channel beset with rocks. There is only one place on the Chenáb (after it has left the hills) which answers to this description, *viz.*, Chiniot. I have myself seen the river in the flood season racing between the rocks at this place and the description is exact. The town of Chiniot is one of great antiquity and may possibly be one of Alexander's foundations.

"If this line was followed it gives probability to the suppositions of Cunningham and others that Sangala lay west and not east of the Rávi. . . . I myself am inclined to identify it with the extensive remains on the rocky hills at Sháhkot (16 miles from Sángla). . . . The correspondence with the place described by Arrian is very close. . . .

"My idea as to Alexander's route therefore corresponds very well with Major Norman's theory as to the crossing of the Jhelum, but I cannot agree

CHAP. I, B. History. Alexander and Porus.

to his proposal to bring Alexander direct from the Bannu valley *viâ* .... Kundián, south of the Salt Range, to the Jhelum somewhere about Bhera or Khusháb. If indeed Alexander had once gone to Bannu, this would have been his natural route, but how would he have got there? I am afraid there is no kind of authority for the long and dangerous march from the Pesháwar valley through the Kohát pass."

The latest authority who has dealt with the subject is Mr. Vincent Smith,(1) who reverts to the early theory of Abbott, Burnes and Court, condemning Cunningham's arguments as "a desperate attempt to reconcile the irreconcilable, and to bolster up a preconceived theory based on false premises". He points out that for anyone making for the Jhelum from Taxila, the route *viâ* Jhelum is the obvious one to take, being the nearest, and leading to a much easier and more convenient ferry: whatever route was adopted the road would be difficult, but the obstacles are greater in the case of Jalálpur. The supporters of the Jalálpur theory forget Strabo's statement that Alexander's route throughout lay nearer to the foot of the hills than to the plains. The "remarkable bend" in the course of the river at the point of the crossing is wholly wanting at Jalálpur, while the stream turns at a right-angle some miles above Jhelum, and the sunken rocks and islands described by the historians are present at the latter locality and not at Jalálpur. The recorded width of the stream at Alexander's crossing is 4 stadia or 809 yards, and this agrees closely with the width above Jhelum, while at Jalálpur the river is much wider. Mr. Smith, therefore, "has not the slightest doubt that Alexander marched to the Hydaspes by the shortest and easiest route open to him; that he struck the river at or near Jhelum, where he pitched his camp; that he crossed the stream where it was rocky and narrow, a little below the point where it emerges from the hills; and that the battle with Porus was fought in the Karrí plain."

Between these conflicting opinions it is difficult to decide; Mr. Vincent Smith must probably be taken as a greater authority in a matter of this kind than even Cunningham (who, as proved in several other instances, was apt to be led astray by preconceived ideas); but Mr. Smith writes, it is believed, without the advantage of local knowledge, and his arguments cannot all be accepted without demur. Thus it is by no means clear to anyone with an intimate knowledge of the country that the Jalálpur route is more difficult than that to Jhelum, and the statement that there are neither rocks nor islands at Jalálpur is not correct. A further difficulty is that the country around Jhelum and to the north of that town is a practically level plain: there is nothing even remotely suggesting Curtius' *fossa prealta*, nor is there any satisfactory representative of the wooded bluff at the crossing. Again, Major Norman's objection to the Jalálpur identification on the ground

(1) Early History of India, Clarendon Press, 1904, pp. 71 to 78.

Alexander and Porus.

that it is too far from the junction of the Jhelum and Chenáb applies with much greater force to the Jhelum theory: and his argument from the description of the battle that the crossing must have been below the camp is also applicable for what it is worth.

Major Norman has made an extremely careful and painstaking examination of the materials available and has a thorough knowledge of the locality: the main difficulty in accepting his theory is that an invader marching from Shahdheri on the Punjab would not naturally make for the Pind Dádan Khán plain: if he came there *viá* Jalálpur the distance from Taxila becomes too great (but Pliny's figures as to distances are notoriously unreliable): and, if he crossed the hills of the Salt Range, the histories would scarcely pass over without comment the steep descent of 1,500 feet or more on the south side of the Range: though otherwise this route would be easier than either of the others which have been suggested. The Ahmadábád theory is also inconsistent with Strabo's statement that the route lay throughout near the foot of the hills: and the great width of the river at Ahmadábád is an even greater difficulty.

The fact is that none of the theories that have been suggested agree exactly with the facts recorded: the Jalálpur theory is difficult to reconcile with the recorded facts, the Jhelum identification is the most natural; and the Ahmadábád theory, if the not inconsiderable difficulties indicated above can be surmounted, agrees best with the accounts of the historians.

The question, however, requires exhaustive study on the spot by qualified students of ancient topography, trained in critical methods. Until this is done no satisfactory identification is possible.

In conclusion it may be noted as a curious coincidence, though doubtless nothing more, that one of the few sites of ancient towns or villages on the right bank of the Jhelum in this part of its course is named Purana *Bugga:* it lies close to the modern village of Bugga, about 12 miles below Ahmadábád; but similarity of names proves little or nothing.

After Alexander's retreat.

Regarding the internal condition of the country nothing very definite is learnt from the historians of Alexander's achievements, nor does his invasion seem to have left much trace behind; the Greeks came, went on, returned, and finally disappeared down the river, their influence not long surviving their departure. It was not until two centuries later that the Indo-Greek kings worked their way into the Punjab, and of these two centuries there are no records; but no foreign invader is loved, and it is nearly certain that by that time anything that had been left to mark Alexander's path had disappeared. At any rate there are no Greek monuments in the district now, and except where a sort of spurious tradition has arisen from the enquiries of Europeans, the people

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of the tract have heard from their forefathers nothing about the great conqueror: even if they know the name of "Sultán Sikandar" it is only vaguely as that of a great king of bygone ages; as regards his march through the district, and the battle fought on its borders, local tradition is a blank.

**Asoka.**

Of the period between Alexander's invasion in B.C. 326 and Mahmúd's incursions more than 1,300 years later, our knowledge is very scanty, and names or events specially connected with this part of the country are extremely rare. The district must have formed part of the Empire of the great Buddhist King Asoka (B. C. 272—231),[1] and it has been noticed above that there is reason to assign to him the building of the ruined stupa at Kitás.

**Indo-Greek kings.**

Encratides the Greek not long after Asoka's reign extended his power over the Western Punjab, and the Indo-Greek kings held the country for about 200 years after him, being at last ousted by the nomad hordes of Indo-Scythians. An account of the following centuries would be merely a catalogue of little known dynasties and kings, not specially connected with this district by any historical records, though their coins—the only trace left by the vast majority of these kings—show that they ruled this part of the country. Mihirakula, the great iconoclast and anti-Buddhist, who ruled about 530 A. D., should perhaps be excepted, as noticed above.

**Mediæval rulers.**

Then comes a period of darkness, until about 631 A. D. when the country was visited by the Chinese pilgrim, Hiuen Tsiang; it was then already under the dominion of the Hindu kings of Kashmír, and probably so remained until the end of the 9th century: after this the District formed part of the kingdom of the Brahman rulers of Kábul, Samanta Deva and his successors (more accurately designated as the "Hindu Sháhis of Kabul"),[2] who remained in possession until the times of Mahmúd Ghaznaví. Anand Pál and Jai Pál, of whom the histories of Mahmúd's invasions make mention as kings of Lahore, were Sháhi kings, and held the fort of Nandana in the Salt Range.

**Mahmúd Ghaznaví.**

Ferishta says that in 404 H.[3] Mahmúd laid siege to the fort of Nandana in the mountain of Bálnáth, when the son of Anand Pál was ruler of Lahore: this ruler fled to Kashmír, whither Mahmúd followed after reducing the fort, and placing it in charge of a man of his own. He was again in this neighbourhood a few years later. On his return from the sack of Somnáth in 1026 A. D., his army "almost perished in the waterless

(1) This is the dating adopted by Mr. Vincent Smith. (Anc. Hist., India, p.p. 173-4).

(2) Their unbroken succession from the first Hindu Sháhi to Jai Pál and Anand Pál is established beyond all doubt.

(3) A.D. 1013. Authorities differ as to the number and order of Mahmúd's campaigns; according to Sir H. M. Elliot's arrangement the Nandana expedition was the 9th; the Somnáth campaign (A. D. 1025-6), the 16th; and that against the Jats, the 17th and last.

desert, from which it escaped only to fall into the hands of the predatory Jats of the Salt Range, who harassed the exhausted troops as they toiled homewards laden with spoils. It was to punish their temerity that before the year was over Mahmúd led his army for the last time into India."[1] The route from Somnáth to Ghazní, however, can hardly have led through the Salt Range; and the latest opinion identifies the predatory Jats here referred to with the tribes of the lower Indus. It is probable that Islám in the Salt Range dates from this time: knowing what we do of Máhmúd, it is certain that Islám would be imposed on all as the only way of obtaining peace: though these unwilling converts may have reverted to Hindúism as soon as his back was turned, and there are indications that the general conversion of the people took place some centuries later.

CHAP. I, B. History. Mahmúd's invasions.

During the reigns of the succeeding Sultáns of Ghazní there were many incursions into India, but, if we except the renunciation of wine by Mas'úd (Mahmúd's son) on his march from Kábul to Lahore in A. D. 1034, when he threw all the liquor he had into the Jhelum,[2] there is no special event on record connecting them with this district.

Muhammad Ghauri.

Though the Punjab remained a Muslim province, and in 1148 A. D. became the last refuge of Mahmúd's descendants, Muhammad Ghaurí was the first Musalmán king to establish himself (1193 A. D.) permanently in India: the Gakkhars gave him and his generals, Kutb-ud-dín Aibak and Yaldúz, an immense amount of trouble, beginning from the time when in 1184 A. D. they assisted the last of Mahmúd's dynasty in his fruitless opposition to the new power: at length the Gakkhar chief accepted Muhammadanism, and used all his influence to convert his people. "His influence, however, did not extend to outlying districts, and the inhabitants of those parts still remained in darkness." In 1205 A. D. Muhammad Ghaurí was slain by Gakkhars at Dhamiak in this district, as noticed above. The Tabaqát-i-Násirí says that he defeated the rebels of the hills of Júd, and made their blood flow in streams, so they naturally did not wish him well.

Other incursions.

In the *Jahán-Kushá* it is stated that Sultán Jalál-ud-dín of Khwárizm (the modern Khiva) about 1215 sent one of his generals to the mountains of Júd, who plundered that tract and obtained much booty: the Sultán also obtained the daughter of Rai Kokar Saknin in marriage: this Rai Kokar was a local chief, but his identity is uncertain.

In the reign of Násir-ud-dín Mahmúd (1246—65), that Sultán sent Ulugh Khán, one of his generals, who afterwards succeeded

(1) Lane Poole's Mediæval India under Muhammadan Rule, 1903, pp. 27-28.
(2) Ibid, p. 48.

CHAP. I. B. History. Other incursions.

him under the title of Balban, to ravage the hills of Júd and Jhelum, because the Rána of the hills had assisted the infidel Mughals whose incursions caused much trouble in those days. Balban himself had to send another similar expedition, probably for the same reason. "The country was plundered, and a large number of horses fell into the hands of the soldiers, so that the price of a horse in the army came to be forty tankas."(1) The north part of the Jhelum District was until recently famous for its breed of horses.

Jalál-ud-dín Fíroz Sháh Khiljí (1290—5) also had occasion to chastise this part of the country, for he says: "I made the blood to flow in Janjúa so that a boat might have glided within the hills of Júd"(1) His coins and those of Balban are numerous in the district.

Taimúr.

When Taimúr invaded India (1398-9) he came and returned through this tract: "the Rais and the chiefs of the Júd mountain came respectfully to pay homage, and to make presents." They were therefore well treated.(2)

Bábar's invasion.

After the invasion of Taimúr India was all confusion, and it is easy to imagine that Jhelum with its many tribes became a scene of anarchy and turmoil. The mountains of Júd and the district adjoining them next appear in Bábar's account(3) of his invasions about 125 years later.

"Marching at dawn from Sangdaki, and crossing the river Sohán about noon-day prayers, we encamped: our stragglers continued to come in until midnight. It was an uncommonly long and severe march, and, as it was made when our horses were lean and weak, it was peculiarly hard on them, so that many horses were worn out and fell down by the way.

"Seven *kos* from Bahrah to the north there is a hill. The hill, in the Zafar-Náma and other books, is called the hill of Júd. At first I was ignorant of its name, but afterwards discovered that in this hill there are two races of men descended from the same father: one tribe is called Júd, and the other Janjúa.(4) From old times they have been the rulers and inhabitants of this hill, and of the *ils* and *uluses* which are between Niláb and Bahrah; but their power is exerted in a friendly and brotherly way. They cannot take from them whatever they please. They take as their share a portion that has been fixed from very remote times: the one never takes, and the other never gives, a single grain more or less. Their agreement is as follows: They give a *sháhrukhi* for each head of cattle: seven *sháhrukhis* are paid by each master of a family; and they serve in their armies. The Júd are divided into several families, as well as the Janjúa. This hill, which lies within 7 *kos* of

(1) Elliot, Vol. III, p. 537.
(2) *Ibid* III, 482 and p. 410.
(3) *Tozak-i-Babari*, Dr. Leyden's translation, p. 253.
(4) Jodh and Wir were two of the sons of Rája Mal and heads of two branches of the Janjúas: there are still a few villages of Jodhs in the Chakwál Tahsíl, and they claim Janjúa descent.

Bahrah, branching off from the hill country of Kashmír, takes a south-westerly direction, and terminates below Dinkot, on the river Sind. On the one-half of this hill are the Júd and on the other the Janjúa. The hill got the name of Júd from a supposed resemblance to the celebrated hill of Júd.[1] The chief man amongst them gets the name of Rai: his younger brothers and sons are called Maliks."[2]

After referring to the submission of Malik Hast Janjúa, "the Hákim of the *ils* and *uluses* in the neighbourhood of the river Soháu," Bábar continues:—

"Many flocks of sheep and herds of brood-mares were feeding on all sides of the camp. As I always had the conquest of Hindustán at heart, and as the countries of Bahrah, Chenáb, Khushâb and Chiniot, among which I now was, had long been in possession of the Turks, I regarded them as my own domains, and was resolved to acquire them either by war or peace. It was therefore right and necessary that the people of the hill should be well treated. Marching next day rather late, about noon-day prayers we reached Kaldah-Kahár, where we halted. On every side were many corn-fields, where the grain was still green. This Kaldah-Kahár is a considerable place: ten *kos* from Bahrah, in the middle of the hill of Júd, there is a level plot of ground, in the centre of which there is a large reservoir or lake, which receives the water from the surrounding hills, as well as the rain water, by which it is swelled to a circumference of three *kos*. On the north is the valley of Chumbí; on the west, on the skirts of the hill, is a spring of water, which rises in the high grounds that overhang the lake. As the place suggested itself as suitable for such a purpose, I formed a garden in it, called the Bágh-i-Safá,[3] (*Garden of Purity*). It has an extremely agreeable climate, is a very beautiful place, and will be mentioned hereafter.

At dawn we set out from Kaldah-Kahár. On the very top of the pass of Hambátú[4] we met, in different places, men who were coming bringing in *peshkashes* of small value, and tendering their submission....... About luncheon time we reached the bottom of the pass. Having cleared the pass, and emerged from the wooded ground,[5] I formed the army in regular array, with right and left wing and centre, and marched towards Bahrah. .....When we had nearly reached that place,......the headmen of Bahrah met us, bringing each a camel and a horse as *peshkash*, and tendered their submission and service. Noon-day prayers were over when we halted to the east of Bahrah, on the banks of the river Behat[6] on a green field of grass, without having done the people of Bahrah the least injury or damage.

"On Wednesday, the 22nd, I sent for the headmen and *chaudhris* of Bahrah and agreed with them for the sum of 400,000 *shahrukhis* as the ransom of their property, and collectors were appointed to receive the amount. Having learned that the troops had exercised some severities towards the inhabitants of Bahrah and were using them ill, I sent out a party, who having seized a few of the soldiers who had been guilty of excesses, I put some of them to death, and slit the noses of others, and

(1) Ararat.
(2) The title Rai is not now used; that of Malik is used by prominent men amongst the Awáns, but in only one family of the Janjúas.
(3) The [illegible] of [illegible] have a [illegible] of Humáyún, directing their ancestor, Kálik Dás, to look after the Bágh-i-Safá at Kallar Kahár.
(4) This name is not known now.
(5) The "wooded country" at the foot of the hills is now bare.
(6) The name Vehat is still a common name of the river Jhelum in some parts of its course.

CHAP. I, B. History. Bábar's invasion.

made them to be led about the camp in that condition. As I reckoned that the countries that had belonged to the Turks as my own territories, I therefore admitted of no plundering or pillage.

"On Monday, the 5th March, I gave the country of Bahrah to Hindú Beg.

"In the hill country, between Niláb and Bahrah, but apart from the tribes of Júd and Janjúa, and adjoining the hill country of Kashmír, are the Jats and Gujars, and many other men of similar tribes, who build villages, and settle on every hillock and in every valley. Their ruler was of the Gakkhar race, and their Government resembles that of the Júds and Janjúas. The Government of these tribes, which stretch along the foot of the hills, was at that time held by Tatár Gakkhar and Hátí Gakkhar, sons of the same family: they were cousins. Their places of strength were situated on ravines and steep precipices. The name of Tatár's stronghold was Parhála[1]; it was considerably lower than the snowy mountains: Hátí's country is closely adjoining the hills. At the very time that we were in Bahrah, Hátí had advanced on Tatár by a stratagem, had surprised and slain him, and taken his country, his women, and all his property.

"Having arranged the affairs of the country in such a way as to give a prospect of its being kept quiet, on Sunday, the 18th March, I marched from Bahrah on my return to Kábul. We halted at Kaldah-Kahár. That day there was a most uncommon fall of rain.

"Some persons who were acquainted with the country, and with the political situation of the neighbouring territories, and particularly the Janjúa, who were the old enemies of the Gakkhars, represented to me that Hátí the Gakkhar had been guilty of many acts of violence, had infested the highways by his robberies, and harassed the inhabitants; that therefore it was necessary either to effect his expulsion from this quarter, or at least to inflict on him exemplary punishment."

Bábar therefore proceeded against Hátí at Parhála, and the narrative leaves the Jhelum District.

These events took place in the year 1519 A.D.: Bábar was often in the district again: his governor, Hindú Beg, was turned out of Bhera by the Afgháns and Hindustánís, assisted by the local *zamíndárs*, not long after his departure, and he visited the town again in the course of his 3rd expedition, about 1522 A.D., to punish those who had revolted against him. When on his 4th invasion (1524) he passed through the country of the Gakkhars, whom he reduced to obedience. Again in December 1525 he was in the Gakkhar country[2], marching along the foot of the hills from the Haro to Siálkot, and notices the scarcity of grain due to drought, and the coldness of the climate, pools being frozen over.

Sher Sháh Súrí.

The history of the son of Bábar, the blundering Humáyún, is well known: successful at first, he was soon worsted by Sher Sháh Súrí, and fled to Qandahár. It was then that Sher Sháh, to suppress the Gakkhars and guard against Humáyún's return, determined to build a fort, and marched with all his forces to the hills of Garjhák to choose its site (this place is called Garjhák

(1) In theRáwalpindi District.
(2) Tarikh-i-Bábari, Elliot IV, 240.

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History.

Sher Sháh Súri.

Nandána [1], reminding us of Mahmúd's conquests in these parts). On this occasion Sher Sháh chastised Sultán Sárang, Gakkhar; he not only seized Sárang's daughter, whom he bestowed on his general Khwás Khán,[2] but, subduing the whole country, plundered the hill of Bálnáth, which was then the residence of the Darogha of this tract, captured Sárang, and ordered him to be flayed alive, and his skin to be filled with straw.[3] Rohtás was the site selected for the fort, as already described. Sher Sháh kept an army of 30,000 horsemen in its neighbourhood.[4] He never saw the fort when completed, but his successor, Islám Sháh, who spent two years of his short reign in fighting the Gakkhars,[5] must often have done so.

Humáyún.

Shortly afterwards Humáyún returned to India: "we marched and entered the territory of Piráneh Janúah: the aforesaid Piráneh came and paid his respects to the king, but Sultán Ádam (Gakkhar), having requested that the country might be given to him, it was so: his majesty then entered the country of Rája Sunker, plundered about 50 villages, and took a number of captives but these were released upon paying a certain ransom, by which the army gained considerable wealth[6]." Rai Purána and his brother Sangar Khán are given in the Janjúa tree as the 73rd generation, the present being the 84th.

After this, Humáyún, hearing that Islám Sháh was advancing, returned to Kábul: he came to India finally by the same route in 962 H.

The governor of the fort of Rohtás, though the place had been strengthened, made no resistance and fled.

The Aín-i-Akbarí.

In the reign of Akbar the district does not appear; but in the Aín-i-Akbarí are mentioned several places which can be identified:—

| Pargana. | Assessment in dams. | Holders. |
|---|---|---|
| Awán (Awánkárí, chiefly the Tallagang Tahsíl) ... | 4,15,970 | Awán. |
| Balúlí Dhan (The Dhanní, otherwise Malik kí Dhan) | 13,16,801 | Gakkhar. |
| Dá'e Tharchak (Thirchak in S. W. Chakwál) ... | 2,50,575 | Gakkhar. |
| Haveli Rohtás (Rohtás) ... ... ... ... | 60,40,140 | Gakkhar Bugiál. |
| Dhráb (Dhrábi in West Chakwál) ... ... .. | 96,000 | Janúha. |
| Shamsábád (old name of Pind Dádan Khán) ... | 70,34,508 | Khokhar. |
| Kahár Darwáza (old name of Kallar Kahár)(7) ... | 24,540 | Janúha. |
| Makhiála (Makhiála) .. . ... ... ... | 3,84,000 | Janúha. |
| Kirkhát (Girják should obviously be read: old Jalálpur) ... ... ... ... ... ... | 9,61,655 | Janúha. |
| Malot (Malot) ... ... ... ... ... ... | 1,33,233 | Janúha. |

(1) Elliot V, 114.

(2) Elliot IV, 390.

(3) The Tárikh-i-Dáúdi credits Islám Sháh, not Sher Sháh, with this act; Elliot IV, 493. Raverty (unpublished notes, page 353) says that the story of Sárang's capture by Islám Sháh is doubtless correct: he adds that Sárang's son, Kamál, was also taken and confined in the fortress of Gwalior; when the State prison there was blown up by Islám Sháh, to rid himself of his State prisoners, Kamál escaped unhurt, and was subsequently taken into favour. He was assisted by Akbar, in the 8th year of his reign, to oust his uncle Sultán A[illegible] and retained possession of his native district as a feudatory of the Mughal State: his [illegible]her Said Khán was a commander of 1,500 in the Imperial service: and Said Khán's daughter was in Jahángír's harem, before his accession.

(4) Elliot IV, 415.

(5) Ferishta, Nawal Kishore's lithographed edition, p. 231.

(6) Jauhar, Major Stewart's translation, page 107.

(7) Not Kharder as supposed in the former Gazetteer.

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History.

The Aín-i-Akbarí.

The forts of Rohtás, Makhiála and Malot are noticed, and the Makhiála Mahál is further credited with a salt mine, doubtless that of Khewra or its neighbourhood. Another place where there is said to be a salt mine is Dhankot which was identified in the former Gazetteer with (?) Dandot; but if this was so it should come between Malot and Makhiála; and it is said to be peopled by Awáns, which could not have been the case with Dandot: probably it is Dinkot on the Indus mentioned by Bábar as the western extremity of the Salt Range, and would be somewhere near Kálábágh. The whole district was included in the Sind-Ságar Sarkar, comprising apparently the present districts of Ráwalpindi, Jhelum and part of Sháhpur.

Jahángír.

Jahángír in the second year of his reign marched through the district, and gives an interesting account[1] of his journey by way of Rohtás, Tilla, Bhakra (Bakrála), and Hatíya. Of the Bakrála *kas* he remarks: "I marched the whole day through the bed of a river, in which water was then flowing, and the oleander bushes (*ghanírí*) were in full blossom of exquisite colours, like peach blossoms...... I ordered my personal attendants, both horse and foot, to bind branches of the flowers in their turbans, and I directed that the turbans of those who would not decorate themselves in this fashion should be taken off their heads. I thus got up a beautiful garden." His diary mentions the Gakkhars as holding the country from Rohtás to Márgalla, where they were wont to loot passing caravans: he says they were a savage race, continually fighting. After several more visits,[2] he was in the 21st year of his reign again on the way to Kábul: he had arrived at the Jhelum, and a bridge of boats had been constructed for the crossing, when Mahabbat Khán, general of Sháh Jahán, then in revolt against his father, arrived with four or five thousand Rájpúts from Bengal, seized Jahángír and his consort Núr Jahán, and, accompanying them to Kábul, remained for some time master of the situation. It was at Rohtás, on the return journey, that the tables were turned: Núr Jahán obtained troops from Lahore, and when the party was one day's march from Rohtás the emperor held a review of his army: Mahabbat Khán, with his troops, being kept out of the way, Jahángír went on at once to Rohtás, where he found a Court awaiting him; but it was a Court shorn of much of its glory. Rohtás was thus for a time the seat of Jahángír's Government.[3]

Jahángír and Mahabbat

The following account of these events is taken from Lane Poole's *Mediæval India under the Muhammadans*, page 323:—

"The imperious queen next sought to gain the control of the army. The general Mahabbat Khán, however, was not to be won over, and......took the bold course of seizing the person of the emperor whilst he was separated from his guard, when on the point of crossing the Hydaspes, on his way to subdue

(1) Elliot, VI, 303.

(2) He gives an account of the sport he obtained on these visits. Tuzak-i-Jahángírí, Aligarh edition, pages 288 and 317.

(3) Elliot, VI, 420—421.

Jahángír and Mahabbat Khán.

a rising at *Kábul (1626)*. The empress, far from daunted by this unexpected stratagem, lost not a whit of her splendid courage. She secretly escaped to the imperial guard, and marshalled her husband's troops against the division of his captors, riding at the head of the army on her tall elephant, armed with bow and arrows. Mahabbat's Rájpúts had burned the bridge, but the empress was among the first to cross the ford and engage the enemy on the other side. A scene of universal tumult and confusion ensued; the ford was choked with horses and elephants. Some fell and were trampled under foot; others sank in the pools and were unable to regain the shore; and numbers plunged into the river and ran the chance of making good their passage or being swept away by the stream. The most furious assault was directed on Núr Jahán; her elephant was surrounded by a crowd of Rájpúts; her guards were overpowered and cut down at its feet; balls and arrows fell thick round her *howdah*, and one of the latter wounded the infant daughter of Shahriyár, who was seated in her lap. At length her driver was killed, and her elephant, having received a cut on the proboscis, dashed into the river, and soon sank in deep water and was carried down-stream. After several plunges he swam out and reached the shore, where Nur Jahán was surrounded by her women, who came shrieking and lamenting, and found her *houdah* stained with blood, and herself busy in extracting the arrow and binding up the wound of the infant.

"Open war had failed, and the brave woman resorted to other methods. She boldly entered the camp, and for months shared her husband's captivity. By degrees her arts lulled to rest the watchful suspicions of the general. She won over some of the leading officers to her side; and finally one day the emperor found himself at liberty, with his faithful queen beside him, and the army at his command.

"The victory came too late, however, for Jahángír had scarcely restored order at Kábul, and paid a visit to the happy vale of Kashmír, his favourite summer resort, when he was seized by his mortal sickness."

Later Mughal rule.

During the rule of the remaining Mughal sovereigns the Punjab played an important part, but it was chiefly as being the road by which the invading armies of Nádir Sháh, Ahmad Sháh Durrání, Taimúr Sháh Durrání, and Zamán Sháh,[1] advanced towards Delhi. The Court of Delhi was far too much engrossed in its luxuries and pleasures to attend to any enemy until that enemy was at its gates: and the invaders were met, not in this part of the country, but near Lahore or Delhi: nor do the local people appear to have resisted their advance. The Durránís knew the value of Rohtás, and maintained a Governor and a garrison there.

The Durránís.

The Sikhs.

In the decay of the Empire the local tribes waxed more and more independent, in the absence of any settled government: none of the Sikh Misls had their home in the country north of the Jhelum, and the district long remained more or less nominally under the rule of the Durránís; but meanwhile the power of the Sikhs was steadily advancing: in 1765 they utterly defeated the Gakkhars at Gujrát, and shortly afterwards were invited across the Jhelum by the Gujar Chaudhrís of Kálá; and in 1768, as soon as

[1] Zamán Sháh lost 12 of his cannons in the Jhelum. Ranjit Singh extracted eight which he forwarded to Kabul, being rewarded with the Governorship of Lahore. The other four remained in the river until 1823 when they were recovered and placed in the arsenal at Lahore. (Muhammad Latif, History of the Panjab, page 306).

CHAP. I. B. History. The Sikhs.

Ahmad Sháh's back was turned on the Punjab, they blockaded and took the fort of Rohtás, and overran the country as far as the Indus; Taimúr Sháh succeeded to the throne of Kábul in 1793, and his mind seems to have been always filled with idle hopes of an Indian Empire; but his three invasions in 1795, 1797 and 1798 had no permanent result, and led to no event of importance in this district.

Ranjít Singh.

In 1801 Ranjít Singh visited the Dhanní, which had long been in a very disturbed state, subdued it without resistance, and, having made some arrangements for its administration, returned to Lahore with 400 fine horses, the result of the excursion: in 1805 he "entered into treaties with the Muhammadan chiefs and families about the Chenáb and Jhelum. The Court of Kábul was no longer regarded as the royal and highest tribunal of India." He made many other incursions: it must have been in one of these, about 1809, that his general, Attar Singh, slew the Janjúa chief of Dárápur, whose family was left without *jágír* or means of subsistence. In the following year he besieged the hill fort of Kusak, which was bravely defended by its Janjúa Rája, Sultán Fatteh Muhammad, whose descendants still hold the place: at length want of water compelled the Sultán to surrender. He was the owner of the neighbouring salt mines, which on his defeat passed to the Máhárája, whence a claim many years later by Dalíp Singh, that the Khewra mines were his private property. The more or less complete subjugation of the district by the Sikhs may be held to date from this year, 1810. The extinction of tribal independence is little to be regretted. The Sikhs were not pattern rulers, but they introduced a rude and imperfect order. Previous to their advent, if we may trust uncontradicted tradition, the whole district was the scene of one perpetual but petty warfare. Tribe fought with tribe, chief with chief, and village with village; society lived in a sort of trustless truce broken from time to time by treacherous murders and thievish forays: in some villages the high places are still shown, where watchers were always stationed to beat the alarm drum on the approach of an enemy. The Sikhs did not, and probably could not, put a complete end to these disorders; but they cut short their boundaries and lessened their violence. They were themselves careless of everything that touched not their authority or their revenue, but they kept society together, and prevented anarchy.

Principal Sikh governors.

It would be tedious, were it possible, to give an account of the Kárdárs and Sardárs who succeeded one another with great rapidity in various parts of the district. Those best remembered are Guláb Singh of Jammú and afterwards of Kashmír who ruled the Gakkhars, and farmed the salt mines at Khewra; Chattar Singh, who was strong in the Jhelum Pabbí and in the Lundí Pattí of Chakwál; Uttam Singh, well known in the Baráli hills and near Duhman; and the Chháchhí Sirdár and Dhanna Singh, who grew great in the west. In 1849 almost the whole district joined the standard of

CHAP. I. B. History.

Chattar Singh in the second Sikh war. They fought bravely at Chilianwála and Gujrát, and afterwards experienced the punishment of rebellion at the hands of Major Nicholson and the other officers who made the first Summary Settlement.

SINCE ANNEXATION.

Changes of jurisdiction.

The District of Jhelum was constituted on 23rd March 1849, Pind Dádan Khán being selected as the headquarters, no fixed boundaries having then been determined for the district. The Tahsils then in existence were Pind Dádan Khán, Chakwál, Tallagang, and Jabbí; but in 1849 Rohtás, then a Tahsíl, was transferred to this district from Ráwalpindi, with Jhelum itself, then an ordinary village. In 1850 the Tahsíl at Jabbí was abolished, the *ilága* of Makhad and Pindígheb going to Ráwalpindi, the rest of the Tahsíl being added to Tallagang: Jhelum was at the same time constituted a Tahsíl instead of Rohtás. In the same year the headquarters of the district were transferred from Pind Dádan Khán to Jhelum. Ilága Pabbi was added to Jhelum Tahsíl from Ráwalpindi in 1851; and three villages, Koháli, Thíthi and Nathot, were transferred from Pind Dádan Khán to Jhelum. The next alteration was in 1857 when 65 villages from the Pind Dádan Khán and Tallagang Tahsíls were made over to the Sháhpur District, 20 of them being given back again in 1863. During the recent settlement the villages of Kot Khilán and Chak Nagrí with its two small adjoining *rakhs* were taken from Tallagang, the first going to Chakwál and the others to Pind Dádan Khán.

Further important changes are about to take place owing to the removal of the Tallagang Tahsíl to the new Attock District, which is about to be formed.(1)

The Mutiny.

The following account of the events of 1857 is taken from the Punjab Mutiny Report: Mr. Thornton, Commissioner of the Jhelum Division, had to contend with the difficulties created by the proximity of the independent kingdom of Kashmír, by the number of restless tribes whose home is in our own territory, and by the mountainous nature of the country. The division was not so strategically important as the cis-Satlaj States, nor was it politically so valuable as the Peshàwar or Lahore Division; but to preserve peace in it and contentment among its inhabitants was imperative, owing to the large number of warlike tribes who find their dwelling in its valleys, hills, and plains. The object was happily accomplished by the entertainment in British service of many of their martial spirits, who chafed at inaction, and would probably have fretted us had not a legitimate object been given them whereon to spend their strength; upwards of 1,000 horse were raised from one tribe alone, the Tiwánás, in the Sháhpur District. Mr. Ouseley, the Deputy Commissioner, describes his relief at their departure as great.

(1) This change has been effected since the above was written.

CHAP. I, B. History. The Mutiny.

The alarm at Jhelum was considerable, as there was no European force to restrain the native battery of artillery and the two regiments (14th and 39th Native Infantry). The 39th were ordered to march, without their magazines, towards Shahpur for orders. Their destination was Dera Ismáíl Khán, but it was an object to avoid any resistance which might have broken out at Jhelum by keeping them ignorant of their future station. They were sent down the left bank of the Jhelum, and reached Dera Ismáíl Khán without giving trouble. The native artillery was ordered to Lahore and there afterwards disarmed. The only regiment which remained was the 14th Native Infantry. The Chief Commissioner resolved to disarm it notwithstanding the Commanding Officer's assurances of its loyalty. Two companies were ordered to Ráwalpindí on pretence of forming a treasure party, but in truth to weaken the regiment. This move left but 500 men at Jhelum. Early on the morning of the 7th July a force of Europeans and guns which had been sent rapidly down from Ráwalpindí moved towards the parade ground of the 14th. It was joined on its way by the Sikhs of the 14th. The sepoys, seeing the advancing column at a distance, began firing on their officers, broke, fled to their lines, and there defended themselves against our force till 1 p.m. By that time they were dislodged, and fled to a neighbouring village. This battle had, however, cost the lives of many of our Europeans. Colonel Ellice, commanding the detachment of Her Majesty's 24th, was dangerously wounded, and Captain Spring was killed. The heat of the July sun told terribly upon the English troops. The three guns (6-pounders) proved useless against mud walls and the fortified guard-room of the 14th, and when, after desperate fighting, the lines were cleared of mutineers, the troops were too exhausted from heat, toil and want of food to follow up their advantage. At 4 p.m. Colonel Gerrard, who had assumed command after Colonel Ellice's fall, ordered an attack on the village to which the sepoys had retreated. The street fighting proved disastrous to our men; the guns were brought up too close to the houses, the gunners and horses were mowed down by the fire of the mutineers, ammunition on our side ran short, and a retreat was sounded. Two guns were brought off the field; the third, after a most gallant defence of it by Lieutenant Battye, Assistant Commissioner, in command of 30 police horse, and two or three other ineffectual attempts to rescue it, was captured by the mutineers and used against us. Both sides bivouacked on the field. Early in the morning it was found that the enemy had fled. The forethought displayed by Major Browne, Deputy Commissioner, in removing the magazine of the 14th from their lines before the second action, probably contributed much to their speedy flight, as it deprived them of any further supply of ball cartridge. The main body of the fugitives crossed into the Kashmír territory, and were subsequently surrendered by the authorities to our Government. Many stragglers were seized by the police, some were drowned, and 144 were killed

CHAP. I, B. History. The Mutiny.

in the fight. Only about 40 men of the whole 500 who opposed us remained at large. The usual precautions were taken in this district to guard against any ill-feeling amongst the people. Ferries were closed, letters opened, vagrants examined, doubtful or unemployed Hindustánís expelled, &c., &c. A plot, which was laid by a Hindustání underling, to murder the Tahsíldár at Chakwál and to seize the treasure, was found out and disconcerted. When a part of the 9th Irregular Cavalry mutinied at Miánwálí, the Police of Jhelum were aroused to try and cut them off. One man was seized and executed; the rest were disposed of elsewhere. A levy, which was raised at Jhelum, continued to keep the country quiet by giving employment to the spare hands. A telegraph-office was set up, and a line of direct postal communication organised with the Deputy Commissioners of all adjoining districts, and with Mr. Harding, Assistant Commissioner, who had charge of the sub-division of Pind Dádan Khán. In the Regular Settlement of Mr. Brandreth the leading men received certain rewards for their loyalty.

Subsequent history.

The subsequent history of the district is more social than political; the quiet routine of ordinary administration has never been interrupted.

List of District Officers.

The following is a list of the Deputy Commissioners who have held charge of the district since annexation, excluding those who have not been in charge for more than three months :—

| Name. | From | To | Period. | |
|---|---|---|---|---|
| | | | Years. | Months. |
| [illegible] H. Cox ... ... ... | 23rd March 1849 | 5th July 1849 ... | 0 | 3½ |
| [illegible] G. Bowring ... ... ... | 10th Oct. 1849 ... | 27th Nov. 1851 ... | 1 | 1½ |
| [illegible] G. Brown ... ... .. | 28th Nov. 1851 ... | 22nd Feb. 1853 ... | below. | |
| Major J. H. Prinsep ... ... | 23rd Feb. 1853 ... | 30th Sept. 1855 ... | 0 | 7 |
| Colonel Taylor ... ... ... | 1st Oct. 1855 ... | 30th August 1856 | 0 | 11 |
| Mr. B. Harding ... .. ... | 1st Sept. 1856 ... | 30th April 1857 ... | 0 | 8 |
| Major G. Brown ... ... | 1st May 1857 ... | 30th Sept. 1857 ... | 3 | 8 |
| Major Macnabb ... ... ... | 1st Oct. 1857 ... | 14th Sept. 1858 ... | 0 | 11½ |
| Major Reed ... ... ... | 15th Sept. 1858 ... | 30th April 1859 .. | 0 | 8½ |
| Colonel J. W. Bristow ... ... | 1st May 1859 ... | 10th April 1870 ... | 10 | 11½ |
| Captain W. G. H. Johnstone ... | 24th May 1870 ... | 22nd Feb. 1871 .. | 0 | 10 |
| [illegible] W. [illegible] Blyth ... ... | 23rd Feb. 1871 ... | 4th March 1873 ... | 2 | 0½ |
| Colonel J. H. Smyth ... ... | 5th March 1873 ... | 3rd March 1876 ... | 3 | 0 |
| Colonel J. W. Munro ... ... | 4th March 1876 ... | 30th March 1877... | 1 | 1 |
| Major E. G. Wace ... ... .. | 1st April 1877 ... | 11th June 1877 .. | below. | |
| Captain J. B. Hutchinson ... | 12th June 1877 ... | 10th Sept. 1877... | Do. | |
| Major E. G. Wace ... ... .. | 11th Sept. 1877 ... | 19th May 1878 ... | Do. | |
| Captain J. B. Hutchinson ... | 20th May 1878 ... | 10th July 1878 ... | Do. | |
| Major E. G. Wace ... ... | 11th July 1878 ... | 30th Sept. 1878 ... | 1 | 1 |
| Captain J. B. Hutchinson ... .. | 1st Oct. 1878 ... | 21st Dec. 1878 .. | below. | |
| Mr. F. P. Beachcroft ... ... | 10th May 1879 .. | 30th Sept. 1879 ... | 0 | 4½ |
| Captain J. B. Hutchinson ... | 1st Oct. 1879 .. | 2nd Dec. 1879 ... | below. | |
| Colonel J. B. Parsons .. .. | 2nd Dec. 1879 ... | 8th Sept. 1882 | Do. | |
| Captain J. B. Hutchinson ... | 9th Sept. 1882 ... | 8th Dec. 1882 ... | 1 | 1 |
| Colonel Parsons ... ... . | 9th Dec. 1882 ... | 12th June 1885 | below. | |
| Ditto ... ... ... | 3rd Sept. 1885 ... | 9th Nov. 1885 | 6 | 5½ |
| Mr. J. G. Elsmie ... .. .. | 2nd Jan. 1886 ... | 27th Feb. 1886 | below. | |
| Mr. J. A. Anderson ... . | 28th Feb. 1886 ... | 12th Mar. 1886 | Do. | |
| Colonel McNeile ... ... ... | 13th Mar. 1886 ... | 24th Oct. 1887 | Do. | |

CHAP. I, B.

History.

List of District Officers.

| Name. | From | To | Period. | |
|---|---|---|---|---|
| | | | Years. | Months. |
| Mr. J. G. Silcock ... ... ... | 25th Oct. 1887 ... | 24th Nov. 1887 | below. | |
| Colonel O. McNeile ... ... | 25th Nov. 1887 ... | 9th Mar. 1888 | 1 | 10 |
| Mr. H. C. Cookson ... ... ... | 10th Mar. 1888 ... | 3rd Jan. 1889 | 0 | 10 |
| Mr. J. G. Silcock ... ... ... | 4th Jan. 1889 ... | 12th May 1890 | below. | |
| Mr. J. A. Anderson ... ... | 27th May 1890 ... | 11th Nov. 1890 | 0 | 6 |
| Colonel R. Bartholomew ... ... | 12th Nov. 1890 ... | 26th July 1891 | below. | |
| Mr. B. Sykes .. ... ... | 27th July 1891 ... | 26th Oct. 1891 | Do. | |
| Colonel Bartholomew ... ... | 27th Oct. 1891 ... | 10th Nov. 1891 | 0 | 9 |
| Mr. B. Sykes ... ... ... | 11th Nov. 1891 ... | 22nd Nov. 1891 | 0 | 3½ |
| Mr. J. G. Silcock ... ... ... | 27th Jan. 1893 ... | 21st April 1893 | below. | |
| Ditto ... ... ... | 19th May 1893 ... | 30th April 1894 | Do. | |
| Mr. W. S. Talbot ... ... | 1st May 1894. ... | 14th Nov. 1894 | 0 | 6½ |
| Mr. J. G. Silcock ... ... ... | 15th Nov. 1894 ... | 12th June 1895 | below. | |
| Ditto ... ... ... | 13th July 1895 ... | 23rd June 1896 | Do. | |
| Ditto ... ... ... | 24th July 1896 ... | 30th Mar. 1897 | 6 | 0½ |
| Mr. H. A. Casson ... ... . . | 1st April 1897 ... | 1st July 1898 | below. | |
| Ditto ... ... ... | 13th Aug. 1898 ... | 15th Oct. 1899 | Do. | |
| Mr. E. A. Estcourt ... ... | 16th Oct. 1899 ... | 6th Nov. 1899 | Do. | |
| Mr. H. A Casson ... ... ... | 7th Nov. 1899 ... | 14th Feb. 1900 | 2 | 8½ |
| Mr. E. A. Estcourt ... ... | 15th Feb. 1900 ... | 25th May 1900 | below. | |
| Ditto ... ... ... | 23rd June 1900 ... | 23rd Oct. 1900 | 0 | 8 |
| Mr. P. D. Agnew ... ... ... | 24th Oct. 1900 ... | | | |

Of the earlier Deputy Commissioners Colonel J. M. Bristow is the best remembered, as might be expected, seeing that he held charge continuously for nearly eleven years; but the most familiar name of all is that of Mr. Arthur Brandreth, who carried out the first Regular Settlement of the district between 1855 and 1861. Of the numerous officers who have held charge of the Pind Dádan Khán Sub-division, Mr. G. M. Ogilvie, who was Sub-divisional Officer in the seventies, impressed himself most strongly on the people; Mr. W. B. DeCourcy, who held charge in the eighties, is also well remembered.

## PREFACE.

THE present edition of the Lahore District Gazetteer is partly based upon Mr. Gasson Walker's edition of 1893-94, but to a much larger extent is quite new matter. Not only has much of the old edition had to be cut to comply with the limitations of space imposed upon a modern Gazetteer, but thanks to the courtesy of many gentlemen, who have contributed notes and information, a great deal of fresh material has brought the volume up-to-date. Lest it should be thought that History and Archæology have been treated with a brevity inconsistent with their importance in a district, which contains the capital of the province, it should be noted that these subjects may be dealt with later in a separate official Guide-book to Lahore. The gratitude of the compiler is due to those who have so kindly helped, a list of whom, arranged in the order in which the information supplied has appeared in the text, is given below. The compiler offers his apologies for the extent to which it has often been necessary to abridge contributions and for omissions, if any, of names from the list :—

Mr. B. N. Parker, Deputy Conservator of Forests; Mr. H. Whistler, Superintendent of Police; Mr. Beni Parshad of the Government College; the Honorary Secretary, Bombay Natural History Society; the Warden of Fisheries, Punjab; the Director-General of Archæology; Mr. H. Hargreaves of the Archæological Department; the Sanitary Commissioner, Punjab; the Civil Surgeon, Lahore; Mrs. Mary Caleb; the Secretaries of the District Board, of the Municipal Committees of Lahore, Kasúr Chúnián and Khem Karan, and of the Notified Area Committees of Patti, Khudián, Pattoke and Padhána: the Chaplain to the Bishop of Lahore; the Secretary to the Catholic Bishop of Lahore; the Wesleyan Chaplain; the Secretaries of the Church Missionary Society, the British and Foreign Bible Society (Punjab Auxiliary), the Punjab Religious Book Society, the American Presbyterian Mission and the Methodist Episcopal Mission; the Revd F. Lawrence of St. John's Divinity College; Brigadier Melling of the Salvation Army; the Secretaries of the Anjuman-i-Himayat-i-Islam, of the Sat Sabha, of the Brahmo Samaj and of the Dev Samaj; Khan Sahib Haji Nur Burhan; M. Waris-ud-Din; Bhai Mehr Singh, Chawla; Khan Sahib Chaudhri Sultan Ahmad, Extra Assistant Settlement Officer; the Director of Land Records; the Superintendent of the Agri-Horticultural Gardens, Lahore; the Superintendent of the Lahore Circle, Army Remount Department; the Chief Superintendent, Civil Veterinary Department; Colonel H. T. Pease and Khan Bahadur Sayad Mahtab Shah of the Punjab Veterinary College; the Sub-Divisional Officer, Lahore Sub-Division, 2nd Division, Upper Bari Doab Canal; Lala Gopal Das, Head Clerk of the Settlement Office; the Principal of the Mayo School of Art; the Chief Examiner of Accounts, North-Western Railway; the Assistant Secretary to Government, Public Works Department, Buildings and Roads, the Superintending Engineer of the 3rd Circle and the Executive Engineers of the 1st and 2nd Lahore Provincial Divisions of the Public Works Department; the Post Master-General, Punjab and North-West Frontier Circle; the Superintendent of Telegraph Engineering, Lahore; the Deputy Commissioner, Lahore; the District and Sessions Judge, Lahore; Lala Sita Ram Kohli, B.A., Research Student, and Babu Shiv Parshad, 2nd Clerk, Settlement Office; the Executive Engineers, 2nd, 3rd and 4th Divisions, Upper Bari Doab Canal, of the 2nd Division, Lower Bari Doab Canal, and of the Upper

# CHAPTER I.—DESCRIPTIVE.

## Section A.—Physical Aspects.

(*a*) The district takes its name from that of the head-quarters. Loháwar means "the fort of Loh," the son of Ráma, and the name is not peculiar to the capital of the Punjab. There is a Lahore in Afghánistán, the seat of a Rájpút colony; another in the Pesháwar District, another in Hindustán proper, and a Lohár in the Mewar State of Rájpútána. It appears in Muhammadan writers under the varied forms of Lohár, Loher, Laháwar, Lehowa, Loháwar and Rahwar; in the chronicles of Rájpútána it is mentioned under the name of Lohkot, and in the Deshvi-bhága it is called Lavpur. Name.

(*b*) The district, which lies between North Latitude 30° 38′ and 31° 44′ and East Longitude 73° 38′ and 74° 58′ is one of the five districts of the Lahore Division and comprises the whole of the plain country lying between the Rávi River on the north and the Sutlej on the south from the Amritsar District boundary on the east to that of Montgomery on the west, alongwith a narrow belt of a few miles in width on the right bank of the Rávi. In shape it is a regular quadrilateral, tilted in the general north-east and south-west direction of the rivers. The northern side marches with the Gujránwála District and the southern with Ferozepore. The mean length from east to west is about 64 miles and the mean width from north to south is about 38 miles. Differences in various places from these measurements are not great. From the Kaisar-i-Hind Bridge over the Sutlej to a point about 2 miles north of Sháhdara on the Gujránwála border is a distance of 48 miles. The total area according to the recent Settlement measurements is 2,738 square miles. Boundaries, area and general configuration.

The tract is divided into three *tahsils*, of which Lahore and Kasúr on the east, lying north and south respectively, divide between them laterally slightly the larger portion, Chúnián on the west occupying all the remainder. Kasúr has a frontage of over 40 miles on the Sutlej and Lahore, of slightly more on the Rávi, while the Chúnián *tahsíl* has nearly 30 miles on the former and slightly less on the latter river. All three *tahsíls* take

B

CHAPTER I.-A.

Physical Aspects.

Boundaries, area and general configuration.

their names from the *tahsíl* head-quarters whose latitude and longitude are as follows :—

| Town. | North Latitude. | East Longitude. |
|---|---|---|
| Lahore ... ... ... | 31·34 | 74·21 |
| Kasúr ... ... ... | 31·6 | 74·28 |
| Chúnián ... ... ... | 30·58 | 74·0 |

Lahore is the capital of the province and the head-quarters of the Revenue District and of the Revenue and Civil and Sessions Divisions. The city, which has an elevation of 702 feet above sea-level, is situate on the left bank of the Rávi about a mile from its present course and stands on the Delhi-Pesháwar grand trunk road. The Civil Station now extends to lands comprised in ten adjoining land revenue estates besides the estate of Lahore itself. The Cantonments of Lahore are situated some three miles east of the Civil Station in land which once formed part of the old land revenue estate of Mian Mir. The Railway Station is the principal junction of the North-Western System. Lahore District stands 16th in order of area, 1st in order of population, and 6th in order of cultivated area among the districts of the Province. It contains 3 per cent. of the total area, 4 per cent. of the cultivated area and 5 per cent. of the population of the British territories of the Punjab.

The district divides itself naturally between (*a*) the central uplands, including portions of all three *tahsíls*, and (*b*) the alluvial lands of the Rávi (both banks) and Sutlej (right bank). There are no hills of any kind.

The high upland tract, which forms the central and principal portion of the celebrated Mánjha, the home of the Jat Sikh, occupies practically the full length of the Amritsar border on the east side of the district but gradually contracts towards the west as it approaches the Montgomery border. In its natural condition, before the extension of the Upper Bári Doáb Canal which now irrigates it throughout, the Lahore Mánjha presented an almost uniformly level surface with hardly any variety of feature from end to end. Its soil is inclined to be dry, but in parts near the Amritsar border one meets with a good sandy loam. The well water is mostly saline and the rainfall is very precarious. Until therefore irrigation was imported by means of the canal, there was little natural growth of any sort and the

CHAPTER I—A.

Physical Aspects.

Boundaries, area and general configuration.

agriculture was mostly inferior. In 1854 the Settlement Officer described this part of the district as a sparsely populated tract without the means of obtaining good drinking water for man or beast. Now the whole of the Mánjha is traversed by branches and distributaries of the canal, a prosperous canal colony has sprung up, further irrigation in a few villages in the north-west corner has been introduced from the new Lower Bári Doáb Canal, and the country yields to none in the matter of close and remunerative cultivation.

The lowlands which lie to the south of the Mánjha are known as the Hithár, derived from the vernacular term *het* (below); they were the valley of river Beás when it flowed through this district separately from the Sutlej. The high bank referred to above as the southern boundary of the Mánjha immediately overhangs the Sutlej and Beás streams, as they enter the district together at Harike on the Lahore and Amritsar border; from there the bank takes a westerly direction and the river flows south-west; the two therefore gradually diverge further and further apart until, as they both leave the district at the Montgomery border, they are separated by a distance of 25 miles. Under the high bank the old channel of the Beás can be very distinctly traced; along its edge at various intervals are village settlements, including those of Kasúr and Chúnián, the two most important places in the district outside the Lahore city.. The proximity of the houses to the bank in these settlements shows how reluctantly the people used to move back to the nearest unoccupied land as the river encroached. In the Hithár tract between the high bank and the river village settlements are numerous and the population is fairly dense. Cultivation is carried on partly by aid of irrigation wells and partly by inundation from canals which only flow however for such part of the year as the river remains in flood. The soil is for the most part a soft alluvial loam yielding readily to tillage but almost too sandy to be genuinely fertile. There is much sandy waste in which nothing grows but the *sirkána* or river jungle reed which is fairly abundant and comes in useful as cattle fodder and for various other purposes. Every here and there tortuous *nálas* or low-lying depressions of land mark the course of the river and its branches in former days.

Rivers, lakes, marshes, and drainage lines—The Rávi.

(*c*) The Rávi (the present name means "Sun"), the *Hydraotes* of *Arrian*, the *Parushni* of the *Vedas* and the *Iravati* of classical *Sanskrit* authors, is the smallest of the five rivers of the Punjab and from the narrowness of its channel and its numerous windings is the least useful of them all for navigable pur-

CHAPTER I.—A. — Physical Aspects. — The Rávi.

poses. The Rávi enters the district from Amritsar by the village of Ichogil, and after the course of 63 miles leaves it on the borders of Montgomery close to the village of Alpa Kalán. The stream is nowhere navigable in this district, but *deodár* timber is floated down from the Chamba forests as far as Lahore. Two bridges distant apart less than half a mile cross the Rávi near Lahore, one the Railway bridge and the other a bridge for the traffic of the Grand Trunk Road. The latter, opened in 1915, superseded the picturesque old Bridge of Boats which used to span the river lower down at the old *Biradari* of Kamrán. At Balloke, in *tahsil* Chúnián, about 11 miles as the crow flies from the Lahore *tahsil* border, a passage has been provided for all but wheeled traffic across the structure of the level crossing inaugurated in 1913.

The following are the dimensions of the two bridges near Lahore:—

| — | Total length in feet. | Number of spans of girders |
|---|---|---|
| Railway bridge ... | 1,462 | 15 |
| Road bridge ... | 1,469 | 15 |

Elsewhere communications across the Rávi are kept open by ferry boats, and 22 stations, of which 18 are in the Lahore *tahsil*, are maintained at intervals along the whole river's course. Just above Lahore city the course of the stream is carefully directed by embankments designed to protect the railway from injury by floods, and the river, which used to throw out several branches between Lahore city and the Amritsar border, is now kept to one channel. For about five miles above the level-crossing at Balloke the bed has been straightened for the purposes of the Irrigation Department, and at this point two extensive protective embankments have been constructed. "Formerly," wrote the compiler of the 1893-94 Gazetter, "the river channel was much narrower and its stream consequently much stronger than it is now. People say that 20 years ago it was unfordable at any time, hot weather or cold; now for at least four months of the year it can be crossed on foot, and often in the cold weather it dries up altogether just after leaving the Lahore District. This is largely due to the extensive widening of the bed consequent on the river having encroached steadily to the north of late years. Also in the cold weather the volume of water is materially decreased by

the calls made on it for the Bari Doáb Canal." Still, however, during the rainy season in some years the river has heavy floods with a very strong current and in the upper parts of its course through this district land is often submerged. Alterations in the course of the Rávi are frequent and extensive. Those that have occurred within the last 20 years are shown in the map attached. In *tahsíl* Chúnián the Rávi has on the whole worked steadily further north; in Lahore the greatest eccentricity is shown at a point about eight miles from where the river enters the district and for about the last eight miles of its course in the *tahsíl*. In Lahore and that portion of the Chúnián *tahsíl* in which the villages on both sides belong to the Lahore district a fixed boundary established by valid custom exists between the villages on either bank; in the rest of the Chúnián *tahsíl* permanent boundaries were fixed in 1905 between the villages belonging to this district and those of the Montgomery District which confront them. The land of the Rávi basin is mostly under cultivation. Its soil varies greatly according to the level of the land. High and low land occur alternately, the low land lying principally in depressions of the surface in which the river or one of its branches has rested at some previous time. These always contain more or less clay deposit which is very fertile for wheat crops so long as it gets inundation, but if left dry becomes hard and impenetrable with a strong development of saline matter. Outside these depressions the land varies from high sandy waste in which only river jungle can grow to a light loam fairly productive and easy of cultivation. On the left side the Rávi lowlands are separated from the uplands of the Mánjha by an abrupt bank varying from 4 to 20 feet in height; only in parts near Lahore has this bank entirely disappeared under the process of cultivation. On the right hand side of the river the boundary of the river valley is more difficult to detect. Occasionally the rise from the present alluvial tract to the high ground beyond the river influence is marked by an abrupt bank which however seldom exceds four or five feet in height; more often, however, the slope up is very gradual and a change in soil or vegetation alone indicates that the land which can claim any recent experience of the river floods has been left behind.

CHAPTER I—A. Physical Aspects. The Rávi.

The Sutlej (*Satlaj*; the *Zaradros* of Ptolemy and Arrian; the *Satudri* or *Satadru* of the Vedas) river on the south, having been joined by the Beás just before it enters the confines of this district, has a considerably greater volume than the Rávi and its fall is more rapid. The velocity of the current during the

The Sutlej.

CHAPTER I.-A. Physical Aspects. The Sutlej.

cold weather is about five miles an hour; and its ordinary depth about four feet. It is said that the stream used to be navigable for steamers as far up as Ferozepore (half way up the Lahore District); now, however, all such traffic has been absorbed by the railway. The Sutlej road and railway bridge, which crosses the river at Ganda Singh Wála, was opened in 1887; before that the river was crossed by a bridge of boats at the place where the railway bridge is now. Ferry boats are maintained at intervals along the river throughout the year. The valley of the Sutlej is of considerable width and the stream is constantly shifting its course. Throughout the last 20 years the main current in the Kasúr *tahsíl* has shown no distinct preference for either the Lahore or the Ferozepore bank; in Chúnián it has worked steadily further north. Alterations in the course of the river are indicated in the map. Permanent boundaries under the Riverain Boundaries Act between the villages of the Lahore and Ferozepore Districts were fixed in 1912-13. The Sutlej bed is a mixture of sand and clay; in the rainy season its floods throw up vast quantities both of deposit and of sand so that the character of the alluvial land is constantly changing. The bare sand of one year may be a rich deposit soil in the next and *vice versá*. On the whole there is much more bad land than good along the Sutlej; large stretches of river jungle frequently occur with only occasional patches of cultivation, and in the latter the cropping is indifferent as a rule.

Lakes and marshes.

There are no lakes in the district. The only permanent bodies of water of any importance are those brought down (*a*) by the Patti *nála* to below the Beás high bank in *tahsíl* Kasúr and (*b*) by the Hudiára *nála* to certain villages on the Amritsar border in *tahsíl* Lahore. In years of heavy rain considerable stretches of water stand under the bluff and even extend two or three miles south of it throughout the eastern half of *tahsíl* Kasúr, doing considerable harm in places by promoting the spread of *kallar*; they also, however, provide fairly promising ground for the sportsman; Bahádar Nagar, the Railway Station for which is Waltoha, is the best of these shooting places and produces duck and snipe. In Lahore *tahsíl* the upper reaches of the Hudiára, about the village of Padhána are often worth a visit for duck. Speaking generally, the *jhíls* of the district do not assist agriculture, rather the reverse, though rice and *rabi* crops are sometimes grown on the banks when the high water has subsided, and *jhallars* are set up on the banks. Water-caltrops (*singhárá*, *Trapa bispinosa*) are a natural product. The water-supply of the district in general is ample.

CHAPTER I.—A. Physical Aspects. Drainage lines.

In the high lands of the Bári Doáb there occur at intervals drainage lines which are called in the vernacular *rohi*. The most important is the Hudiára *rohi*, which enters the district from the Amritsar border at the Lahore village of Kila Jíwan Singh, about 15 miles south of the Rávi, and passes across the Mánjha in a tortuous course generally parallel to that of the two rivers, ultimately draining into the Rávi shortly before it reaches the Montgomery border. Its channel is from two to three hundred yards broad and it is so shallow that the casual observer in crossing it would hardly notice its existence unless the floods were out. During the rainy season a considerable volume of water comes down this channel sometimes, mostly local surface drainage. The soil in the channel, though stiff, is very fertile under cultivation, and except in the driest years it is safe for a fair spring crop.

The next best known *rohi* is that called the Kasúr *nála* which enters the Kasúr *tahsíl* from the Amritsar district at the village of Súr Singh about 12 miles to the south of the Hudiára *rohi*. This has a deeper channel than the other and when in flood sends down a more rapid stream. It can be traced back as far as Batála in the Gurdáspur District. The channel of the Kasúr *nála* is shallow enough to cultivate for the first 10 or 12 miles of its course as far as the village of Algon. From there it has been converted into a canal escape and assumes the appearance more or less of a hill-torrent. It runs into the Beás lowlands near Kasúr. Similarly the Patti *nála* further south has been utilised as a canal escape two or three miles after it enters the district at Patti.

Both the Kasúr and the Patti *nálas* have their course marked by ridges of sand thrown up no doubt by the force of the water when in heavy flood. The Hudiára *rohi*, having a much gentler slope, has deposited no sand along its banks. These drainage lines are important chiefly with regard to the influence they have on the local spring water. The only part of Mánjha uplands where the well water is naturally sweet is along the Amritsar border on the east and between the Rávi and the Hudiára *rohi* on the west. It is also found to be sweet within the drainage channels and along their banks especially in the case of the Kasúr *nála* which in former years probably used to carry down a heavier volume of water than the others. Between the Kasúr *nála* and the Hudiára *rohi* the water is universally tainted, more so to the west than the east. Towards the Montgomery border it is absolutely undrinkable, much more unfit for irrigation of land. Beyond the Hudiára *rohi* and between it

CHAPTER I.—A. Physical Aspects. Drainage lines.

and the Rávi the water is fairly sweet, becoming less and less tainted as the *rohi* channel drains towards the river. In the year 1908-09 extensive damage was done in the Lahore *tahsil* by heavy floods in the Hudiára; a central cut was made by the Canal Department after that year about to the point where the Railway crosses the *rohi* and has been generally successful in disposing of the excess water carried. Of the Kasúr *rohi* the compiler of the 1893-94 Gazetteer wrote that flood waters which used to fill it several times in the year had been diverted by canal embankments and cultivation. The Patti *rohi* is now more destructive in its action than it was 20 years ago, a result that may in part at least be ascribed to the fact that, the general spring level having risen, the soil is less able to absorb rainfall, which accordingly passes off as surface-water.

Geology.

(*d*) The soil of the district is entirely alluvial; its local geology has not accordingly been made the subject of any separate detailed investigation. Some general information will be found in Medlicott's pamphlet on the Geology of the Punjab, published by the Geological Survey of India. The only mineral products of any value are *kankar* and *kullar*. *Kankar* (a kind of limestone gravel) is used for metalling roads, the smaller particles being burnt for lime; this mineral is found in most parts of the district, but principally in the highlands near Lahore; it is dug out at a depth varying from one to six feet, while the smaller particles are found on the surface of the soil in many places and only require sweeping up for collection before being put into the kilns to be burnt down as lime; *kankar* is now worked not only by contractors who pay the owners for the right, but by the owners themselves who often both dig and carry it in their own carts to railway stations or to Lahore.

*Kullar* is a grey powdery substance produced intermittently from old village sites and similar places in the Mánjha uplands which is used both as a manure and for the manufacture of crude saltpetre. As a manure *kallar* is used as a top-dressing for young cotton and tobacco when about half a foot or so out of the soil; its fertilising properties are shown by chemical analysis to be due to the presence *inter alia* in a soil which has long been the receptacle of the evacuations of men and cattle of soluble chlorides and nitrates, the valuable soluble ingredients developing by exposure to moisture and heat during a considerable period and transforming by chemical changes certain insoluble into soluble salts. *Kullar* is, however, much more commonly used for the manufacture *in situ* of crude saltpetre, the owners of the land finding it very much to their advantage to grant

CHAPTER I.—A. Physical Aspects. Geology.

leases to contractors who make refining a business and pay handsome sums for the right. The *kallar* earth is collected and spread over filter beds which are copiously watered from unlined wells sunk immediately alongside; the filtered solution is then run down to cement-lined floors where it is dried by the natural heat of the summer sun; at the recent Settlement there were found to be 151 *kallar*-producing sites yielding their owners an income of Rs. 11,332.

## Section B.—History.

Lahore City—Early history. The history of the Lahore District is that of its chief towns Lahore and Kasúr, and their story is the story of the Punjab.

Of the condition prior to the Muhammadan invasions of the territory round Lahore now comprised in the Lahore District very little is known. The princes and people of Lahore however played an important part in the long continued struggle between Muhammadanism and Hinduism which marks the introduction of the former into India. Though legend attributes the founding of Lahore or Loháwa-rána to Lava, the son of Ráma, it is not probable that Lahore was founded before the first century A. D., as we neither find it mentioned in connection with Alexander, nor is it described by Strabo or Pliny. On the other hand, it may possibly be the Labokla of Ptolemy, as Amakatis, which is mentioned by that author as near Labokla, has been identified by Cunningham with the ruins of Ambá Kápi, about 25 miles from Lahore. The first certain historical record of Lahore is, however, that of Hiuen Tsiang, who mentions it as a large Bráhmanical city visited by him in A. D. 630 on his way to Jullundhur. About this time it is probable that the capital of the kingdom of Lahore was transferred to Siálkot, as Alberúni speaks of Lahore as a province whose capital was Mandhúkúr, and it is noticeable that Al Masúdi makes no mention of Lahore.

At the end of the tenth century the kingdom of Lahore was in the hands of a line of Brahman kings, and in A. D. 988 Jai Pál, the reigning monarch, was decisively beaten by Sabuktagín. Mahmúd did not visit Lahore for more than twenty years after his first invasion of the Punjab, though he defeated Jai Pál in 1001 and Anand Pál in 1008. Lahore City was not at this time a place of great importance. In 1034 Lahore was seized by Nialtigín, the revolted governor of Multán. He, however, was expelled, and in 1036 Lahore was made the capital of the Ghaznivid dominions east of the Indus. A final

insurrection by the Hindus at Lahore in 1042 was quelled by Maudúd, and the city was left in charge of Malik Ayáz, whom Muhammadan tradition regards as the founder. During the reign of the first eight Ghaznivid princes Lahore was governed by viceroys as the head-quarters of a province, but during the reign of Masúd III (1099–1114), it was made the seat of government of the empire. After Masúd's death Muhammad Bahlim, governor of Lahore, rebelled against Bahrám Sháh in 1119 but was defeated; and in 1153 Khusrú Shah again transferred the seat of government to Lahore, where it remained till 1193. The city was put to ransom by Muhammad of Ghor in 1181 and taken in 1186. From this time onwards Lahore was the centre of the opposition to the authorities at Delhi while subject to the constant incursions of the turbulent Khokhars who devastated the country round it 1205. On the death of Muhammad of Ghor in 1206 Kutab-ud-dín Aibak was crowned at Lahore; his lieutenant Kubácha lost the city to Táj-ud-dín Yalduz in 1206, but it was recovered by Kutb ud-dín in the same year. From the death of Arám Sháh in 1211 the province of Lahore became the bone of contention between Altamash at Delhi, Nasír-ud-dín Kubácha at Multán and Táj-ud-dín Yalduz at Ghazni. Yalduz in 1215 took Lahore from Nasír-ud-dín; but Altamash defeated him in the following year, and made himself master of the city in 1217. On the death of Altamash in 1236, Malik Alá-ud-dín Jani of Lahore broke out in revolt; and after he had been defeated and killed, Kabi-Khán-i-Ayáz of Lahore likewise rebelled in 1238 but submitted later.

Then follows a century during which Lahore lay at the mercy of incessant Mongol raids. It was taken by the Mongols in 1241, and put to ransom in 1246. The city was rebuilt by Balban in 1270; but in 1285 the Mongols returned, and Balban's son, prince Muhammad, was slain in an encounter on the banks of the Rávi, the poet Amir Khusrú being captured at the same time. Muhammad's son, Kai Khusrú, was appointed governor of the Punjab in his stead, but was murdered in 1287. The suburb of Mughalpura was founded about this time by Mongol settlers, and Dua the Chaghatai made a raid on Lahore in 1301. Under Alá-ud-dín Khilji, Ghází Malik, afterwards the emperor Tughlak Sháh, received charge of the territories of Dípálpur and Lahore as a warden of the march against the Mongols, an office he seems to have discharged with some success. However, the Khokhars took Lahore in 1342, and again in 1394, when it was recovered by Sárang Khán. In 1398 Lahore was taken by a detachment of Timur's army, and

CHAPTER I.—B. History. Early history.

seems to have lain desolate till it was rebuilt by Mubárak Sháh in 1422. Jasrath Khokhar attacked Lahore in the same year, and again in 1431 and 1432, but without success; but in 1433 Shaikh Ali took the city, which however he had almost immediately to surrender. In 1441 Bahlol Khán Lodí was appointed to the fiefs of Lahore and Dípálpur and seized the opportunity of turning against his master Muhammad Sháh. Lahore seems to have enjoyed a period of peace under the Patháns; but in the reign of Ibrahím Lodí, Daulat Khán Lodí, governor of Lahore, revolted and called in the aid of Bábar. Lahore was plundered by Bábar's troops in 1524, but in his final invasion in the next year he passed to the north through Siálkot.

The Moghals.

The period of the Moghal rule was the golden time of the history of Lahore, which again became a place of royal residence and grew to be, in the language of Abul Fazl, "the grand resort of people of all nations"; it still retains many splendid memorials of this period. On the accession of Humáyún, Kámrán, his younger brother, took possession of Lahore and obtained the Punjab together with Kábul and Kandahár. In the struggle between Humáyún and Sher Shah, Lahore was the military head-quarters of the Mughals, and narrowly escaped destruction on their temporary defeat. Humáyún entered Lahore triumphantly in 1554, being received with every expression of joy; but after Akbar had come to the throne, the place was seized in 1563 by his younger brother Hákim, who, though expelled, made another assault in 1581, from which he was repelled by Akbar in person. Akbar held his court at Lahore from 1584 to 1598, where he was visited by some Portuguese missionaries, and by the Englishmen Fitch, Newberry, Leeds, and Storey. Some time after Jahángír's succession in 1605 prince Khusrú escaped from Agra, seized the suburbs of Lahore, and besieged the citadel; but he was quickly defeated and his followers put to death with great barbarity. Gurú Arjun was implicated in this rebellion and died in captivity, or, as the Sikh tradition has it, disappeared miraculously beneath the waters of the Rávi. His shrine still stands between the Moghal palace and the mausoleum of Ranjit Singh. Jahángír fixed his court at Lahore in 1622, and, when he died at Rajauri in Kashmír A. D. 1627, he was interred, in accordance with his express wish, in the garden of Núrjehán, his wife, who erected to his memory the mausoleum at Sháhdara. Lahore was the scene of the struggles between the rival claimants to the throne which ensued on the deaths of Akbar, Jahángír and Sháh Jahán, though between A. D. 1628 and 1657 the city enjoyed an interval of peace and

prosperity under the munificent rule of Alí Mardán Khán and Hakím Alí-ud-dín, who is more commonly known by his title of Wazír Khán.

CHAPTER I.—B. History.

The Moghals.

During the reign of Aurangzeb, Lahore had but little connection with the political events of the time, as the attention of the emperor was chiefly directed to quelling the ruling power of the Maráthas in the Deccan and the rebellion of the tribes of Rájpútána. From the death of Aurangzeb (A. D. 1707) to the accession of Ranjít Singh the fate of Lahore was singularly unfortunate. As the capital of an outlying province, it was naturally the first to suffer from the weakness of the decaying Moghal Empire. Ruled over by governors inadequately supported, it became the *point d'appui* of Sikh insurrections. With the invasions of Ahmad Sháh, Lahore became an outpost of the Durráni Empire, but the hold upon it of the Kábul Kingdom was never overstrong, and its history henceforth derives its chief interest from the rise of the Sikhs.

The Sikhs.

Sikhism, which was destined to re-establish Hindu supremacy in Lahore, received by the martyrdom in connection with the struggles inaugurating the succession of Jahángír in A. D. 1606 of Gurú Arjan, the fourth successor of Nának and compiler of the Adi Granth, the stimulus that transferred it from a peaceful to a warlike religion. Almost immediately after the death of Aurangzeb, the Sikhs, who had been kept in subjection under his energetic rule, broke out into insurrection under a leader named Banda, and at length seriously threatened Lahore. The emperor Baháḍur Sháh, son and successor of Aurangzeb (A. D. 1712) marched to Lahore, with a view of crushing the rebellion but died before he could achieve any decisive success. A conflict ensued outside the walls of Lahore between his son Jahándár and Azim-ush-shán, in which the latter was defeated and drowned in the Rávi. Under Farukh Síyar the Governor of Lahore was defeated by the Sikhs. He was succeeded by Abdus Samad Khán who defeated the rebels and took Banda prisoner; and under his son Zakariya Khan the province had peace for twenty-one years (1717-38). He, however, found it prudent to submit to Nádir Sháh, who accepted a ransom in lieu of plundering the city. Ahmad Sháh Durráni occupied Lahore in 1748, and again in his second invasion, after some resistance from Mír Mannu (Muin-ul-mulk), the new governor. Mír Mannu was succeeded by his widow, and her abduction by the Wazír was the pretext for Ahmad Sháh's fourth invasion (1755). Lahore was occupied and placed under prince Timúr, from whom, however, it was taken by the Sikhs under Jassa Singh. They were expelled by the Marathas in 1758, who installed Adína Beg as Governor. He

CHAPTER I.—B.

History.

The Sikhs.

died a few months later and the Maratha power was broken by Ahmad Shah's victory at Pánípat in 1761, while the Sikhs, who again besieged Lahore, were defeated in the following year with great slaughter at Barnála, Kabuli Mal being left as Governor of Lahore. The Sikh cavalry ravaged the country round, and after Ahmad Shah's seventh invasion Kábuli Mal was ejected and the Sikhs again became masters of Lahore. For the thirty years following Ahmad Sháh's final departure (1767-97) the Sikhs ruled in Lahore unmolested; then in 1797 Sháh Zamán appeared before the city and put it to ransom. The next year he appeared again, and on this occasion Ranjít Singh received from him on his retirement a formal grant of the chieftainship of Lahore. The rise of Ranjít Singh's power made Lahore once more the centre of a flourishing though ephemeral kingdom. The collapse of the Lahore kingdom under Ranjít Singh's successors forms a chapter of imperial history for which the Imperial Gazetteer may be consulted. In December 1846, the Council of Regency was established, and the British Resident became the real central authority at Lahore. On March 29th, 1849, at the conclusion of the second Sikh war, the young Mahárája Dalíp Singh resigned the Government to the British.

Kasúr Town.

Tradition refers its origin to Kusa, son of Ráma, and brother of Loh or Lava, the founder of Lahore. It is certainly a place of great antiquity, and General Cunningham identified it with one of the places visited by Hiuen Tsang in the seventh century A. D. A Rajput city seems to have occupied the modern site before the earliest Muhammadan invasion; but Kasúr does not appear in history until late in the Muhammadan period, when it was settled by a Pathán colony from the east of the Indus. These immigrants entered the town either in the reign of Bábar or in that of his grandson Akbar, and founded a considerable principality, with territory on both sides of the Sutlej. When the Sikhs rose to power, they experienced great opposition from the Patháns of Kasúr; and, though the chiefs of the Bhangi confederacy stormed the town in 1763 and again in 1770, and succeeded for a while in holding the entire principality, the Pathán leaders re-established their independence in 1794 and resisted many subsequent attacks. In 1807, however, Kutb-ud-dín Khán, their last chieftain, was forced to give way before Ranjít Singh, and retired to his property at Mamdot, beyond the Sutlej. The town of Kasúr was then incorporated in the kingdom of Lahore. It consists of an aggregation of fortified hamlets, standing on the upland bank and overlooking the alluvial valleys of the Beás and the Sutlej. The Afghán element has now declined.

An extract, succinctly describing the events at Lahore and in the district of 1857, from the Punjab Mutiny Report, is given at pages 42 to 44 of the 1893-94 Gazetteer. The disarming of the troops at Mián Mír on May 13th frustrated a plot for the simultaneous seizure of the fort with the treasury and arsenal and the outbreak of the troops in cantonments and the Ferozepore arsenal was thus indirectly saved. But for this, as the official report says, "the North-West Provinces and the Punjab must have been for the time irrevocably lost, the lives of all Europeans in these regions sacrificed, Delhi could not have been taken, and India must have been *ab initio* reconquered." Throughout the rebellion Lahore continued in a disturbed state. In July the 26th Native Infantry Regiment mutinied at Mián Mír, and, after murdering some of their officers, succeeded in effecting their escape under cover of a dust-storm. They were however overtaken on the banks of the Rávi and destroyed by a force under Mr. Cooper, Deputy Commissioner of Amritsar. The strictest precautions were adopted in and around the city, until the fall of Delhi removed all further cause of apprehension. CHAPTER I—B. History. The Mutiny.

The subsequent history of the district is more social than political, and the period from the Mutiny to the present day has been one of steady economic and social development. Subsequent history.

As originally constituted the district lay wholly in the Bári Doáb, with the exception of a group of estates round Shahdara. In 1855, however, some three hundred estates were transferred from the Sheikhupura *pargana* in the Gujránwálá District to Lahore. The trans-Rávi estates were then divided up. A few went to the Chúnián and Lahore *tahsíls*, but the great bulk were made into a separate *tahsíl* with its headquarters at Sharakpur. In the same year a small group of estates was transferred to Gugera, but barring that and other similar transfers between Lahore on the one side and Montgomery or Ferozepore on the other, due mainly to river action, there was no great change in the constitution of the district until 1910, in which year the Sharakpur *tahsíl* was transferred bodily to the Gujránwála district. Constitution of the district.

The principal antiquities are those of Lahore city. That Lahore formerly covered a far larger area than it does at present is at once apparent from the number and extent of the ruins which cover the face of the surrounding country. From the city walls to Shálamár, Mían Mír and Ichhra—a circle with a radius of some three or four miles—one is constantly coming across crumbling mosques, tombs, gateways and gigantic mounds. Some Archæology.

E

CHAPTER I.—B.

History.

Archæology.

conception of the extent of Lahore in its palmier days may be formed from the fact that of thirty-six *guzars* or quarters into which Lahore is known to have been divided only nine are included within the area of the modern city. On the whole it may be considered probable that in its best days, that is during the reign of Sháhjahán, the city must have had a circuit of some 16 or 17 miles. The portion of the city outside the walls probably consisted of numerous thickly inhabited spots connected with the city gates by long *bázárs*. The intervals between these different quarters were filled up with tombs, gardens and mosques, whose remains now form a conspicuous feature in the aspect of the environs of Lahore.

Lahore of the Hindu period.

There are no architectural remains of the old Hindu city of Lahore, and there are some grounds for supposing that it did not occupy the same site as the modern city. Tradition points to the vicinity of Ichra, a village about three miles to the west, as the site of old Lahore.

Lahore under the Pathans and Moghals.

But there is not only a total absence of the old Hindu architectural remains. With the exception of two small mosques in the heart of the city, the Nímíwála *masjid* and Shiránwála *masjid*, and the ruins of one or two shrines, there are no architectural relics of an earlier date than the time of Húmáyún. This fact, coupled with the silence of earlier writers, leads to the conclusion that Lahore, at the period of the Pathán dynasties, though a place of considerable importance, was not remarkable for its extent or the beauty of its buildings. From an architectural point of view, Lahore is essentially a Moghal city; and its Muhammadan remains, with a few exceptions, are in the Moghal style, the exceptions being the tomb of Shah Músa, by the railway station, which is Pathán and the mosque of Maryam Makáni or Maryam Zamáni by the eastern gateway of the fort, the style of which is transitional between the Pathán and the Moghal. Three localities at Lahore are traditionally connected with the Ghaznivide period, and are looked upon as places of great sanctity,—the tomb of Malik Ayáz, who is said to have built up the walls and fortress of Lahore miraculously in a single night; the tomb of Sayad Izhák, in the quadrangle of Wazír Khán's Mosque; and lastly, the tomb of Dáta Ganj Bakhsh, a learned divine of Baghdád, the St. Odo of his day, who accompanied the victorious army of Mahmúd of Ghazni in the character of spiritual adviser and died at an advanced age at Lahore.

Remains of the Moghal period in Lahore.

In the old gateways leading to the fort we have examples of the bold and massive style of Akbar contrasting remarkably with the elegant but somewhat fantastic architecture of later

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periods. The elaborately carved buildings, with pillars of red sandstone, supporting a sloping *chhaja*, in the quadrangle of the citadel adjoining Jáhangír's *Khwábgáh*, are good specimens of the Hindu-Moslem style of art, characteristic of the time of Akbar. The *Khwábgáh* of Jahángír is a marble sleeping pavilion which stood within a large quadrangle enclosed on three sides by a colonnade of red stone pillars, intricately carved with bracket capitals, consisting of the figures of peacocks, elephants and griffins. In the centre of the fourth side, which overlooked the Rávi, stood a pavilion, in the Moghal style of architecture, and on either side at the point of contact of the colonnade with the outer wall were two chambers with verandahs of elaborately carved pillars supporting a sloping *chhaja* in the Hindu style. In the quadrangle was a garden, with a *chabútra* or platform, of marble mosaic, and beneath the pavilion and colonnades were underground chambers to serve as a refuge from the heat. In the tomb of Jahángír, at Shahdara, the Mosque of Wazír Khán, on the south side of the city; the Pearl Mosque; the throne room and marble pavilion in the citadel; the tomb of Asaf Khan; the Gardens of Shalamár; the *Guláòi Bágh* or "Garden of Rose-water"; the Gateway of Zeb-ul-Nissa; and the Imperial Mosque of Aurangzeb, we have examples of the Indo-Moghal style proper, with its usual characteristics of bulb-like domes, supported on elaborate pendentives, engrailed arches, marble lattice windows, and brilliantly enamelled walls. A special feature of the Moghal buildings is the profusion and excellence of the coloured tiling and enamelled frescoes (*káshi*).

Prince Kámrán, brother of the Emperor Humáyún, when Viceroy of the Punjab, seems to have given the first impulse to the architectural adornment of Lahore by building a palace and garden near the suburb of Naulakha and extending thence to the river Rávi. A *báradári*, said to have been built by Prince Kámrán, the oldest specimen of Moghal architecture in Lahore, which was used for many years as a toll-house at the old bridge of boats on the Rávi, is now a protected monument in the charge of the Archæological Department. All that remains of the palace is a large gateway now used as a private house in the vicinity of Lehna Singh's *chauni*.

Akbar made Lahore his capital for some fourteen years, during which time he repaired and enlarged and surrounded it and the city with a wall, portions of which still remain, though it was almost rebuilt at the commencement of the present century by Ranjít Singh.

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Remains of the Moghal period in Lahore.

"In the fort up to within a few years" wrote the compiler of the Gazetteer of 1893-94, "there were left some good specimens of the peculiar style of architecture adopted by Akbar; but they are nearly all destroyed; the Akbari Mahal, or chamber of Akbar, has been razed to the ground, and the smaller throne room has been so altered by modern additions that it is hardly recognisable as an antique building." Other architectural remains of the period are the tomb of Sháh Chirágh; the tomb of Kásim Khán, once the trysting-place of the Lahore wrestlers and now the residence of the Lieutenant-Governor of the Punjab; the tomb of Sháh Musa; and a mosque called the mosque of Kála Khán, on the right hand of the road from Lahore to Mián Mír. The Emperor Jahángír built but little, but there are specimens of his architecture in the greater *Khwábgáh*, or sleeping-palace; in the tomb of Anárkali and possibly in the *Moti masjid*, or Pearl Mosque, formerly the Chapelle Royal for the imperial *harem*. But the ascription of the latter to Jahángír is questioned by the latest authorities.

During the reign of Sháhjahán the palace was enlarged and beautified under the superintendence of Asaf Khán and the entire frontage covered with brilliantly coloured designs in tile work. The beautiful tomb of Jahángír, at Shahdara; the mosque of Wazír Khán, on the south side of the city; the Gardens of Shálamár; the gateway of the *Guládi Bágh*; the *Idgáh*; the tomb of Mián Mír; the summer house of Wazír Khán; the gateway of Zeb-ul-Nissa; and lastly, the tombs which line the road between Anárkali and the Shalamár gardens, are among the works of the period. A smaller *Khwábgáh* was erected adjoining the western side of that built by Jahángír. To the left of the *Khwábgáh* was erected the range of buildings with octagonal towers, the largest of which is called, *par excellence*, the *Saman Burj* and contains the small though costly marble pavilion, inlaid with flowers wrought in precious stones and known as the *Naulakha*, and the celebrated *Shíshmahal*, used by Ranjít Singh as a reception room into which a new gateway called the *Háthi Pol* was opened for the Emperor's private use, through a garden which covered the space now occupied by the fort magazine and suggested a comparison with the hanging gardens of Babylon. Opposite the pavilion in Jahángír's *Khwábgáh* a *hammám* or suite of bathing rooms was erected, which served not only for the purpose indicated by the name but also as a cabinet council chamber, and in the centre of the fort enclosure, the once stately building known as the *Takht* or Throne-room of Sháhjahán. In the fourth year of his reign, the city having suffered much from the encroachment

of the river, Aurangzeb had a massive quay of masonry constructed for upwards of three miles along the river's bank. The quay, it is said, was faced with lead; flights of steps, at intervals, led down to the water's edge; and rows of Persian wheels, projecting over the side, made the waters of the Rávi available for irrigating the gardens which lined its banks. The remains of the quay, or *Band* of Álamgír, as it is called, are still traceable between the north-east end of the fort and the village of Bhogíwál. But the great work of the period is the *Jami Masjid*, or Musalmán Cathedral, the most striking building at Lahore, whose white marble domes and almost colossal minarets may be seen for miles, a building said by some to have owed its origin to the Emperor's pious remorse for the murder of his brother, Dára Shikoh, and by others to a desire to eclipse the beauties of the mosque of Wazír Khán. The completion of this mosque may be said to close the architectural history of Lahore. Later attempts, such as the Golden Mosque of Bikhári Khán, and the Palace and Tomb of Khán Bahádur, at Begumpura, only prove how architectural taste fell with the fall of the Empire and became a mongrel style, half Muhammadan and half Hindu.

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Ranjít Singh, unlettered and unpolished as he was, was not without appreciation of architecture. Accordingly, he stripped the Muhammadan tombs of their marble facings and sent them to adorn the Sikh temple at Amritsar. He restored the Shálamár gardens, which had gone to ruin during troublous times of Ahmad Sháh, but at the same time laid ruthless hands upon the marble pavilions by the central reservoir, and substituted structures of brick and plaster in their stead. He turned the *sarái*, which separated the fort and palace from the Jama Masjid, into a private garden, and placed therein the marble edifice which remains to this day the architectural *chef-d'œuvre* of his reign an example of injudicious spoliation and hybrid design. Besides the above, a few unsightly temples to Siva, erected in honour of a favourite wife or dancing girl, and some tasteless additions to the fort, comprise all the architectural works of Ranjít Singh at Lahore. One of the latest specimens of Sikh architecture is the mausoleum of Ranjít Singh himself, his son and grandson. The building is, as usual, in design substantially Hindu overlaid with Muhammadan details, and does not bear close inspection; but the effect at a distance is not unpleasing. The palaces of the Sikh nobility show the same blending of Hindu and Muhammadan design, and are further disfigured by small angular chambers perched on the highest part of the building, to catch the breeze in the hot weather and rains. The walls of the chambers are gaudily but roughly painted with scenes sometimes of a religious, some-

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times of a warlike or sporting character. The former are generally taken from the life of Krishna or of Bába Nának; the fighting scenes relate chiefly to conflicts with the Afgháns of the north-west frontier, but none are remarkable as works of art.

Action taken in recent years for the conservation of the leading ancient monuments.

Of recent years the Archæological Department has undertaken the conservation of ancient monuments, and amongst the measures taken the following are the most important:- The military barracks long used by the British Government have been removed from the *Díwán-i-'Am* of Sháhjahán in the Fort of Lahore; modern walls and other excrescences have been demolished: the plinth has been exposed to view and the throne and chamber behind opened up. It still remains to grass the platform in front of the hall and to make good as much as possible of the damage that has been done in the hall itself. Of the buildings around the quadrangle of Jahángír all modern additions have been removed from the one which did duty as a Roman Catholic Chapel and the *Bari Khwábgáh* has been repaired in order to utilise it as an armoury in place of the narrow and confined armoury opposite the *Shíshmahal*. The *Choti Khwábgáh* of Sháhjahán has been converted from its use as an English Church, its modern Gothic roof and other fittings removed, the ancient marble cornice and ceilings rebuilt and the whole in other ways restored in its previous form. From the *Moti Masjid* the treasury has been removed and the modern brick walls swept away. There was a vast rent in the ceiling of the *Shísh-mahal* which necessitated the removal of the whole of the heavy roof in order to renew the timbers to which the ceiling was attached; after the timbers had been renewed a new roof was put over them and the ceiling itself carefully and skilfully repaired. The *Hazúri Bagh* garden has been entirely excavated, the old water channels and fountains repaired and the garden laid out as far as possible on its original lines. Numerous measures were carried out a few years ago with a view to securing the enamelled tile work on the walls of Wazír Khán's mosque and structurally strengthening the building, many parts of which were in a perilous state. The Railway offices were removed from the Railway Mosque, recent additions were demolished and the buildings generally conserved. At the Tomb of Jahángír at Sháhdara the minarets were repaired and partly rebuilt after the Dharmsála earthquake. The stone paving on the roof and platform was largely renewed and the *jáli* balustrade restored on one side of the tomb; much of the inlay work on the tomb itself has also been repaired; in the garden of this tomb and in the adjoining *sarái* jungle has been cleared, lawns and parterres laid down, and

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old causeways and channels restored. Measures have been taken to preserve the fabric of the Tomb of Núr Jahán, which is largely ruined, and to lay out the surroundings. The Shálamár garden has been much improved by the removal of jungle, the laying out of parterres and the restoration of the water-ways and causeways.

Leading families.

In the following paragraphs is given a short account of each of the leading families of the district. More detailed notices of each of them will be found in the new edition of "Griffin's Punjab Chiefs," as revised and brought up to date in 1909. Families which once were famous but are no longer represented in the Darbar lists have of necessity been omitted.

Rája Fateh Singh.

Rája Harbans Singh, father of Rája Fateh Singh, was the younger brother of Raja Tej Singh. Harbans Singh was born in 1846 by a different mother from Tej Singh's; soon after his birth he was adopted by Tej Singh, who at that time had no son. Tej Singh died in September 1862, and Rája Harbans Singh was made a ward of the District Court at Lahore. The Rája came into a very large and unembarrassed property in 1867 at the age of eighteen years, but the estate had again become deeply involved by his death in 1900. Rája Kirthi Singh, the eldest son, succeeded and the family *jágír* was again placed under the Court of Wards. Rája Kirthi Singh died suddenly in 1906, leaving no son. His younger brother, Rája Fateh Singh, has succeeded to the family seat in Darbár and to the *jágír*, the lands of which are mostly situated in Gujránwála though there are 16 estates belonging to it in this district; the immoveable property other than the *jágír* was divided between the late Rája's widow and his two brothers. The *jágír* was released from the Court of Wards in 1915. The Rája lives generally at Shekhupura, a large town of the Gujránwála District, not far from the Lahore border. In 1859, subsequent to his adoption of Rája Harbans Singh, a son, Sardar Bahadur Sardar Narendra Singh, was born to Rája Tej Singh. Disputes as to the succession arose until, by an agreement effected in 1886, Rája Harbans Singh made over to Sardar Narendra Singh a considerable portion of his property. Sardar

Narendra Singh died in 1904 and was succeeded by his only son Sardar Bikram Singh, who resides in Amritsar, where he is an Honorary Magistrate and Civil Judge of the 1st Class. CHAPTER I—C. — Population. — Raja Fateh Singh. Nawáb Fateh Ali Khán.

Nawáb Fateh Ali Khán, C.I.E., is the head of the well-known Kazilbásh family. The first Nawáb, Ali Raza Khán, rendered valuable service to the British Government at Kábul in the first Afghán campaign of 1839. These services were performed by him at the greatest personal risk and to the loss of his wealth and hereditary estates. Finding his life in danger in Kábul he accompanied the British forces to India. From then onwards the family has resided in Lahore. When the mutiny broke out the family came greatly to the front and did valuable service, in recognition of which Ali Raza Khán, the head of his family, was granted a *talukdári* of 147 villages in Bahraich, Oudh, worth Rs. 15,000 per annum. He also received the title of Khán Bahádur and was created a Náwab in 1864, two years before his death Ali Raza Khán left three sons, the eldest of whom, Nawázish Ali Khán, was appointed Nawáb on his father's death. This gentleman, who held the difficult position of President to the Lahore Municipal Committee, for several years, proved himself a worthy successor to his father and earned for himself a name much revered by Europeans and natives alike. In 1885 the Companionship of the Indian Empire was conferred upon him and three years later he was created a Knight of the same Order. In 1886 he received as a grant from Government the proprietary rights free of revenue in Rakh Juliána of Lahore *tahsil*. In 1887 Nawáb Nawázish Ali Khán was appointed an additional member of the Supreme Legislative Council of India. In August 1889 he started on a tour through Europe, his ultimate object being the pilgrimage to Mecca. He arrived in Karbala and there contracted an illness, of which he shortly died in October 1890. His younger brother, Nasir Ali Khán, succeeded to all Nawázish Ali's estates in Oudh and in the Lahore District; he was also confirmed in the title of Nawáb in 1892. Nasir Ali Khán served for twenty-five years in the Provincial Civil Service, and died in 1896, being succeeded by his nephew, Fateh Ali Khán, who inherited the title of *Nawáb* and his uncle's estates; and became the representative of the family with a seat in Provincial Darbárs. In 1902 he proceeded to England as one of the representatives of the Punjab for the Coronation of His Majesty the King, and in 1903 was invited as an official guest to the Delhi Darbár, at which he was invested as a Companion of the Order of the Indian Empire. In 1904 he was made an additional member of the Governor-General's Legislative Council. The Nawáb's devotion and loyalty to the British Government

CHAPTER I.—C. Population. Nawáb Fateh Ali Khán. have been repeatedly proved and have won the commendation of successive Viceroys and Lieutenant-Governors. He is a liberal subscriber to all charitable causes and has earned the respect of all classes both as a public-spirited *citizen and as one of the leading Muhammadan noblemen of the Punjab.*

Díwán Kailás Náth. *Díwán Kailás Náth is a great-grandson of Rája Dína Náth, the Talleyrand of Punjab in the latter days of the Sikh Empire, a member of the Council of Regency before the Annexation and an able adviser. After the annexation of the Punjab Rája Dína Náth was confirmed in all his jágírs worth Rs. 46,460* annually, which he held till his death in 1857. Buildings left by him in the Lahore city are a *shiwála* near the Police Court, for the support of which he alienated a *jágír* of Rs. 500 still maintained in perpetuity, and another *shiwála* near the Wazír Khán mosque. Amar Náth the eldest son of Rája Dína Náth, was a man of considerable ability and was the author of some very beautiful sonnets, also of a valuable and interesting history of Ranjít Singh. He enjoyed from Government a cash pension of Rs. 4,000 per annum, which on his death was converted into a *jágír* of the same amount to descend in perpetuity according to the rules of primogeniture. Díwán Amar Náth died in 1867, leaving two sons Díwán Rám Nath and Pandit Man Náth. Díwán Ram Náth was appointed an Extra Assistant Commissioner in 1882 and was selected for a District Judgeship in the higher ranks of the Punjab Commission in 1884, a post which he held till his retirement. He succeeded to his father's position on the Provincial Darbar list and was a Fellow of the Punjab University. In 1896 in recognition of his integrity and work as District Judge he was granted the personal title of Díwán Bahádur. He died in 1904 and was succeeded in the title of Díwán, his *'gir* of Rs. 4,000 and property by his son Díwán Kailás Náth, who, being of unsound mind, is only nominally head of the family. The whole of the property held by Díwán Amar Náth is now managed by the Court of Wards on behalf of Díwán Kailás Náth and his cousins, Díwán Som Náth and Pandit Gyán Náth. Díwán Rám Náth's younger brother Pandit Man Náth, who was born in 1860, finally became Chief Judge in Jammu. He died in 1894. His eldest son, Som Náth, who is an Extra Assistant Commissioner, has been allowed by Government to prefix the courtesy title of "Díwán" to his name.

Bhái Gurdit Singh. Bhái Gurdit Singh represents one of the most influential of the religious families at the Sikh Court of Lahore. Basti Rám was the first prominent member of the family; he and his son Harbhaj Rái were both in high favour with Mahárája Ranjít

CHAPTER I.—C. Population. Bhái Gurdit Singh.

Singh. When the Punjab was annexed in 1849, the family held *jágírs* amounting to Rs. 19,000. of which Rs. 22,447 were maintained, some permanently and the rest temporarily. Bhái Nidhán Singh, a great-grandson of Bhái Basti Rám, was made in 1846 a member of the Council of Regency, which office he held till the annexation. Bhái Nidhán Singh died in 1856, and his cousin Bhái Charanjít Singh was recognised as the head of the family. He was a good scholar in four languages, was deeply interested in educational matters and was appointed an Honorary Magistrate in 1879. On his death his *jágír* was resumed, his four minor sons receiving in lieu a grant in perpetuity of Rs. 3,133 per annum. His cousin Bhái Nand Gopál became the representative of the family; he was a Provincial Darbári and for some time a nominated member of the Lahore Municipal Committee. Bhái Nand Gopál died without issue in 1895, but he had adopted as his son Manohar Lál, a grandson of his sister, who is alive and a Divisional Darbári. On Bhái Nand Gopál's death, Bhái Mihán Singh, son of Nidhán Singh, was acknowledged as the head of the family. He was a member of the Lahore Municipal Committee from 1876 to his death, and was appointed an Honorary Magistrate in 1882. In recognition of these services he received the title of Rái Bahádur in 1891. He was nominated a Fellow of the Punjab University in 1898. Bhái Mihán Singh was one of the most prominent citizens of Lahore and exercised a powerful influence for good in the city. He died in 1900, leaving two sons, the elder of whom, Bhái Hardiál Singh, is a *Tahsíldár*, and has succeeded to his father's seat in Divisional Darbárs. Since the death of Mihán Singh, Bhái Gurdit Singh, the eldest son of Charanjít Singh, has been recognised as the head of the family, and is a Provincial *Darbári*. He is in charge of Mahárája Ranjít Singh's tomb at Lahore and is a member of the Managing Committees of the Aitchison Chiefs' College and the Khálsa College at Amritsar. From 1900 to 1902 he was a member of the Municipal Committee of Lahore and in 1903 he was invited as an official guest to the Coronation Darbár at Delhi.

Díwán Bahádur Díwán Narendra Náth.

Díwán Bahádur Díwán Narendra Náth belongs to a Kashmíri Brahman family who emigrated to Hindustán in the 18th century owing to the persecution of the Hindus by Ahmad Shah Abdáli after his conquest of Kashmír. The family, whose most prominent members were Díwán Ajodhya Pershád, grandfather of Díwán Bahádur Díwán Narendra Náth, and Rája Dína Náth, cousin of Díwán Ajodhya Pershád, attained to a position of great eminence at the Sikh court. After the annexation Díwán Ajodhya Pershád gained a high character with all English officers for his upright and honourable dealings

CHAPTER I—C. — Population. — Díwán Bahádur Díwán Narendra Náth.

and a good name with the public for justice and impartiality. The *jágirs* of the Díwán had lapsed to Government at annexation, but he was granted a pension of Rs. 7,500 and of this Rs. 1,000 was sanctioned to be upheld to him and his heirs in perpetuity. Also in 186 an area of 1,200 acres was granted to him from Hinjarwál *Rakh*, which is now known as Ajodhiápur. Díwán Ajodhya Pershád died in 1870 and his son Baij Náth in 1875. Díwán Narendra Náth was 11 years old when his father died; his estate, which was saddled with a heavy debt of Rs. 40,000, was restored to solvency under the management of the District Court of Wards at Lahore. A life pension of Rs. 1,625 was sanctioned to the young Díwán over and above the income of the estate of Ajodhiápur. After attaining his majority he was granted a seat in Provincial Darbárs and was allowed to assume the hereditary title of Díwán. In 1886 he obtained the degree of Master of Arts and in the following year was nominated a Fellow of the Punjab University. In 1888 he was selected for the post of Assistant Commissioner under the Statutory Civil Service Rules and in 1895 was promoted to the rank of Deputy Commissioner, which he still holds. He was granted the title of Díwán Bahádur as a personal distinction in 1908. The Díwán has travelled extensively in India, Ceylon, Europe and Egypt. He enjoys perpetual *jágirs* in nine villages in the Lahore *tahsíl*, of one of which, Amírpur, he is also owner.

The Nakai family.

Hardiál Singh of Jajja is the present head of the family of Sardár Káhn Singh, Nakai, though the best known member is Abdul Azíz, the third son of Sardár Káhn Singh, who lives at Wán Ádhan and was early in life converted to Islám. The family which derives its name from the Naka country, lying between Lahore and Gugera, was one of the smaller *misls* of the Sikh confederacy and had concluded a matrimonial alliance with the great Ranjít Singh, gained a large amount of territory in the Chúnián, Kasúr and Gugera *tahsíls*, but was deprived of it by Maharája Ranjít Singh, Sardár Káhn Singh, who then represented the family, being left with only a few estates round Dehrwál village near the Rávi in the Chúnián *tahsíl*. After annexation Sardár Káhn Singh was left in possession of a life pension of Rs. 3,840 in addition to a *jágir* revenue of Rs. 11,980. Hardiál Singh holds a *jágir* of Rs. 2,000 per annum granted in 1862 to Chattar Singh, son of Sardár Káhn Singh, and his heirs male in perpetuity according to the rules of primogeniture, and Abdul Azíz has a life *jágir* of Rs. 1,200. Dín Muhammad, son of Abdul Azíz, is a *Náib Tahsíldár*. There has been considerable ill-feeling between the Sikh and Muhammadan branches of the family.

CHAPTER I.—C. Population. Khán Sáhib Fakír Saiyad Zaffar-ud-dín, Bukhári.

The Fakír family of Lahore claims its local name *Bukhári* from the fact that its founder Jalál-ud-dín, a priest with a great reputation for sanctity who afterwards migrated to the Punjab, resided at the close of the 7th century of the Muhammadan era at Bukhára. The first member of the family to come to prominence was Aziz-ud-dín, who made a success as the private physician of Mahárája Ranjít Singh and was liberally rewarded by the monarch. In all matters connected with Europeans and the English Government Azíz-ud-dín was the best and truest adviser of Mahárája Ranjít Singh. He enjoyed also a great reputation for his courtier-like manners, his eloquence, poetry and elegant writing. Azíz-ud-dín died in 1845. During the life-time of Fakír Azíz-ud-dín his brothers, Imám-ud-dín and Núr-ud-dín, played subordinate parts, but both were men of some importance, and the latter in particular, from whom Khán Sáhib Fakír Sayad Zaffar-ud-dín is descended, demands some notice. From 1818 he was in attendance at the Sikh Court and was entrusted with multifarious responsible duties, including that of Royal Almoner. Along with his famous brother, Núr-ud-dín was closely connected in the conduct of negotiations with the British Government in which he always displayed the mos kindly spirit, and in 1846 he was appointed a member of the Council of Regency. In 1850 the Supreme Government confirmed to him for life all his *jágírs* and allowances amounting to Rs. 20,885 per annum. Núr-ud-dín died in 1852. Of his descendants the most prominent was his third son, Fakír Saiyad Kamar-ud-dín, who became attached to the Sikh Court at an early age. In 1882 a *khillat* of Rs. 500 was conferred on him by the Punjab Government, and in the same year he was granted proprietary rights and later the *jágír* rights in 700 *ghumaos* of waste land in the Lahore *tahsíl*, where he founded the village of Jalálábád. He was for some years a member of the Lahore Municipal Committee and of the District Board, and was the senior Honorary Magistrate in Lahore, one of the oldest fellows of the Punjab University and a Provincial Darbári. For his valuable services in all these capacities he was made a Khán Bahádur at the Jubilee of 1887 and a Commander of the Indian Empire in 1909. On his death in 1909 his eldest son, Khán Sáhib Fakír Sayad Zaffar-ud-dín, an Honorary Magistrate and retired Deputy Superintendent of Railway Police, became the head of the family, succeeding to a part of the family *jágír* and property, and to the seat in Provincial Darbárs; the bulk of the personal property was left by Fakír Sayad Kamar-ud-dín to his second son, Jalál-ud-dín. Another prominent member of this important family, for a fuller notice of which space is unfortunately

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insufficient, was Fakír Sayad Iftikhár-ud-dín, great nephew and son-in-law of Fakír Sayad Kamar-ud-dín, who after a distinguished career in Government service, including the post of British Envoy at Kábul, died in harness as Settlement Officer of Hoshiárpur in 1914 He leaves a minor son, Fakír Sayad Síráj-ud-dín.

Díwán Kishan Kishore Dhárίwála.

Díwán Kishan Kishore is the present head of a family which attained to eminence in the service of Mahárája Ranjít Singh; it derives its name from a humorous nickname given by the Mahárája to Díwán Ratan Chand, the grandfather of Díwán Ráj Kumár, to distinguish him from another Ratan Chand at the Court. Díwán Ratan Chand was employed in the Postal Department under the Sikhs and enjoyed cash allowances as well as *jágírs* in estates in various parts of the Punjab. After the Sutlej Campaign he was appointed Postmaster-General in the Punjab and did excellent service throughout the rebellion of 1848-89. On the annexation of the Punjab certain of his *jágírs* amounting to Rs. 6,800 were released to him for life free of all service and a garden worth Rs. 200 near the Sháhálmi Gate of Lahore was released to him and his male heirs in perpetuity. He was appointed an Honorary Magistrate of Lahore City in 1862; in this capacity he showed much activity and intelligence. He was always liberal when money was required for any work of public utility, he built a fine *sarái* and tank near the Sháhálmi Gate and had a large share in the formation of the public gardens round the city. He was created a Díwán by the Supreme Government in 1865. He died in 1872. He was succeeded by his eldest son Díwán Bhagwán Dás, who was granted a *jágír* of Rs. 2,585 under a *sanad*, dated 7th January 1874. He too was a Provincial Darbári and an Honorary Magistrate of Lahore, took a keen interest in city matters, erected several buildings and was a gentleman of public and enlightened spirit; the honorary title of Díwán was conferred on him in 1892. Díwán Bhagwán Dás died in 1906 and was succeeded by his son Díwán Ráj Kumár who only survived him for three years. Díwán Ráj Kumár's eldest son, Díwán Krishan Kishore, who is now the head of the family, has succeeded to the family *jágír*, property, title and seat in *Darbár*; he was educated at the Government College and was made an Honorary Magistrate for Lahore City in 1908. Lála Harnám Dás, younger brother of Díwán Ratan Chand, is a retired Extra Assistant Commissioner. He is an Honorary Magistrate in Lahore, but resigned on account of old age in 1907. His son, Moti Rám, is a *Tahsildar*.

Pandit Amar Náth.

Pandit Amar Náth is the leading representative of a Brahman family whose traditions go back to the year 1244 when

CHAPTER I.—C. Population. Pandit Amar Náth.

Alla-ud-dín Masud was king of Delhi and which settled in Lahore about the middle of the 18th century. The founder of the fortunes of the family was Brij Ráj or Brij Lál, who was made Pandit when Ranjít Singh rose to power and was appointed to read and explain the sacred Sanskrit books, holding this post and remaining in high favour till 1833. Pandit Madhsúdan, his son, was also a great scholar; he also held office at the Sikh Court and enjoyed valuable *jágírs*. On his death in 1863 a bequest by him of his entire property along with the perpetual *jágír* to his fourth son Devi Ditta Pershád was contested in the Civil Courts by the other heirs. Eventually by a compromise all the property with the exception of the *jágír* revenue was divided equally among all the sons. Pandit Rádha Kishen, eldest son of Pandit Madhsúdan, received a grant of 2,000 acres of land in proprietary right in *tahsíl* Chúnián, now known as the village of Kot Rádha Kishen, as the reward of his personal exertions in encouraging Sanskrit learning and in promoting the Punjab University College movement. On Pandit Rádha Kishan's death Rs. 1,200 out of his *jágírs* were continued to his son Pandit Rishi Kesh, who also inherited his private property. Pandit Rishi Kesh, after a career of public utility died in 1888. His son Pandit Bansi Lál having died childless in 1897, his property went to his widows, and his seat in Darbár to Pandit Amar Náth (see below), the family *jágír* being divided in three equal shares between (*a*) Amar Náth, (*b*) Jowala Dat Pershád, and (*c*) Sohan Lal and Panna Lál, jointly, the grandsons of Bál Kishán, second son of Pandit Madhsúdan. Pandit Amar Náth is the only son of Pandit Har Kishan, who predeceased his father Pandit Madhsúdan; he is an Honorary Magistrate and a Provincial Darbári, with a seat senior to his cousin Jowála Dat Pershád, son of Devi Ditta Pershád.

Khán Bahádur Sheikh Nasír-ud-dín.

The founder of the fortunes of this family was Sheikh Mohi-ud-dín, who when very young attracted the attention of Díwán Moti Rám and so came to the notice of Mahárája Ranjít Singh. His son Imám-ud-dín Khán was Governor of Kashmír, when that province was made over to Máhárája Gulab Singh by the Treaty of the 16th March 1846. In 1848 when almost all were traitors to their Government in the Multán rebellion, Sheikh Imám-ud-dín remained faithful, and both he and the troops he raised, to the number of 2,000, behaved well before Multán and distinguished themselves in several actions with the rebels. For these services he subsequently received a life cash pension of Rs. 11,600 and his *jágír* of Rs. 8,400 was confirmed to him. In 1857 he raised, under the orders of Government, two troops of cavalry for service at Delhi. He

CHAPTER I.-C. — Population. — Khán Bahádur Sheikh Nasír-ud-dín.

died in March 1859, aged 40, leaving one son Sheikh Ghulám Mahbúb Subháni, who was born in 1842. In 1862, at the recommendation of the Punjab Government, the Supreme Government sanctioned *jágirs* of Rs. 5,600 being upheld in perpetuity, while the remaining *jágirs* with Ghulám Mahbúb Subháni were to lapse at his death. After living the greater part of his life at Lahore, where he took no part in public affairs, the Sheikh died at Delhi in 1903 during the Coronation Darbár which he was attending on the invitation of Government. He left no direct heir, as both his sons died in infancy. His *jágir* lapsed to Government, but his cousin Sheikh Nasír-ud-dín inherited all his private property and became the head of the family. Sheikh Nasír-ud-dín is a retired Extra Judicial Assistant Commissioner in the Punjab and was for nearly three years Wazír of the Baháwalpur State, a post which his father, Firoz-ud-dín, had held before him. He received the title of Khán Bahádur on the 1st January 1909. //

The Kamla family.

The distinctive name of the family Kamla (idiot) was applied by Sardar Hari Singh Bhangi to the younger (Godh Singh) of two brothers, sons of a Chaudhri of Maniháls in the Lahore District, who were fighting in his service on account of reckless but, as it proved, successful bravery performed by him in war. The living members of the family are descended from Uttam Singh, the elder brother, who was also a fine soldier and, after being handsomely rewarded with *jágirs*, was in his old age appointed by Mahárája Ranjít Singh Judge at Amritsar. The family maintains its military traditions, having at present three members serving in the 30th Lancers. Sardár Tára Singh, who lives at Kulla in the Lahore District, was for some years an Honorary Magistrate at Patti and is a Divisional Darbári; he served like his father Sardár Sher Singh with great distinction in the Haiderábád contingent; and owns land in the Lahore District and in Oudh. Sardár Baghel Singh, son of Suchet Singh, is an Honorary Magistrate and a large landowner in Oudh and is a Divisional Darbári in this District, where he has acquired some land by purchase in *tahsíl* Chúnián.

Sardár Sáhib Bhái Teja Singh of Thethar.

The family are Sidhu Jats of the village of Thethar in the Lahore *tahsíl*. Four brothers, the sons of Prem Singh, were famous fighting men in Sikh times, the second, Shamír Singh, excelling in the use both of the bow and of the musket. Shamír Singh built the fort of Gobindgarh at Amritsar in 1808 by direction of Mahárája Ranjít Singh and became its warden. The family has remained constant to its military tradition; since the annexation it has been the rule rather than the exception for the

members of every single one of the four branches to enter the Army in the service of Government. The younger members of the family continue to follow soldiering as a profession, while many of the older members are now at home enjoying pensions, well earned after years of hard service all over India. Of the latter the most prominent are Sardár Sáhib Bhái Teja Singh; Sardár Bahádur Janmeja Singh Resaldár Major and Sardár Gopal Singh, Resaldàr Major. The two first named are brothers, grandsons of Sher Singh, who received the title of *ustád* at the court of Ranjít Singh for his proficiency as a swordsman; Bhái Teja Singh is a retired 1st grade Inspector of Police and a Provincial Darbári and was for ten years native Aide-de-Camp to His Honour the Lieutenant-Governor of the Punjab until the post was abolished; Janmeja Singh, his younger brother, is a retired Resaldár Major of the 21st Cavalry and a Honorary Magistrate in Lahore; the two brothers inherit in enqual shares their father's not inconsiderable property in *Rakhs* Lidhar and Dhalla and in *Mauza* Thethar of the Lahore District and in the Lyallpur District. Gopal Singh, a retired Resaldár Major of the 11th Lancers, is the eldest surviving son of the late Rajendra Singh, a very distinguished Native Officer of the 9th Hodson's Horse; the Rasaldár Major holds the *zail* of Kohrián in which the native village of the family is situated.

CHAPTER I.-C. Population. Sardár Sáhib Bhái Teja Singh of Thethar.

The family local name is derived from a grant of 30,000 acres of waste land in the neighbourhood of Kasúr made to its aboriginal members by Ibráhím Khán Lodi. The villages of Harike, Betu and the two Nauls were founded by it, and its members fought on the side of the Pathán Chiefs of Kasúr against the Sikhs until the capture of Kasúr by Ranjít Singh in 1807. Khewa Khán, the then head of the family, received a *jágír* in Mamdot, south of the Sutlej, whither his master has also retired, of the same value as the one which he had lost in Kasúr. Khewa Khán's son, Khair-ud-dín Khán, served with distinction in the first Afghán war and during the latter part of the Sutlej War and the Multán outbreak fought on the side of the British. His nephew and adopted son, Kamál-ud-dín Khán, also served the British Government faithfully in five campaigns. The leading members of the family now are M. Sáhib Khán, who lives at Betu, and M. Ghulám Muhammad Khán, who lives at Naul Uttar; one half of the family *jágír* is held by the latter, and the remaining half by the former jointly with his three brothers. Malik Sáhib Khán is a Divisional Darbári and was formerly a member of the local board at Kasúr.

Malik Sáhib Khán Kasúria.

Sardárs Jhanda Singh and Fateh Singh are the present representatives of a family derived from the Nábha State in the

Sardárs Jhanda Singh and Fateh Singh, Miwal.

CHAPTER I.—C. Popul.tion. Sardárs Jhanda Singh and Fateh Singh, Malwái.

Málwa, whose first prominent member was Sardár Dhanna Singh, a brave and successful officer in the army of Mahárája Ranjít Singh. The family *jágírs* to the amount of Rs. 25,000 were continued by the Sikh Darbár to Sardár Kirpál Singh, the grandfather of Sardárs Jhanda Singh and Fateh Singh. When Rája Sher Singh's force rebelled at Multán in 1848 Kirpál Singh separated himself from it, and with a few sowars came into the camp of Major Edwardes with whom he had previously served in Bannu. On annexation his personal *jágír* of Rs. 4,000 per annum was confirmed to him for life, and a new *jágír* of Rs. 5,000 for loyalty at Multán was granted him in perpetuity. Sardár Kirpál Singh performed good service for Government in 1857 and received a *khillat* of Rs. 500 and a *sanad* of approbation. He died in 1859; and his son Sardár Sarúp Singh succeeded to a *jágír* comprising 12 estates, 4 in *tahsil* Lahore, 6 in Chúnián and 2 in Sharaqpur, which amounted in 1893 to Rs. 7,703. Sardar Sarúp Singh died in 1904; his sons, Sardárs Jhanda Singh and Fateh Singh were then minors and the estate was put under the court of wards. The *jágír*, which under the term of the grant had to be reduced to Rs. 5,000 on the death of Sarúp Singh, and the rest of the property are inherited by the Sardárs in equal shares. Sardár Jhanda Singh, the elder, was educated at the Khálsa College, and Sardár Fateh Singh, the younger, at the Aitchison College and Punjab University. The estate was released from the court of wards in February 1910.

Misr Bishambar Dás.

The Misr family of Lahore, of which Misr Bishambar Dás is the present head, is of Brahman origin and came originally from Jhelum. Two of its members occupied the post of Treasurer to Ranjít Singh, one in Lahore, the other in Amritsar, but Rúp Lál was the more famous, having gained a great name for justice and equity as Governor of the Jullundur Doáb under Mahárája Ranjít Singh: he subsequently joined in the Multán rebellion and his estates were confiscated. One of his sons, Misr Sáwan Mal, who died in 1904, served in the British Army with great distinction, and in recognition of his services obtained from Government a *jágír* in four villages, which yielded him Rs. 961 a year. His only surviving grandson, Misr Bishambar Das, has succeeded to his *jágír* and other property. Other notable members of the family in recent years were Misr Sundar Dás, who was for two years keeper of the Privy Purse to Maháràja Dalíp Singh, and died a Provincial Darbári in 1894; Misr Rám Dás, a Provincial Darbári, who died in 1892; and Misr Megh Ráj (died 1864), who after the Sutlej campaign was appointed Treasurer to the Darbár, received the title of Rái Bahádur, was Treasurer of

the Lahore Division from 1849 to his death and was appointed an Honorary Magistrate in 1862. CHAPTER I.—C Population.

This Sidhu Jat family, which hails from the riverside village of Mokal in the Chúnián *tahsíl*, rose during the reign of Mahárája Ranjít Singh by their own strength and prowess in battle. The first well-known member under British rule was Resaldár Mana Singh, who served for three years with distinction in the Banda Military Police; in 1861, when that force was reduced, he was made *zaildár* of Mokal and received a grant of 720 acres of waste land in *Rakh* Mudki of the Chúnián *tahsíl*. He died in 1884. Another well-known and highly respected man of the family was Resaldár Gudar Singh, who died in Mokul in 1890. The *zaildári* is still in the family, being at present held by Arjan Singh, grandson of Resaldar Mana Singh. The head of the family is Khán Bahádur Sardár Abdur Rahmán, eldest son of Rasaldár Gudar Singh. The Khán Bahádur who, like his distant cousin Sardár Ahmad, second son of Resaldár Mana Singh, became a convert to Islám, is a retired Deputy Collector in the Irrigation Department, obtained his title in recognition of his long and approved service of 30 years and his general integrity and is an Honorary Magistrate in Lahore where he lives and a Provincial Darbari. He owns 268 acres of land in Mokal and other villages. Sardár Ahmad is also a retired Deputy Collector of the Irrigation Department and has 30 years' service to his credit; he is a Divisional Darbári, has a large landed property in the Lahore and Hissar Districts and in the Chenab Canal, is the author of several Urdu books on agriculture as well as editor of a newspaper on the same subject and has written a history of the Mokal family. Mise Sikhs and Chamber Dás. The Mokal family.

Sardár Jíwan Singh is the chief representative of the family of Sukha Singh, the first Sikh convert of the descendants of Changa, thirteenth in descent from Sandhu, the founder of the Sandhu Jat colony in the Mánjha after their emigration from Ghazni in Afghánistán. Changa was an influential *chaudhri* and founded the village of Padhána 16 miles south of Lahore where the family still resides. Sardár Jowála Singh, son of Sardár Mit Singh, who was the son of Sukha Singh, was very eminent at the beginning of the present century both for his bravery and his munificent generosity. He held very large *jágirs* from Mahárája Ranjít Singh, but on his death in 1835 most of these were resumed. No direct descendant of his now lives. The existing members are the descendants of Ganda Singh, the younger brother of Sardár Mit Singh. Sardár Jíwan Singh, Sardár Jíwan Singh of Padhána.

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Population.

Sardár Jiwan Singh of Padhána.

like his father before him, lives at Padhána, where he is Honorary Magistrate, having jurisdiction in 51 villages of the Kasúr *tahsil*. The *jágír* allowances have ceased, but the Sardár has proprietary rights in four villages and is in flourishing circumstances. The family is connected by marriage with some of the best houses in the Mánjha.

Sardár Bhola Singh of Jodhpur.

Sardár Bhola Singh of Jodhpur is a man who comes little before the public at present, but deserves mention as the son of Káhn Singh. Káhn Singh was the bravest and the keenest of the Sikh chiefs who fought against the English during the campaign of 1848-49; after annexation he lost the *jágírs* which he had received for excellent services rendered at the head of his Dragoon regiment under the Sikh Government, but received a cash pension of Rs. 600 per annum. When the mutiny of 1857 broke out Káhn Singh was one of the first chiefs selected by the Chief Commissioner for service before Delhi. He was in bad health, but nevertheless went and rendered noble service to the English, fighting for them until he was badly wounded, and then engaged in procuring information and winning over his countrymen to the side of the English. In return for these services the Government gave him considerable *jágír* grants. He died in June 1864 under suspicious circumstances, and Bhola Singh was selected by the Government to succeed him in his *jágírs*. Bhola Singh was Jamadár in the 11th Bengal Lancers, but now lives in his village of Jodhpur.

Other prominent gentlemen.

Besides those whose family claims earn them a place in the "Punjab Chiefs," there are other prominent gentlemen residing in the district, whose distinctions deserve mention in this place. The Hon'ble Khán Bahádur Mián Muhammad Shafi, Bar.-at-Law, is an Additional member of the Imperial Legislative Council. The Hon'ble Mr. Justice Muhammad Shah Dín, Khán Bahádur, is a Judge of the Chief Court. The Hon'ble Rái Bahádur Sir Protul Chandra Chaterji, KT., C.I.E., M.A. LL.D., is a member of the Provincial Legislative Council representing the Punjab University. The Hon'ble Rái Bahádur Lála Rám Saran Dás is a Provincial Darbári and member of the Provincial Legislative Council representing the central group of Municipalities. Díwán Bahádur Sir Kastúr Chand, K.C.I.E., is a Provincial Darbári. Rái Bahádur Pandit Hari Kishen Kaul and Rái Bahádur Lála Ganga Rám, M.I.C.E., are Commanders of the Indian Empire. The latter is also a member of the Victorian Order of the 4th Class Sardár Bahádur B. Rám Singh is a member of the same Order of the 5th Class. Pandit Jowala Dat Parshád is a Provincial Darbári.

CHAPTER I. C. — Population. Other prominent gentlemen.

Amongst other Divisional Darbárís may be noticed Sardár Raza Ali Khán, Khán Bahádur Muhammad Sazawár, late of the Postal Department, Khán Bahádur Hafiz Illáhi Bakhsh of Kasúr, Rái Bahádur Lála Mohan Lál, Rái Sahib Lála Bál Mukand, Rái Sáhib Lála Síta Rám, late Superintendent of the Punjab Government Press, Khán Sáhib Mián Ghulám Mohi-ud-dín of Bághbánpura, Bhái Manohar Lal, Bhái Uttam Singh, Khan Muhammad Shábáz Khán, and Khán Muhammad Bashír Ali Khán.

Descent of Jagirs Act.

(m): Seventeen out of the twenty *jágírs*, which have a value exceeding Rs. 250 in this district, have been gazetted under the Descent of Jágirs Act (Punjab Act, IV of 1900), which applies the principle of primogeniture. The list is as follows :—

| Serial No. | Name of present incumbent. | Name of *jágír*. | *Tahsíl.* |
|---|---|---|---|
| 1 | S. Hardiál Singh ... ... | Bahrwál ... ... | Chúnián. |
| 2 | S. Ráshbeg Singh ... ... | Todepur ... ... | Kasúr. |
| 3 | F. Najam-ud-dín ... ... | Burhánpur ... ... | Lahore. |
| 4 | Díwán Narendra Náth ... ... | D. Baij Náth's ... ... | Do. |
| 5 | Díwán Kailás Náth ... ... | D. Rám Náth's ... ... | Do. |
| 6 | R. Fateh Singh ... ... | Shekhúpura ... ... | Do. |
| 7 | S. Gulzár Singh ... ... | Kulliánwála, District Amritsar | Do. |
| 8 | D. Kishan Kishore ... ... | D. Rattan Chand's ... | Do. |
| 9 | R. Jaggat Jít Singh ... ... | Kapúrthala State ... | Do. |
| 10 | B. Tára Singh ... ... | Bhái family ... ... | Do. |
| 11 | B. Partáp Singh ... ... | | |
| 12 | B. Hardiál Singh ... ... | | |
| 13 | B. Gián Singh ... ... | | |
| 14 | B. Sundar Singh ... ... | | |
| 15 | B. Dán Singh ... ... | | |
| 16 | B. Gurdit Singh ... ... | | |
| 17 | B. Manohar Lál ... ... | | |

In the remaining three cases action has not yet been taken owing to the assignees not being of full age.

(u) The daily round of the cultivator, and his women-folk, and even that of the trading classes of the city does not leave a great deal of leisure for amusement. The day is begun by ablutions and prayer at the mosque by the Musalmán, and by his bathing and *púja* by the Hindu, but after that the daily tasks occupy both men and women till the evening. Then it is that any amusement takes place, chiefly amongst the younger members of the community. Native games and sports were formerly very numerous, but now have been gradually superseded by those of European introduction. Cricket has almost become the national pastime of India, but hockey has recently become a formidable rival, being more suited to the native qualities of quickness, nimbleness, and trueness of eye than football, which is nevertheless often played by the student class. Gymnastic exercises and tennis are also largely indulged in, and in the villages the Sikh Jats go in extensively for athletics. Of native amusements wrestling is practised almost as an art; the Lahore wrestlers have in the past been famous all over India. Bird and ram fighting are also popular amusements. Childrens' games are countless, the best-known being *kili thipa*, *karanga*, *gedián* and *thappa*. *Kili thipa* is played with flat circular desks about 2½ inches in diameter and half an inch thick, which are aimed at a brick. There are various complicated rules, one of which is that the loser must carry all the other boys on his back. *Karanga* is played on trees, one boy having to catch one of the rest without alighting on the ground. *Gedián* is played with small pieces of wood, the boy who drives his first across a line drawn on the ground is the winner, and carries off the other boys' piece of wood. *Thappa* resembles "fox and goose," *ghorghunda* is hide and seek and *ghori tapan* leap frog. Tops of clay are used, and kite flying is an amusement in which marvellous skill is displayed. Girls play with dolls, or *gudián patolá*, the game generally taking the

Amusements and festivals.

CHAPTER I—C. Population. — Amusements and festivals. Fairs and festivals.

form of a marriage between a male and female dolls or a lamentation for the death of a doll.

The chief fairs and festivals of this district are as follows :—

The *Bhadar Káli* fair at Niázbeg in honour of the Hindu goddess *Bhadar Káli Devi*, who is supposed to be potent for good or evil. Her temple is at Niázbeg. The fair is held in the month of *Jeth*, between the middle of May and the middle of June. Persons of all classes come from Lahore City, but the villagers who frequent it are principally Sikhs from Lahore and Amritsar District. The attendance usually runs in several tens of thousands.

The *Basant ki Mela* is held in January at the tomb of *Haqiqat Rái*, near the village of Kot Khwája Said, three miles from Lahore. The fair is held at the time of the blooming of the mustard seed, and its frequenters wear yellow *pagris* or mustard seed in their turbans.

The *Charághan ká Mela* is held at the *Shálámar* Gardens on the last Saturday and Sunday in March. Originally it was a religious pilgrimage to the tomb of *Mádho Lál Hussain* at *Bágh-bánpura*, but as the fair became more popular it was moved to the gardens. All classes of males attend, but not the better classes of women. A horse fair is held during the three days preceding the great fair day.

The *Rám Thamman* fair is held in the village of *Thamman*, near Kasúr, in April on the Hindu festival of *Baisákhi*. The railway has shorn it of most of its former importance as people now prefer to visit the more important *Baisákhi* festival at Amritsar.

*Id-ul-Zuhá* is held on the tenth of the Arabic month of Zi'l Hij in commemoration of Abraham's sacrifice of his son Ismail. A cow, sheep, goat or camel is sacrificed by all good Musalmáns who eat some, and give away the rest in alms. *Id-ul-Fitr* is the festival of breaking the fast that has been observed throughout the month of *Ramzán*. Prayers are offered at the *Shâhi* and other mosques in the morning ; and in the evening a fair is held at the tomb of *Sháh Abdul Mu'áli* outside the *Mochi* Gate.

The *Qadamon ká Mela* is held in February outside the Delhi, Lahori and Sháhálmi Gates of the City.

*Guru Arjan's* fair is a fair of fairly recent date held by the Sikhs in May at the tomb of the *Guru* near the Fort.

CHAPTER I.—C. Population.

Fairs and festivals.

The *Dasehra* is a Hindu festival held generally in October, and lasts about ten days. It commemorates the victory of Rám Chandar, Rája of Oudh, over his rival Ráwan, who had played Paris to his Menelaus. The first nine days are devoted to general holiday making and the people are kept amused by pictures of the hero's life, his hardships and his early skirmishes with Ráwan. On the tenth day all the Hindu population of Lahore assemble on the parade ground to the north of Fort to witness a celebration of the last great battle. Ráwan being defeated, his effigy is burnt amidst a grand display of fireworks, after which the people disperse.

The *Muharram* festival begins on the first of the Muhammadan month of that name. It commemorates the massacre of Imáms Hussain and Hassan, sons of Ali. On the 7th of the month the eleven *Mehdis*, which commemorates Hussain's marriage, are carried about the city, and on the 10th the *Ta'zias*, some two hundred in number, make the rounds of the principal streets. The *Ta'zias* of Lahore are noted for their splendour. The *Karbala* to which they are taken for burial is outside the city near the old Rávi. The festival is purely Muhammadan, but plenty of Hindus collect to see it. It has often been the occasion of fights between Hindus and Muhammadans, and also between Sunnis and Shi'as.

Names and titles.

(v) None of the names or titles used in the district are peculiar to it. The Sikh method of choosing a name, though common to all the Sikh districts, seems perhaps worthy of mention. It is chosen by opening the *Granth Sáhib* at random and taking the first letter of the first verse upon the page. If the page begins in the middle of a verse, the first letter of that verse is taken and the child's name must begin with the same letter.

## Section E.—Arts and Manufactures.

Hand industries.

(a) In the last ten or twenty years the hand industries of Lahore District have greatly decreased in number and importance owing to many having completely succumbed to competition or change of fashion.

Those industries that are practically dead are :—

Gunsmiths and Damascene workers.
Woollen cloth weavers.
Cotton and wax cloth printers.
*Pinjra* workers and carvers in wood.
Wood turners and *lac* workers.
Decorators and mural painters.
*Kanshi* workers.
Glass bangle makers.

In place of these dead crafts there are a few trades that have been introduced or have increased followers : they are :—

Tinsmiths.
Cutlers, bicycle makers and nickel platers.
Iron wire and bent iron furniture makers.

CHAPTER II.—E.

Arts and Manufactures.

Hand industries.

Silk and cotton dyers.
Bookbinders.
Iron foundry workers.
Tailors.
Sign-board painters.
Coach builders.

It is instructive to compare the two lists, which are a comment upon the trend of modern requirements. The prosperity of the following industries and also the number of workers have increased: Carpenters, furniture makers and coach builders, shoe and English boot makers, saddlers and book binders, brass, copper, iron and tin workers. The workmanship in these trades has greatly improved, especially in carpentry and boot making, which may be considered the chief hand industries of the district at this time. No important hand industry can be said to have been started. The following hand industries have one or two, followers only and are of comparatively recent introduction:—cutlers, nickel platers, bicycle makers, clay modellers and casters, machine-sock-knitters.

There only remain one or two glass blowers in Lahore; their work is very poor and there is practically no demand for such work. Austrian glass bangles have largely taken the place of the native work. There are many firms properly equipped for the manufacture of vegetable oils and soaps in Lahore and the quality has greatly improved of recent years, but they are working on a very small scale, only two producing for consumption outside the district. Printing of all kinds is constantly increasing in the city and the firms doing this work are better equipped than formerly. Commercial book binding also is a very successful industry, but it has no artistic qualities or finish to recommend it. Up-to-date machinery and good taste are sadly needed, but the work done is strong and serviceable. Leather work continues to improve. The *desi* shoe maker is as flourshing as ever he was and the quality of country leather has much improved, enabling work of much better finish to be done. Saddlery, portmanteaus and shoes of English style are even made in Lahore from Cawnpore leather. The Kasúr leather industry has a great local reputation.

Cotton.

According to Latifi's Industrial Punjab there were 40,000 workers in cotton in the Lahore District in 1911 and Lahore boasted 900 weavers in the same year. Since then the numbers must have decreased, as Manchester has been a formidable competitor.

CHAPTER II.—E. Arts and Manufactures. Cotton.

The use of English cotton cloths has increased enormously and everywhere the handloom weavers belong to poorest classes and are at the mercy of the middleman who is ruining the prosperity of nearly every craftsman. The power industry too is slowly but surely cutting out the hand-workers. Cotton printing can still claim its adherents, but they are very few in numbers. This is a hand industry that holds its own in Madras, Switzerland and Holland and machinery cannot compete with it in price. It is hoped that the introduction of this industry into the Mayo School of Art will help to improve its designs and colour variety.

Wool.

There are said to be 4½ million sheep in the Punjab. Lahore is one of the chief wool working centres of the Punjab from whence it is exported direct to Europe and America after being cleaned, pressed and packed. Lahore appears to be chiefly a distributing centre. The woollen hand industry, Latifi says, is suffering under the heavy tax levied by the middleman and the industry suffers under the want of improved methods and appliances and the competition of shoddy machine-made European goods. Formerly this was a very important hand industry. There are still a few shops which weave for Lahore custom only. The wool comes from *dumbas* of Kábul, Tibet, Kandahár and Yárkand. It is used in four colours only, *i.e.*, white, brown, black and grey, the white being the most expensive; when it is cleaned it is called *pashm* and sells at Rs. 3 or 4 per seer. *Dhusas, chadars,* and *pashminas* are made of it. There are only one or two shops now that embroider shawls, there being little demand for this work.

Silk.

The bulk of silk is now imported from China. Sericulture has however been taken up in some districts and the Salvation Army is doing its best to introduce this craft with some success. Foreign competition has debased and inferior silk has to a great extent killed the home industry. Only *daryáis* and *azárbands* are made now.

Metal work—Jewellery.

There are many skilful jewellers still in the *bázárs*, though they show no enterprise in adapting their talents to new requirements and the taste for the highly ornate style of native work is fast dying out. The many large European jewellery firms import all their gold and silver-ware and the native jewellery trade is suffering from the hands of the middle-man who employs labour and debases the precious metals to such an extent that Indian silver and gold work is hardly worth buying now. Some system of Hall-marking for the purpose of ensuring genuine materials and for the protection of the honest craftsman is badly needed.

CHAPTER II.—E. Arts and Manufactures. Copper and brass.

Up to the present the copper and brass-smiths' work has been as much in demand as ever, but the greatly enhanced cost of these metals owing to the European war must hit these trades very badly in the near future unless the metals can be obtained from local sources. Brass casting is very little practised now-a-days.

Wood work and furniture.

The Punjabi carpenter is naturally one of the cleverest in the world if he cares to exercise his talents. When wood carving was generally in demand, construction work was nearly always poor : now that plain work is the vogue, much greater accuracy of fit and finish is practised. There are still a few clever carvers in Lahore and fine work is done in the Mayo School of Art, which keeps alive the craft for those few people who still want fair carving. The prosperity of the *bázár* carpenter has steadily increased with his better work. Besides these there are now many large firms turning out furniture, but in most cases the design is commonplace in the extreme and often very bad, the readily obtainable European catalogues of cheap furniture forming a trap to catch the eager seeker after novelties. The influence of the Mayo School of Art would be much greater if the demand at the present time for Industrial Teachers in the Province did not absorb all the skilful craftsmen it turns out. This is of course only a temporary loss, for when this demand is satisfied and the students from the Industrial Schools, which are increasing daily, begin to show what they can do, a very great improvement will show itself. Owing to the increased cost of living and consequently largely increased rates of wages, all decorated work, whether *pinjra* or carving, has ceased to be practised in the *bázár*.

Photography, lithography and process work.

There has been a great increase in the number of photographic firms practising portraiture, and the demand for text books has added greatly to the number of lithographers. Since the last issue of the Gazetteer the Mayo School of Art has acquired a fully equipped Process Department for the production of line, half-tone and colour blocks for illustrating purposes. The students show great aptitude for the work, which will soon exert its influence over the local industry. Owing to the greatly increased demand for illustrated text books, there is certain to be a good opening for some years to come for all students trained in this work.

Technical Education.

Technical education is imparted in Lahore by means of the Mayo School of Art. The school as originally built in 1880 consisted of 5 rooms on the ground floor and a lecture room 62 feet by 24 on the upper. The design is described as late

CHAPTER II.—E. Arts and Manufactures. Technical Education.

Mughal. It first came into use for the Punjab exhibition of 1881, when some temporary additions were made to increase the accommodation. From the spring of 1882 the entire building has been in use for the School of Art. In 1891 it was decided to replace the temporary additions of 1881 by permanent buildings. These were designed by the Principal of the School and completed in the autumn of 1892. The new portion consists of four large well-lighted *ateliers* in which the technical work of the school is carried on. In 1902 the premises were still further enlarged and four large machine workshops and a photo.-lithographic studio were constructed under the development scheme of the present Principal.

In 1911 new workshops were sanctioned and commenced and completed in the following year at a cost of Rs. 55,000. In the same year a scheme for the development of the industrial activities of the school was drawn up by the present Principal comprising the expansion and increased pay of the teaching staff, the inclusion of new industries and modern methods and machinery in old industries, and large developments in the departments devoted to the training of drawing and craft teachers in order to meet the growing needs of the Province in this direction. Modern machinery and tools to the value of Rs. 32,387 and increased recurring expenditure was sanctioned and, of the new industries provided for, photo.-lithography process and colour block printing, jewellery, cotton-printing and book-binding have been started and the machinery shops for cabinet-making and carpentry and blacksmith, fitters' work and light metal work are in full swing.

Drawing Teachers.

The drawing teachers' department, in which in 1910 there were 15 students, now holds 66 students, and this notwithstanding the fact that the standard for general education has been raised in this class to III middle pass. Even with this number of students the demand for teachers of drawing far outnumbers the supply available each year, no other school in India appearing to compete in the thorough training of drawing teachers.

Industrial work.

On the industrial side the School of Art has taken on many important works which could not have been done anywhere else in the province. During the last five years the following are some of the principal works executed :—

Wood-carving, plaster work and interior decorations to Barnes Court, Simla, Government House, Lahore, and the Circuit House, Rawalpindi; designs for the Amphitheatre at the Delhi Durbar and the execution of decorative work, including carpets and *shámiánas* of

CHAPTER II.—E. Arts and Manufactures. Industrial work.

gold thread and *repoussé* metal work and designs, for the Law and Oriental Colleges; design and decorative work in plaster for the New Railway Theatre, Lahore; a carved console table for Government House, Lahore; Panjabi carving for the billiard room of Bagshot Park, England, for His Royal Highness the Duke of Connaught, and eight Canon Stalls for the Lefroy Memorial in Lahore Cantonments Church.

The Industrial Schools of the Province, which in 1910 were 12 in number and now number 28, are all inspected by the School of Art. The number of students in the school during the last five years were as follows:—

| 1910-11. | 1911-12 | 1912-13. | 1913-14. | 1914-15. |
|---|---|---|---|---|
| 229 | 230 | 231 | 243 | 257 |

Factories.

(*b*) Table 28 gives a list of the forty-two registered factories of the district with the average daily number of operatives employed. There are eight Crown Factories, six of which are under the control of the North-Western Railway. The private factories are mostly concerned with cotton-ginning and pressing and the production of oil and flour. The largest of all the private factories is the Lahore Spinning and Weaving Mills at Shahdara. There are six Printing Works, the most important being the "Civil and Military Gazette" and Mufid-i-'Am Presses. A new power tile works (the Eureka Tile Works) has been opened near the Railway, which produces tiles for flooring purposes of excellent fit and quality, the colours being in the body of the tiles which is of intensely hard stone ware. There is one small foundry.

Large industries.

(*c*) A Leather Tan Factory has very recently been started in Shāhdara for the preparation of Cawnpore leather and leather goods. The Punjab Oil and Flour Mills, which employed 45 operatives in 1914, also manufacture soap. The district contains no paper mills, breweries, distilleries or sugar factories.

Effect of factories on migration

(*d*) The whole of the *forty-two factories* registered in 1914 did not employ very much more than ten thousand hands, which, compared even with the city population alone, is no very great proportion. All the same the figures for migration discussed in Chapter I C (*d*) show clearly that whatever internal movements there are in the district are from the outlying *tahsils* to headquarters, and that this is largely due to the growth of factories

# CHAPTER IV.—PLACES OF INTEREST.

The archæology of Lahore has been dealt with in Chapter I-B. In this chapter will be given an account of the places of general interest, and a more detailed description of the antiquarian monuments of the district.

Lahore.

(*a*) For European and Native alike Lahore itself is the place of most interest in the district. The present city of Lahore, with the cantonment, embraces portions of no less than 12 revenue estates, and has an area of 29 square miles, the largest for any city in the province, with a population of 228,687.

The native city covers an area of about one square mile. It was formerly surrounded by a brick wall, rising to a height of 30 feet and strengthened by a moat and other defences. But the moat has been filled in and the wall razed, and a garden now occupies the site of the trench and wall, encircling the city on every side except the north. Though situated in an alluvial plain, the present town stands high on the débris of ages. A metalled road runs round the outer side of the rampart, and gives access to the city by thirteen* gates. The citadel or fort rises upon a slight but commanding eminence at the north-eastern angle, and abuts northward on the old river bed. Within the city, narrow and tortuous streets and lanes, some of them ending in *culs-de-sac* and lined by tall houses, give Lahore a mean and gloomy appearance; but the magnificent buildings of the Mughal period serve to relieve the dullness of its domestic architecture, and many of the houses are adorned with beautiful wood-carving. On the north eastern side especially, the mosque of Aurangzeb, with its plain white marble domes and simple minarets, the mausoleum of Ranjít Singh, with its rounded roof and projecting balconies, and the decorated facade of the Mughal palace, stand side by side in front of an open grassy plain, now the Minto Park, exhibiting a grand *coup d' oeil*. The European residential portion of Lahore lies to the east and south of the City; it includes not only the old revenue estate of Lahore, of which Anárkali is part, but portions of Mozang, Kila Gujar Singh, Naulakha, Garhi Sháhu and Achint Garh. The old village sites of Mozang and Kila Gujar Singh interpose solid wedges between the more open spaces which have since been adapted to building and residential purposes. Anárkali lies immediately to the south of the

*NOTE.—The gates, starting from the east of the Fort and working round by the south-west and north are named as follows, *viz.*, *Roshnai*, *Masti*, *Kashmiri*, *Khizri*, *Yakki*, *Delhi*, *Akbari*, *Mochi*, *Shahálmi*, *Lohári*, *Mori*, *Bhati*, and *Taksáli*.

city and originally contained a cantonment, abandoned in 1851-52 on account of its unhealthiness. In 1849 the environs of Lahore still were a mere expanse of crumbling ruins and the houses of the first European residents clustered around the old cantonment on a strip of alluvial lowland, south of the town running parallel to a former bed of the Rávi. Gradually, however, the station spread eastward and a new town covered a larger part of the area once given over to ruins and jungle, while every year sees fresh additions. Anárkali is connected with the city by the Old Mall and contains the Secretariat buildings, the *Gol Bágh* a public garden owned by Government and managed by the Municipality, District Court-house, the new Veterinary College, the new Accountant-General's office and the new Public Works Department Secretariat, Government College, Punjab University, Senate Hall, the new University Hall, Town Hall, Museum, Mayo School of Art the Punjab Public Library converted from an old Mughal pavilion, the Mayo and Lady Aitchison Hospitals and King Edward Memorial Buildings, the Volunteer Club and many other public buildings. At the south of the Old Mall stands the Chauburji, which formed the gateway of the garden of Zeb-un-nissa, the accomplished daughter of Aurangzeb. To the east is the railway colony, grouped about the station in the quarter known as the Naulakha and Mughalpur (Achintgarh). It contains the railway offices, the carriage shops and engine yard, a theatre, and well-laid out grounds. On the Durand Road, in the suburb of Killa Gujar Singh, are the new Queen Mary's College and Convent buildings. In the extreme south-east the Upper Mall stretches out for a distance of 3 miles to Government House (once the tomb of Muhammad Kasim Khan, a cousin on the mother's side of the Emperor Akbar, and afterwards the residence of Khushal Singh, uncle of Tej Singh, the Sikh General), the Lawrence and Montgomery Halls and the new Punjab Club. This road is the main thoroughfare of the newer residential quarter; and on or near it are situated the Cathedrals and Orphanages and the Chief Court, besides sundry Government Offices, most of the European shops and the Victoria Memorial and John Lawrence statue. In the large public garden, surrounding the Lawrence and Montgomery Halls, is the "Zoo," started in 1883 to which, with the help of a handsome grant from Government and of increased contributions from the various local bodies of the Lahore Division, important alterations and improvements undertaken at the suggestion of an expert are now in progress. The Lawrence Hall was built as a memorial of Sir John Lawrence, chiefly by the contributions of the European community in 1861-62, and the Montgomery Hall in honour of Sir

CHAPTER IV.

Places of Interest.

Lahore.

Robert Montgomery in 1866 by contributions from Native Chiefs; the two buildings, which form a connected whole, have been recently enlarged and improved. Beyond the Punjab Club on the way to Lahore Cantonment is the Aitchison Chiefs College. At the boundary between the estates of Mozang and Ichhra, near the point where the Jail Road crosses the canal, are the Observatory, the Borstal and District Jails, the Race Course and the Lunatic Asylum.

Some of the old buildings in Anárkali have played many parts. The Civil Secretariat proper, erected in 1845, to which the other buildings adjoining it, including those that once housed the Chief Court, are later additions, was first the Residency. Anárkali's tomb, which is now a record room, was once the Station Church. The old Public Works Department Secretariat, near the Senate Hall, erected in 1854, was formerly a barrack. What is now the Legal Remembrancer's office was the tomb of Shah Chirágh and once served as the Accountant-General's office.

The improvements wrought within recent years in the appearance of the Civil Station are very striking and comprise the lighting by electricity of the main roads, their provision with pavements, and grass margins and the construction of a tan ride from the Post Office to the Canal Bridge. With the completion of the schemes of the King Edward Memorial in Anárkali and of the new Secretariat Buildings and Masonic Hall at Charing Cross, a very notable addition will be made to the commanding public buildings of the station. The King Edward Memorial scheme, opened by His Excellency Lord Hardinge on the 10th December 1915, has been referred to elsewhere. Here it will suffice to say that twelve imposing buildings are involved and that the roads abutting on the side have been revised and laid out in such a way as to bear a coherent relation to the new road alignments, to the neighbouring buildings and to each other. The important new scheme for the Civil Secretariat, estimated to cost Rs. 11½ lakhs, aims at collecting in one place the various public offices now scattered about Lahore and providing a dignified setting for the Victoria Memorial with the main roads focussed more directly upon it. Preliminary work estimated to cost Rs. 25,000, comprising the making of roads and water-courses and the planting of trees, has been begun on the site selected by Government at the corner between the Mall Road to Lahore Cantonments and the Lahore branch of the Upper Bári Doáb Canal (north of the canal), for the construction of residences for officers of Government; some 55 compounds and dwellings are to be provided at

CHAPTER IV. — Places of Interest. — Lahore.

varying rentals. The old parade ground between the Fort and the Chota Rāvi, which is most conveniently situated for the City and all its Schools, has since 1914 been devoted, in commemoration of the visit of Lord Minto to Lahore during the period of his Viceroyalty, to the purposes of a peoples' park: the five giant masts of the wireless electrical installation in the Fort zone within the same area are now a prominent feature of the landscape.

The Lahore Museum (Victoria Jubilee Institute, Punjab.)

(b) The institute was built from a fund raised throughout the province as a permanent memorial of the Jubilee of Her Majesty the Queen Empress celebrated in February 1887. The object was to provide a Provincial Institution containing a museum, library and lecture rooms with a sufficient instructional staff and capable in connection with the School of Art of gradual expansion into a Technical College. The foundation stone was laid by the late Prince Albert Victor, Duke of Clarence and Avondale, on February 3rd. 1890, and the building was completed in 1893. At the end of that year the institute was utilised for the Punjab Exhibition opened in December 1893.

The building together with the Lecture Hall, which is used for educational lectures and exhibitions, and the Mayo School of Art forms a handsome block in late Mughal style situated next to the market and opposite the University Senate Hall. The general plan of the building resembles a letter E with the entrance porch in the centre of the back face. The centre gallery is devoted first to a few fine specimens of carved Mughal doorways and woodwork and secondly to a fairly representative collection of Indian paintings dating from the Indo-Persian, Mughal, Sikh and Kángra schools up to a few examples of Modern Indian paintings of the new Calcutta School; the cataloguing and arranging of this collection is now complete. The south wall of the gallery has been decorated in Persian, style by the students and teachers of the Mayo School of Art from designs by the present Vice-Principal, M. Sher Muhammad, who also designed the whole of the wood and plaster work seen in the building. Two galleries run east and west of the centre gallery, that on the west being devoted to models, raw products, etc., and that on the east to Art Industries of all kinds amongst which may be noted fine collections of musical instruments, *huqas*, jewellery, textiles, pottery, and a small collection of armour. At the end of the east gallery is the gallery running parallel to the centre containing the famous collection of Graeco-Bactrian Gandhara Sculptures; this collection is now being catalogued by the Superintendent of Hindu and Buddhist Monuments, Northern

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The Lahore Museum (Victoria Jubilee Institute, Punjab).

Circle, who has already written a handbook entitled the "Buddha Story in stone," which is issued by the Museum. Parallel to the sculpture gallery is a smaller gallery in which are shown some interesting small collections of Tibetan painted banners, statuettes, carved curios, Nepalese brass work, and a case of manuscripts. In this room too is a case containing the recent finds of gold and silver oranments and *objets d'art* from Taxila and loaned to the Museum by the Director-General of Archæology in India. The Museum has been extended this year by the addition of one large gallery, a library, office and record room, opening out of the centre gallery at the back. This gallery will be shortly filled by Sir Aurel Stein's latest finds from Central Asia. The entire building is lighted from the north and is of lofty dimensions which assures a pleasant temperature and restfulness to the eyes. The main collections, which make the Museum one of the most representative and interesting of Provincial Museums, are Archæology, Art, Industries, and Coins. The Museum is most popular; the average yearly visitors number 400,000, one day a week, Wednesday, being reserved for students and others wishing to study the collections in peace and quietness. The entire area now measures about 35,582 square feet. The old Central Museum, which this building was designed to replace, was erected in 1864 for the temporary purposes of a provincial exhibition, and was altogether unsuited for the use it was for so long put to. It has been purchased by the Lahore Municipality and turned into a market and the contents transferred to the new building. These contents may be briefly described as Greek, Bactrian, Buddhist, Jain, Brahminical. Sikh and Muhammadan remains and monuments, the modern artistic and manufacturing industries, the agricultural, mineral, and forest products, the natural history and ethnology of the Punjab and its borders. At present in front of the entrance to this building there stand on raised platforms two old sikh canons, while the famous gun *Zamzamah*, known by the Sikhs as the *Bhangián-wáli Top*, is placed in front of the Senate Hall on the opposite side of the road. This gun is one of the largest specimens of native casting in India, and was made in A. D. 1761 by Shah Wali Khán, Wazír of Ahmad Shah Duráni, by whom it was used at the battle of Pánípat. After the departure of Ahmad Shah the gun was left in the possession of the Sikh Sardárs of the *Bhangi Misl* whence its name, *Bhangián wáli Top*) and came to be regarded by them as a talisman of supremacy. Ranjít Singh eventually possessed himself of it and it was employed by him at the siege of Multán in A. D. 1818. From that date until removed in 1860 it was placed at the Delhi Gate of the city of Lahore: it is still regarded by

many as an incarnation of Mahádeo. The inscription on the gun opens as follows :— CHAPTER IV. Places of Interest.

*By order of the Emperor (Ahmad Shah) Dur-i-Duran Shah Wali Khan the Wazir made this gun named Zamzamah, the taker of strongholds.* The Lahore Museum (Victoria Jubilee Institute, Punjab).

*The work of Shah Nazar.*

Then follow a number of verses, the translation of which will be found at pages 60-61 of Dr. Thornton's Guide Book. The last lines give the date of the gun as 1174 A. H. or 1761 A. D.

(*e*) Lahore being the head-quarters of the North-Western Railway Administration, which system now comprises nearly 5,500 miles of lines, exclusive of sidings, there is a very large Railway staff at Lahore, which forms a very important part of the population of the town. The Railway Colony was until recent years entirely grouped round the Railway Station where a considerable area, sometimes known as the Naulakha settlement, is occupied by Railway quarters; in consequence, however, of the large development of the North-Western Railway system, it was found some years ago that the settlement was insufficient, and a very large area, about a thousand acres in extent, was acquired in 1916 to the east between the Shalámár Road and the main railway line through Amritsar to Delhi. On this area entirely new Loco. Shops and Carriage and Wagon Shops have already been built, the Railway having outgrown the old shops at the station; the Carriage and Wagon Shops were built first and opened in 1910, and the new Loco. Shops were started in 1910 and are now practically completed, the Locomotive Department having moved into them in 1914. Very large numbers of employés work in these shops—roughly speaking 5,000 in the Loco. Shops and 5,000 in the Carriage and Wagon Shops, while the new Printing Press, which has also been built at Moghalpura, employs about a thousand more. For such a large Railway system it will easily be understood that very large quantities of stores of all kinds have to be kept in stock, and the old stores buildings close to the Lahore Station have for many years proved quite inadequate. A new general stores yard is, therefore, now being constructed near the new Loco. Shops and will probably be brought into use within a few months. Lahore station, being an important junction for Amritsar and Ambala to the east, for Bhatinda and Delhi also to the east, for Multán and Railway Settlement.

CHAPTER IV. — Places of interest. — Railway Settlement.

Karáchi to the south, for Lyallpur through Sángla Hill to the west, and for Ráwalpindi and Peshâwar in the north-west, deals with an immense traffic and a large scheme of alterations, both to the station building and the yard itself, is now being proceeded with as fast as funds will permit.

The European population of the Railway Colony consists of 11 or 12 hundred people, of whom about 900 are housed in the old Naulakha settlement and the remainder in the new colony at Moghalpura which may be expected to increase considerably in the future. A new feature in the Naulakha settlement is a large Institute for entertainments and recreation, constructed and opened early in 1913, not far from the Railway station, consisting of a large theatre with reading rooms, billiard room, etc., and a fine field for games for the use of the resident European staff; another commodious Institute of less imposing design has been provided on the bank of the Bári Doáb Canal at Moghalpura for the staff there.

The Indian population of the Railway Colony is naturally very large also, though a large majority of the workmen in the shops live in the city and come to their work daily. There is also a pavilion and large field for games provided at Naulakha for the Indian employees and a scheme is under contemplation for adding a theatre and billiard room to the pavilion.

Lahore Cantonment.

(*d*) The Cantonments are situated 3 miles east of the Civil Station of Lahore and are the head-quarters of the third Lahore Division of the Northern Command. There are two Railway Stations: Lahore Cantonments East on the branch of the North-Western Railway to Delhi, and Lahore Cantonment West on the branch to Multán. Till 1906 the cantonment was called Mián Mír. The troops were moved here from the Anárkali quarter of Lahore in 1851-52 on account of the unhealthiness of the latter. The Cantonment stands on an open and arid plain, originally bare of trees; canal irrigation was cut off in the residential area during 1905-06 in an attempt to improve the health of the station, but as the water-supply has been found to be defective it is now being reintroduced. The site is said to have been at one time named Haslímpur. Prince Dára Shikoh, brother of Aurangzeb, who was put to death by that emperor on his ascending the throne, was a disciple of a famous Muhammadan saint or *pír*, Mullan Sháh, known as Mián Mír. He purchased the village of Haslímpur, and bestowed it on his religious preceptor, after whom it was renamed. The mausoleum of the holy man is a handsome domed building of white marble and red Agra sandstone, with a mosque in the

*CHAPTER IV. — Places of interest.*

courtyard. The income and the expenditure from cantonment funds during the ten years ending 1914-15 averaged Rs. 70,653 and Rs. 71,651, respectively. The Punjab Banking Company has a branch here.

*Lahore Cantonment. Sháhdara.*

(e) The town of Shahdara (population 5,426) is situated on the right bank of the Rávi, 4 miles from Lahore. Now that the town is connected with Lahore by a road bridge, its commercial development should be rapid. There are at present 2 registered factories, including the Lahore Spinning and Weaving Mills, which is the largest private factory in the district. The place is famous for the tomb of Jahángír, built by his widow Núr Jahán, and for the gardens surrounding it.

*Kasúr.*

(f) Kasúr is the most important town in the district after Lahore. It is built upon the high bank, which marks the termination of the Mánjha and looks down upon the lowlands of the Sutlej Hithár. It stands just to the side of the Grand Trunk Road to Ferozepore, 34 miles south of Lahore, and 16 north of Ferozepore. The town is an aggregation of fortified hamlets called *kots*, small in themselves but together forming a considerable run. Their names are: Kot Khwája Hussain; Kila Pukhta; Kot Ghulám Muhi-ud-Din; Kot Murád Khán; Kot Usmán Khán; Kot Badar-ud-Dín Khán; Kot Bákar-ud-Din Khán; Kot Azam Khán; Kot Hákim Khán; Kot Fateh Din Khán; Pirán ká Kot; and Kot Abdul Ghani Khán. About a mile to the east of the town, situated on the other side of the Trunk Road and quite close to it, are the *tahsíl* and Police Station buildings. Here also is the Court-house of the Assistant Commissioner in charge of the sub-division. The history of Kasúr is given in Chapter 1.-B. Since 1807 the town has declined in importance, but the extension of the railway to Ferozepore, Amritsar and Lodhrán has made it the centre of a very brisk trade in grain and cotton. There are several cotton gins working in the town. The only considerable manufacture is of country harness, shoes and other leather goods for which Kasúr has a considerable reputation. There is also a school of industrial art.

*Chúnián.*

(g) Chúnián is a small town with a population of 7,151 inhabitants, situated like Kasúr upon the high bank of the old bed of the Beás, on the road from Ferozepore to Multán, distant 38 miles from Lahore and 10 miles from the Chhánga Mángá Railway Station on the Lahore and Multán Railway. The town was formerly divided into three separate fortified hamlets, one of which is now entirely in ruins while the other

CHAPTER IV. — Places of interest. — Chúnián.

two have completely coalesced. It suffers from its position off the Railway, all exports being now despatched from the stations of Kot Rádha Kishan and Pattoke. There are four registered factories, all of which gin or bale cotton either singly or in combination with some other industry. At present its only importance is derived from its being the head-quarters of the *tahsíl* and a point through which traffic passes on its way to the Railway. There is a rest-house, the property of the District Board.

Khudián.

(*h*) The town of Khudián (population 2,992), is situated about 16 miles east of Chúnián, close to the border of the Kasúr and Chúnián *tahsils*, just to one side of the Multán and Ferozepore road, and is a station on the Amritsar-Patti-Lodhrán Line. It is an old town surrounded by a brick wall; many of the houses are large and well built. In the neighbourhood is the remnant of an old mud fort now in ruins. There is a *mandi*, but it deals with very little trade, much of the produce of the Hithár still going by road to Kasúr. Most of the inhabitants are agricultural, cultivating the lands attached to the estate; there are however a fair number of money-lenders and petty shop-keepers in the *bazar*. There is a Police Station, and there are two rest-houses, one belonging to the Police and the other to the Irrigation Department.

Patti.

(*i*) Patti (population 7,987,) is a very old town situate 38 miles south-east of Lahore and 28 miles east of Kasúr. It stands on the road to Harike Ferry, which used to be an important line of communication between the Lahore and Ferozepore Districts and has a station on the new line from Amritsar to Lodhrán. The town is walled and the houses are built to a large extent with brick masonry. It has a good *bazar* with a paved street and private *mandi* which has been built by a leading Moghal family resident there and not only draws local produce but also takes the bulk of the export trade of the rich adjoining tracts in the Amritsar District. About 200 yards from the town on the north-east is an old masonry built fort, which under the Sikh rule was used by Maháràja Ranjít Singh as a horse-breeding establishment, and now contains the Police station. There is a rest-house, the property of the Irrigation Department.

Khem Karn.

(*j*) Khem Karan (population 5,732) is a small walled town in the Mánjha tract of Kasúr *tahsíl*, distant 7 miles from Kasúr with which it is connected by a metalled road. Being the Railway Station next to Kasúr, the place has declined somewhat from its old position as a half-way house for road trade.

CHAPTER IV. — Places of Interest. — Antiquarian monuments of Lahore and neighbourhood.

(k) In the following paragraphs is given a more detailed description of some of the chief buildings of antiquarian interest in or near Lahore:—

*I.—The Fort and Palace.*

The frontage of the fort and palace extends on the north side of the city overlooking the Ravi towards Shahdara from east to west for about 500 feet. It was the work of four Emperors. To the extreme east are the foundations of the Akbari Mahal, or palace of Akbar; next comes a portion ascribed to Jahángír, flanked by two towers like abutments; and, lastly, a curtain wall between two hexagonal towers of unequal size is said to have been built by Sháhjahán, with additions by Aurangzeb and the Sikhs. The greater part of the frontage is covered with designs in inlaid enamelled tiles, including, in defiance of Muhammadan orthodoxy, the figures of men, horses, and elephants engaged chiefly in sporting, and symbolical representations of zodiacal signs and of the angels who, according to old Persian mythology, preside over each day and each month of the year. In the spandrels over the arcaded compartments in front of Jahángír's Palace are four representations of the rising sun. Other spandrels show winged cherubs, resembling those of Christian art. The general scheme of the wall decoration is simple, and resembles that of many Italian fronts, consisting of a series of arcaded panelling of flat projection, broken by horizontal bands of mixed enamelled and carved fret-work of geometrical design, the spandrels and some of the panels filled in with porcelain work, but most of the latter left in bare plaster, while some have been painted with fruits, flowers, &c., in fresco. Besides the symbols noticed, which may be faint echo of the ancient mithraic worship of the East, there is great variety of subjects comprising birds, processions of loaded camels, demons with duly cloven hoofs, conjurors, dancing girls, dragons, horsemen, and some beautiful pieces of geometrical ornament.

*Arz Begi.*

Rising about half way up the palace front there is in this enclosure a ruined building on arches immediately beneath a marble pavilion with perforated lattice work. This was the *Arz Begi*, where the *Omra* or nobles of the court assembled in the morning to receive the emperor's commands.

*Hathi Pol Gateway.*

Returning to the Fort entrance and then to the left the visitor passes under a second gateway of marble, called the *Hathi Pol*: the approach to the harem formerly lay to the left, up a staircase of broad steps, now destroyed. Over the gateway is a Persian inscription dated 1041 Hij, of which the following is a translated extract:—"The King (Sháhjahán) ordered a tower to be erected which in height should be beyond measurement and conception, like unto the highest Heaven. In beauty, loftiness, and excellence such a tower never has been and never will be seen under the sky." The road to the right by which the Fort is now reached is English work.

*Díwán-i-Ám.*

In the centre is the *Takht*, or Throne-room of Sháhjahán, the red sandstone railing surrounding which is the only existing example of its kind. In this *Díwán-i-Ám*, or Hall of Audience, the Emperor daily sat in State; and as he took his seat the musicians stationed in the *naqár khána* opposite struck up a martial strain, while a glittering pageant of men, horses and elephants, graphically described by Bernier, passed in review before him; but meanwhile there issued from an empty tomb immediately in front, which has now disappeared, the voice of a *mulla* reminding the Sháh-an-Sháh from time to time

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Places of interest.
—
*Díwán-i-Ám.*

that he too must die like other men. The daily procession, according to Bernier, lasted from upwards of an hour, but, notwithstanding the time wasted on these displays, a large amount of business was got through, and the Emperor, with all his love of show and splendour, never remitted his vigilance over the internal Government. Of Aurangzeb, indeed, it is said that "the appointment of the lowest revenue officer of a district or the selection of a clerk in an office was not beneath his attention, while he planned each campaign, issued instructions during its progress, fixed on points of attack, and regulated the movements of very detachment or convoy." The work of Akbar, at the extreme east of the Fort, has disappeared; the quadrangle of Jahángír however can be traced. It is remarkable for the Hindu character of the details especially of the red stone consoles supporting the eaves which are in the form of elephants and other conventional animals, precisely similar to those to be found in Hindu temples.

*The Khawábgáh.*

The *Khawábgáh* of Sháhjahán is an elegant little pavilion of marble arches and open lattice work immediately over the *Arz Begi* already noticed. In this pavilion, protected by curtains hanging from rings in the walls, the Emperor slept, and on rising showed himself at the marble windows to the nobles gathered below. Like the rest of the buildings in the Fort this has been made to serve a British purpose, and at one time did duty as a garrison church, but all vestiges of the church have been removed and the building restored to its original form. The upper frieze is an inlay of cornelian, &c., and gracefully designed.

*The Moti Masjid.*

Returning westward through the barracks, and passing the *Takht* the visitor sees an archway which is the entrance to the *Moti Masjid*, a small mosque with marble domes, half hidden by surrounding walls which was formerly the private chapel of the ladies of the imperial harem. Between this and the *Takht* is a building, now transformed into a hospital or sleeping quarters, without any distinctively oriental character. This was a *hammám* or suite of bathing-rooms, and it was also used as a cabinet council chamber.

*The Samman Burj.*

The stern necessities of English military life had no reverence for the relics of departed greatness, and there is only one part of the Fort and Palace which has not been put to some practical modern use. This is the *Samman Burj*. *Saman* is an abbreviation of the Arabic word *musamman*, octagonal. It is by no means certain that the building which, turning to the left, after passing the *Moti Masjid*, the visitor has now entered is that to which the name was originally applied. Report says that there was another lofty tower, detached from the main building which was so called; and unless the language of the inscription on the *Háthi-pol* gateway is ordinately hyperbolical, it seems to point to some such conclusion. But although the *Samman Burj* does not merit the extravagant eulogy of the inscription, an examination of its parts will be found interesting. There is a small, though costly, marble pavilion, inlaid with flowers, wrought in precious stones, and known by the significant name of *Naulakha*, or the building which cost nine lakhs. This delicate and beautiful work belongs to the time of Aurangzeb, and it is distinguished from other architectural forms near it by the curvilinear roof. The inlay, much of which has unfortunately been destroyed, is remarkable for excessive minuteness and finish of execution. In this, as in the later work of most styles of art, conventionality was beginning to usurp the place of originality and purity of design. Still as a specimen of later Mughal work, this little pavilion is full of interest.

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The Shísh Mahal.

The *Shísh Mahal*, or Palace of Mirrors, is a much more striking object and the iridescent sheen of its myriad fragments of looking-glass of different colours set in arabesque patterns of white cement, at once attracts the visitor's attention. This is the work of both Sháhjahán and Aurangzeb, and the more gaudy and vulgar portions are due to the Sikhs. It is historically interesting as the scene of the formal transfer of the sovereignty of the Punjab to the British Government. There too Ranjít Singh held receptions, and from the lofty vantage point of the upper tower could survey at ease the movements of his troops on the plain below, the stores in his arsenal in the court of the Jáma Masjid, and the varied bustle and life of the Fort and city. The effect of the *shísh* or mirror work, though brilliant, narrowly escapes the charge of vulgarity, especially when contrasted with the marble inlay of the Naulakha and of the spandrels of the marble arches on the inner side of the *Shísh Mahal* itself. In the small rooms leading to the upper tower are fair specimens of the wooden ceilings made in geometrical patterns, gaily painted and guilt, which produce a remarkable effect of intricacy and richness. The principle on which these elaborately panelled ceilings are constructed is identical with that adopted in similar work at Cairo and elsewhere. From these chambers the visitor should proceed to the roof of the building and ascend to the summit of the small chamber erected thereon, as from this point the finest view of Lahore and the surrounding country is obtained, including the minarets of Sháhdara, the river Rávi, the broad plain in front of the citadel, the mausoleum of Ranjít Singh, the *Jáma Masjid*, the city, and, in clear weather, a distant glimpse of the Himáláyas. Up to quite recently, some relics of Muhammad, which are said to have been brought into India by Tamerlane, were kept in the Fort. They have now been made over to the *Anjuman-i-Islámia* at Lahore for custody on behalf of the Muhammadan community and deposited in the *Bádsháhi Masjid* or Imperial mosque.

The Armoury.

In the *Bari Khwábgáh* of Sháhjahán is the armoury, which contains a heterogeneous assortment of the weapons and uniforms worn by the Sikh army. Mediæval and modern times are here curiously blended; the round brass bassinet with neck-guard of chain mail, the mace and battle-axe similar to those depicted in the Bayeux tapestry being side by side with modern muskets and rifles and the cuirasses emblazoned with the Gallic cock which the "French guard" of Ranjít Singh wore in emulation of the French cuirassiers. The silver-plated helmets and breast-plates of the Italian and French officers employed by the Sikh ruler are here shown. Here are also specimens of revolving rifles made many years before the perfection of the principle in Europe. Here too is the battle-axe of Guru Gobind Singh, the first warrior *Guru*. Besides these, there is a number of matchlocks, the barrels of some of which are fine examples of intricate and ornamental twisting, and many varieties of sword and dagger. The most important of these are the *talwár*, the ordinary curved sword of the East; and the *kirch*, a long straight sword. Many of those exhibited here with iron and brass hilts were worn by the Sikh artillerymen. A curious weapon is also displayed, consisting of a huge blade with a basket hilt of steel and a steel arm-guard, which could only have been used for thrusting. Accurate models of this mediæval implement are still made in tin with blades of lath, and are used in the mummeries of the Muharram and other Muhammadan festivals. The long and deadly Afghán knife is here; the smaller *pesh-kabz*,

CHAP. IV. — Places of interest. — The Armoury.

a straight dagger, sharp on one side, similar to a hunting-knife, and of Persian origin; the *bichud*, a venomous looking two-edged and serpentine curved blade, which in some varieties is forked like a flame; and the Hindu *katár* a straight triangular and heavy-bladed *langue de bœuf* dagger, which branches at the hilt into a fork, in which is set a cross-bar at right angles with the blade, by which it is wielded. The bows are nearly all made in three pieces, like the classic bow of antique sculptures. The *chakra*, or war quoit, has not been used in recent times, but the Akális or Nihangs still wear these weapons on their fantastic headdresses. There is a great variety of carbines and bell-mouthed weapons, between a pistol and a blunderbus, known by the expressive name of *sher-bacha*. Among the guns are examples of the *samburaks*, small bore iron cannons mounted on the wooden saddles of camels, and heavy matchlocks, supported on two legs in front like the arquebus of mediæval Europe. Larger than these are the *jasail*—huge musket barrels, roughly mounted, and used like the Chinese jingal, which they much resemble, in protecting forts. The curious light guns mounted on apparently inefficient wheels or castors were invented by Guláb Singh for hill warfare, and were drawn by a man or a goat.

## *II.—The Jama Masjid.*

The Jama Masjid.

The *Jama Masjid* is the most striking building in Lahore, and its white domes and lofty *minárs* may be seen for miles round. The inscription in front of the gateway shows that it was built in the year 1084 of the *Hijri*, or A.D. 1674, for the Emperor Aurangzeb, by Fidáe Khán Khokah, whom Bernier mentions as the Great Moghal's master of ordnance. The gateway opens on a large quadrangle paved with brick and overshadowed by two rows of *pipal* trees, a feature of very rare occurrence in this position, the quadrangle of a mosque being usually without vegetation of any kind. As a work of art, it is not to be compared with the Imperial mosque at Delhi, though at first sight it has some resemblance to it. The absence of side entrances and the position of the minarets at the four corners of the quadrangle give the building a very stiff appearance, and we miss the graceful subordination of part to part, which is so pleasing in the Delhi mosque. There is, moreover, a poverty of detail; the *rawaq*, or colonnades at the side, are plain in the extreme, and *minárs*, divested of their cupolas, which were so shattered in the earthquake of A.D. 1840 that they had to be removed, are reminiscent of factory chimneys. At the same time the effect of the arcade of red sandstone adorned with marble tracing, with the tall semi-domed arch in the centre, seen through the imposing gateway, is very fine; and in defence of the architect it may be remarked that many of the defects may be ascribed rather to his orthodoxy than to his bad taste. The arrangement of the mosque is in fact a recurrence to that of the exemplar mosque of Al Walid at Mecca, from which that of the Delhi mosque is a tasteful departure. It has already been mentioned that the building was turned into a magazine by the Sikhs, and only restored to the Muhammadans, who, however, to a certain extent, shun it as an *Akeldama*. An archway known as the Roshnái Gateway leads from the north side of the garden, and it was near here that Nau Nihál Singh, the grandson of Ranjít Singh, and son of the imbecile Kharak Singh, met his death by the fall of a portion of an archway (since destroyed) while on his way from his father's funeral pyre to the *Samman Burj*, where he was to be invested with the dignity of Maháraja.

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### III.—Ranjít Singh's mausoleum.

Ranjít Singh's Mausoleum.

Ranjít Singth's mausoleum, adjacent to the Hazuri Bágh, is a curious mixture of Hindu and Muhammadan ideas, being a compromise between a Hindu *samádh* and a Muhammadan tomb, but there is none of the dignity of the latter style in its comparatively petty details. The door jambs of the shrine itself were originally a very finished example of inlaid work of the same delicate character as that in the palace above. The ceilings are elaborately decorated with tracery in stucco inlaid with small convex mirrors. The marble arches of the interior were in a dangerous state, when Sir Donald McLeod, then Lieutenant-Governor of the Punjab, had them strengthened with brick and *chunam* and clamped with iron. The visitor will generally find priests reading the *Granth*, or Sikh scriptures, a huge volume over which a *chauri* is reverentially waved; or chanting to the accompaniment of the *sitár*. In the centre is a raised stone platform on which is a marble lotus flower, surrounded by eleven smaller ones. The central flower covers the ashes of the Mahárája, the other those of four wives and seven slave girls who perished on his funeral pyre. In small niches in the side walls are to be seen images of the ordinary Hindu gods, to abolish which was one of the original objects of the Sikh faith. On the further side of the Mausoleum are two other domed buildings containing similar but less costly memorials of Kharak Singh and of Nau Nihál Singh. Below the mausoleum of Ranjít Singh by the side of the road leading from the Roshnái Gate to the external plain, is the Shrine of Arjun Dás, the fifth Sikh Guru, and compiler of the *Ádi Granth* which now forms the principal portion of the Sikh scriptures. Here, according to Sikh tradition, the sage miraculously disappeared beneath the waters of the Rávi, which in the time of Jahángír flowed under the fort walls. A more prosaic legend says that the holy man committed suicide to escape the enmity of Chandu Sháh, the Prime Minister of the Emperor. There is nothing architecturally interesting in the building itself. Close by Arjan's shrine is the fort entrance. To the right on entering lies a temple to Síta, now in ruins, which is said to have stood on the edge of the Rávi before the fort was built, marking the spot where Síta, wife of Ráma, while in exile, brought forth Láhu and Kusu in the house of Válmík, the author of the Rámáyána. Passing through the outer gate, guarded by sentries of an English regiment, there is, turning to the left, a space of about 50 yards between the outer walls and the Palace front, where can be examined the striking decorations which adorn the facade.

### IV.—Wazír Khán's mosque and neighbouring buildings.

Wazír Khán Mosque.

The mosque of Wazír Khán was built on the site of the tomb of an old Ghaznivide saint in A.D. 1634 by Hakím Alí-ud-dín, a Pathán of Chiniot, who rose to the position of *Wazír* in the reign of Sháhjahán. It is remarkable for the profusion and excellence of the inlaid pottery decorations in the panelling of the walls. Local legend says that artists were sent for expressly from China to execute the work; but there is no historical authority for this, nor is there any trace of Chinese style in either the design or the execution. Its origin is manifestly Persian, and the descendants of the draftsmen employed to this day pride themselves on their Persian origin. It will be observed that in these arabesques each leaf and each detached portion of the white ground is a separate piece of pot or tile, and that the work is strictly inlay and not painted decoration. The panels of pottery are set in hard

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Wazír Khán's Mosque.

mortar. In the mosque itself are some very good specimens of Perso-Indian arabesque painting on the smooth *chunam* walls. This work, which is very freely painted and good in style, is true fresco painting, the *buono fresco* of the Italians, and, like the inlaid ceramic work, is now no longer practised, modern native decoration being usually *fresco secco* or mere distemper painting. The reason of this is that there has been no demand for this kind of work for many years. Though the builder was a native of the Punjab, the style is more Perso-Moghal and less Indian than that of any other building in the city. Two chronograms inscribed on the walls give the date of the foundation of the mosque. One—*Sijda-gáh-i-Ahl-Fazl*—"The Worshipping Place of the Sons of Grace." Another—*Báni Masjid Wazír Khán*—"The founder of the mosque is Wazír Khán." From the *minárs* of this mosque the best view of the city proper is obtained.

The Golden Mosque.

Proceeding to the left of the building along a street which is remarkable for the overhanging balconies carved with a profusion of geometrical tracery and ornament, the visitor will observe the gilt melon-like domes of the *Sunahri Masjid* or Golden Mosque, which was built in A.D. 1753 by Bikhári Khán, a favourite in the court of the widow of Mír Mannu, a lady who governed Lahore for some time after the death of her husband, the gallant opponent of Ahmad Shah. It is said that having incurred the displeasure of his mistress, he was beaten to death with shoes by her women. The domes are pretty, and the situation at the junction of two roads, is picturesque; but there is nothing of architectural interest in the mosque itself.

The *Hazúri Bágh*.

Behind the mosque is a *báoli* or large well, with steps descending to the water's edge. The well is said to have been dug by Arjan, the fifth Sikh Guru; the superstructure was built by Ranjít Singh. Passing along the narrow winding street the open space known as Híra Mandi is reached. Here, the ground being cleared for a space round the massive walls of the fort, is a fine view of the fortress and Jama Masjid. Turning to the right the visitor passes under a gateway between the two, and finds himself in a pleasant garden, the *Hazúri Bagh*. On the right is a high crenellated wall, and in the centre a massive gateway of somewhat ruinous appearance, the Akbari Darwáza, which was made by Akbar, and was the ancient entrance to the citadel. The visitor cannot fail to note the elegant design of the towers of this building.

To the left is the quadrangle of the Jama Masjid, raised on a lofty platform set on arches with an imposing archway of red sandstone and marble. The flight of steps is paved with a beautifully variegated stone from Kábul, known as *abri*. This stone is also found in the Kowagár hills in the Ráwalpindi District, and was a favourite material with Muhammadan builders for inlaid floors. In the centre of the garden is an elegant marble pavilion of two stories, and, looking further on, the hybrid ornamentation of the mausoleum of Ranjít Singh is visible. The place is fraught with historical associations. In the days when the Jama Masjid was daily resorted to by crowds of worshippers, and the power of the Mughal Emperors was in its prime, this garden was a *sarái* thronged with vast retinues of armed men exhibiting all the noisy pomp and glitter of Eastern sovereignty.

Ranjít Singh, who was not generally moved by æsthetic considerations, for once in his life showed some taste in converting it into an ornamental pleasure-ground; and, although it is hard to forgive the ruthless vandalism

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be displayed in tearing away the material for the marble edifice in the centre from the tombs of Asaf Khán and the Emperor Jahángir at Shahdara, it must be confessed that the pavilion is architecturally a success. Here the Sikh ruler used to sit and transact business of State, or, in official parlance, held *katcheri*. The Jama Masjid was then a magazine, and the place of prayer of the faithful was covered with his munitions of a war. Here, too, a few years later, stood Sher Singh, watching the effect of the cannonade of the fort gateway during the four days' siege that ended in his accession to the throne. The marks of the shot fired on this occasion are still visible on the east walls of the pavilion.

*V.—Sháhdara Gardens.*

Sháhdara Gardens.

The Sháhdara gardens owe their existence to the tomb of Jahángír raised by the devoted widow Núr Jahán in memory of her husband. The gardens probably grew up gradually around the tomb. The tomb itself is still a very striking building and its four high minarets with their graceful cupolas of white marble are visible for miles round: from all accounts however it was a very much grander edifice as originally constructed, having since then received very rough treatment both from Muhammadans and Sikhs. The tomb is approached by four corridors leading from the garden, three of which are closed by perforated marble screens. The sarcophagus is of marble decorated with coloured inlay. On two sides are inscribed the 99 attributes of God, and on the top is an extract from the Korán. At the head is a Persian inscription, of which the following is a translation:—"The illumined resting-place of His Majesty. the asylum of pardon, Núr-ud-din Jahángír Bádshah, A. H. 1037" (A. D. 1628), giving the date of the erection of the sarcophagus, and—"Reason said Jahángír hath departed from the world, A. H. 1036" (A. D. 1627), giving the date of the emperor's death.

*VI.—Shálámár Gardens.*

Shálámár Gardens.

The Shálámár gardens were laid out in A. D. 1667, by order of the Emperor Sháhjahán. Local legend says that the Emperor once spending a night at Sháhdara, then just completed by the widowed Empress Núrjahán, had a wondrous dream of a garden like that of Paradise, bright with fruits of gold, marble fountains, cool pavilions, and every variety of foliage. Awaking he sent for Ali Mardán Khán and for Nawáb Fazal Khán, and commanded them to reproduce for him his fleeting vision. They accordingly laid out the garden in seven divisions, representing the seven degrees of the Paradise of Islám. Of these four have been destroyed, and three only are included in the present area. which covers 39 acres, more or less. The actual meaning of the word Shálámár is doubtful. "Hall of desire" (*Shál-i-már*) and "Royal Edifice" (*Sháhi-imárat*) are conjectural derivations, but neither is satisfactory. *Sho'lah máh*, Persian for "light of the moon," is another, and has this in its favour, that in Kashmír the name of the garden is spelt without a final "r." The garden itself has the stately formality and symmetry usual in the east. The parallelogram bounding all is subdivided into squares and in the centre is a reservoir bordered by an elaborately indented coping and studded with pipes for *jets d'eau*. A cascade falls into it over a slope of marble corrugated in an ornamental carved diaper. During the troublous times of Ahmad Sháh the gardens were neglected, and some of the decorative works were defaced and removed. Ranjít Singh restored them,

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but at the same time he laid ruthless hands upon the marble pavilions by the central reservoir, using them to adorn the Rámbágh at Amritsar, and substituting structures of brick and whitewash in their stead.

*VII.—Anárkali's Tomb.*

Anárkali's Tomb.

Anárkali's tomb, once used as the station church and Pro-Cathedral, and now the store house for Secretariat records, derives its name from Anárkali, the title given to Nádira Begam or Sharíf-ul-Nissa, a favourite slave girl of the Emperor Akbar, who, being suspected of the offence of returning a smile from Jahángír his son, was buried alive. The edifice was erected by Jahángír in A. D. 1600, and the marble tomb which once stood beneath the central dome, but is now in a side chamber, bears the following Persian inscription :—

Ah gar man báz bínam rúe yár-i-Khesh rá.
Tá qayámat shukr goyam Kirdigár-i-khesh rá.

Ah ! could I behold the face of my beloved once more
I would give thanks unto my God unto the day of resurrection.

*VIII.—The Báráderi of Wazír Khán.*

Wazír Khan's *Báradari.*

This picturesque building, the four cupolas of which are prominent objects in Anárkali, near the Museum and Post Office, is a good example of the favourite Muhammadan form of *báráderi* or garden-house, in which, as the name imports, there are twelve arches—three on each side of the square plan. It has served several purposes in its time, and was once the home of the Museum, and after that of the Library and Reading Room of the Book Club till the later was removed to the Montgomery Hall. It is now utilised as the Punjab Public Library.

*IX.—The Chauburji.*

The *Chauburji.*

At the end of the Old Mall on the right hand side of the Multán Road is a fine gateway, commonly called the *Chauburji*, once the entrance into the garden of Zabinda Begam, a learned daughter of Shahjahán, who in her shady retreat on the banks of the *Rávi* composed a volume of mystical poems which are still read and admired under the title of *Diwan-i-Makhti.* Urgent repairs have recently been made to its broken masonry, and it has been walled in.

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# PREFACE.

In accordance with recent orders a Gazetteer should ordinarily be divided into two parts, A, the text, and B, statistics. In the present instance, however, as the Colony is not a separate district, it is impossible to obtain such statistics as are ordinarily available concerning district administration, and even if they could be obtained they would be so ephemeral as to be practically valueless. Thus the Census tables, which were compiled separately for the Colony, are already hopelessly out of date. There will, moreover, be no revised edition of the Colony Gazetteer, and for these reasons it has been decided by Government to dispense altogether with Part B. Such statistics, therefore, as are available, have been included in the text by way of illustration, but they possess little permanent value, and if not already obsolete, will rapidly become so, either owing to natural development, or extensions of the canal or changes of administrative boundaries, such as the impending constitution of the new Lyallpur District.

The text again will be found to lack all the wealth of exhaustive detail usually found in District Gazetteers, to which it stands rather in the position of a supplement than of a separate volume. To import into it voluminous extracts from other Gazetteers concerning the origin, history, customs and characteristics of all the tribes which go to form the Colony population would be a work of mere supererogation. Such knowledge has been largely assumed, and an endeavour has been made to eliminate, so far as may be consistent with lucidity, all information which is not peculiar to the Colony and can be found in other volumes. Much even of the information actually included in the text can be little more permanent than the statistics. Even during the short period of its compilation many alterations have been necessitated by the issue of fresh orders or new developments, while anticipated legislation will, when accomplished, involve numerous changes in the present position. At the best, therefore, the Gazetteer can only be considered in the light of a very ephemeral exposition of the condition of affairs as they now stand, the only excuse which can be offered for its production is the possibility that it may afford some general knowledge of the Colony which is not at present elsewhere available.

Considerable use has been made of the Gazetteers of Jhang, Montgomery and Multán, and cordial thanks are due to many officers who have assisted with valuable contributions. These have usually been acknowledged in the text, but the author is particularly indebted to Mr. L. French, C.S., the Assistant Colonization Officer, who has himself supplied all the information relative to agriculture and much of that regarding other subjects too numerous to detail. Acknowledgments are also due to Mr. H. A. Rose, I.C.S., who has undertaken to put the Gazetteer through the Press.

*The 22nd April* 1904.

# CHAPTER I.—Descriptive.

## Section A.—Physical Aspects.

CHAP. I. A. Physical Aspects. Locality.

The Chenáb Colony lies between north latitude 30° 46′ and 31° 46 and east longitude 72° 19′ and 73° 38′, and occupies the greater portion of area of Government waste known as the Sandal Bár in the Réchna Doáb between the rivers Rávi and Chenáb.

The greater bulk of the colony is at present in the Jhang District, but it also includes about half of the newly created Khángáh Dográn Tahsil in the Gujránwála District, with four estates in the Háfizábad Tahsil. There are also nine estates in the Sharakpur Tahsil of the Lahore District.

During the formation of the colony the old boundaries of the Jhang, Montgomery, Gujránwála and Lahore Districts have undergone more or less extensive modifications.

*Changes in district boundaries.*

When the Khángáh Dográn Tahsil was formed in 1893,* 13 new estates were transferred from Háfizábad to the Jhang District, while nine estates from Jhang, including Sángla, six from Montgomery and an area of 899 acres from Lahore, were included in Khángáh Dográn.

The constitution of the Lyallpur Tahsil in 1896 did not affect district boundaries, but in 1899, † on the opening of the Gugera Branch, further small areas of Government waste were transferred from Lahore and Montgomery to Khángáh Dográn.

The largest transfer, however, took place in May 1899,‡ when the whole of the Sandal Bár assessment circle of the Montgomery District, about 605,586 acres, was transferred to Jhang.

The constitution of the Samundari and Toba Tek Singh Tahsils in May 1900 did not affect district boundaries.

In December 1903 and March 1904 § further areas were transferred from Montgomery to the Samundari Tahsil of Jhang, so as to include the Government waste areas of the Nupewála and Bahlak Extensions which still remained in Montgomery.

Further changes will be involved in the coming constitution of the new Lyallpur District, when the whole of the irrigated proprietary estates in Montgomery will probably be transferred to Lyallpur, and ultimately also the greater part of the Cis-Rávi portion of the Kabírwála Tahsil of Multán.

*Changes in tahsil boundaries.*

The changes of tahsil boundaries in the Jhang District have of course been numerous, Chiniot, Jhang and Shorkot all contributing large areas to the colony tahsils, and the boundaries of the Chiniot, Jhang, Lyallpur, Samundari and Toba Tek Singh Tahsils will be again altered when the new District is formed.

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* Punjab Government Notifications Nos. 623 and 624 of 22nd August 1893, and 966, 967 and 968 of 28th December 1893.

† Punjab Government Notifications Nos. 281 and 282 of 11th April 1899.

‡ Punjab Government Notification No. 370 of 4th May 1899.

§ Punjab Government Notifications Nos. 1209 of 8th December 1903, and 423 and 424 of 29th March 1904.

CHAP. I.A. Physical Aspects. Present boundaries.

As the colony includes portions of three Districts, namely, Jhang, Gujránwála and Lahore, even sharing tahsils with all of them, its boundaries are not capable of ready definition.

The proprietary portion of the Khángáh Dográn Tahsil forms the base in the north-east, from which the colony following the course of the rivers first swells and then tapers as it approaches their confluence. On the north-west the boundary is formed by the previously settled portions of the Háfizábad, Chiniot, Jhang and Shorkot Tahsils, on the south-west by the Kabírwála Tahsil of Multán, and on the south-east by the old villages of the Sharakpur Tahsil of Lahore and of the Gugera and Montgomery Tahsils of Montgomery.

Length and breadth.

The total length of the present colony is 101¼ miles, the greatest width being 53 miles, and the average width 38 miles. It begins half way between the Sukheke and Marh Railway Stations on the Wazírábad-Khánewál Line, and ends just before Shorkot Road Station.

Area.

The total area is 3,855 square miles, of which 2,817 square miles are now allotted for cultivation. Of these again 2,411 square miles, or 85½ per cent. of the allotted area, were cultivated in 1902-03.

Population.

The colony was reckoned as a separate district for the purpose of the Census in 1901. Excluding Jhang, of which the colony forms so large a part, it then stood thirteenth in the order of area (3,706 square miles) and twelfth in the order of population (782,690) amongst the 32 Districts of the Punjab as then constituted.

Principal town.

The principal town, Lyallpur, so called after Sir James Lyall, K.C.S.I., late Lieutenant-Governor of the Province, is situate on the Wazírábad-Khánewál Branch of the North-Western Railway, 96 miles from Wazírábad.

Other towns.

Other towns on the railway, which are important as export markets, are Sángla, Chiniot Road, Gojra and Toba Tek Singh.

Agricultural estates.

The rest of the colony, which is divided into 1,418 estates, is almost entirely agricultural.

The average area of each village is 1,731 acres or 62½ squares, the average allotted area being 1,278 acres or 46 squares.

Tahsils.

The colony comprises the whole or parts of the following tahsils :—

| District. | Tahsil. | North latitude. | East longitude. | Height above sea-level. | Number of estates. | Area in square miles. | Allotted area in square miles.* |
|---|---|---|---|---|---|---|---|
| Jhang ... ... | Lyallpur ... ... | 31° 49' | 73° 38' | 605 | 528 | 971 | 756 |
| | Toba Tek Singh ... | 30° 58' | 72° 38' | 580 | 258 | 960 | 630 |
| | Samundari .. | 31° 8' | 72° 58' | 563 | 272 | 972 | 726 |
| | Chiniot ... ... | 31° 44' | 73° 1' | 596 | 132 | 329 | 245 |
| | Jhang ... ... | 31° 16' | 72° 28' | 606 | 76 | 208 | 184 |
| Gujránwála ... ... | Khángáh Dográn .. | 31° 49' | 73° 38' | 663 | 139 | 403 | 209 |
| | Háfizábad ... ... | 32° 4' | 73° 43' | 685 | 4 | 5 | 3 |
| Lahore .. ... | Sharakpur ... ... | 31° 28' | 74° 5' | Not known. | 9 | 20 | 14 |
| | | | | TOTAL ... | 1,418 | 3,855 | 2,817 |

* The figures of allotted area are calculated up to the end of November 1903.

CHAP. I. A.
Physical Aspects.

Proposed Lyallpur District.

It has been decided that a separate District will be formed at Lyallpur, though the date is not yet known and the boundaries are not fixed. It is probable, however, that the new District will comprise the Lyallpur, Samundari and Toba Tek Singh Tahsils, the others remaining in the districts to which they now belong, but with some modifications of their boundaries.

General configuration.

The whole tract is an alluvial plain sloping gently from the north-east to the south-west, the height above sea-level at the head of the colony being 670 feet whereas at the tail it is only 489 feet. Throughout its length the central portion remains the highest, dropping gradually towards the rivers on either side. On the south-eastern side the boundary of the uplands is defined by the *dhaya* or old high bank of the river.

The Rávi Dhaya.

The distance between the *dhaya* and river is by no means uniform. Opposite Mohlan, in the Khángáh Dográn Tahsil a distance of about 21 miles separates it from the river, and most of the intervening space is Government waste already colonised. Further down the high bank approaches much more closely to the river and becomes practically coterminous with proprietary estates, until not far from Kamália it again leaves the river and forms the boundary of the present colony with a large area of Government waste beyond it. The Rávi *dhaya* is nowhere very sharply defined, and although it is quite distinct on the boundary of the Khángáh Dogran Tahsil and in a portion of Samundari, it is but a gentle slope opposite Gogera and further south.

The Budh Nullah.

On the north-eastern side the higher uplands are bounded by the Budh Nullah, an old bed of the Chenáb River which first becomes prominent near Pindi Bhattián. Its southern bank is abrupt and there is an immediate drop from 10 to 30 feet to the lower land beyond. Between Amipur and Jaurah the Budh is crossed by the canal in an aqueduct and then forms the boundary between the Jhang and Bhowána Branches of the canal, and roughly also between the Lyallpur and Toba Tek Singh Tahsils on one side and the Chiniot and Jhang Tahsils on the other. As far as Pabbarwála in Chiniot Tahsil the Budh runs almost parallel to the river and forms the boundary between private property and the Bár, but below Pabbarwála there is a large tract of Government property between the Budh Nullah and private estates. Throughout the north-western side of the colony the average distance from the Bár to the river is 8 miles, though the actual width varies from 4 to 16 miles. Travelling south the high bank gradually disappears, though the Budh maintains its character as a well marked drainage nearly to the end of Bhowána Branch, where it splits up and practically loses itself.

The *dhayas* and the Budh Nullah form sufficient proof that the Chenáb and Rávi Rivers at one time followed courses which brought them much more closely together than they are at present. It is probable also that they ran at a considerably higher level and that in periods of flood water was conducted from them in canals, which may have been partly artificial, following the natural drainages of the country.

Tradition supports this view, and the Nandanwah Nullah (see page 9 of the Gujránwála Gazetteer, 1893-94) is a case in point. This *nullah* is said to have been a canal in olden times and to have supplied water to Sángla when that place was a flourishing city. Traces of it are said by General Cunningham to have been found 20 miles south-west of Sángla.

Thehs.

Numerous *thehs* or mounds which indicate the sites of erstwhile towns and villages are scattered over even the highest portions of the Bár. They form slight eminences and are strewn with broken bricks and scraps of shattered earthenware.

CHAP. I. A. — Physical Aspects. Thehs.

The best known and one of the largest, called Pacca Mari, is situate on the eastern side of the civil station at Lyallpur, on the edge of the Khunsarwála Drainage which divides the Rakh and Jhang Branches of the canal; and there is another at Pacca Anna near the spot which was originally designed as the site for the same town. The presence of such *thehs* has been held to argue that artificial irrigation must have been used as owing to the great depth of the subsoil water-level, over 100 feet in the middle of the Bár, and the scantiness of the rainfall, it was hardly possible that human beings could otherwise have subsisted at all in settled habitations of considerable magnitude, and it is obvious that the inhabitants of such old towns were not mere nomad graziers of the type which occupied the Bár for so many years before the advent of the present canal. The present Superintending Engineer of the Chenáb Circle gives the following opinion on the theory of ancient canals. He writes :—

"The Khunsarwála Drainage is probably an old drainage line which perhaps in ancient times used to flow from the hills or was fed from the river. The other Doábs in the Punjab contain similar well marked *nullahs* with sites of old towns on their banks. It is my opinion that these numerous *nullahs* flowed from drainages in the hills much as the Ghagar River does now, but that in course of time they worked their way into the adjacent large rivers before getting far from the hills and have so abandoned their old channels down the Doábs and parallel to the rivers. While such *nullahs* flowed, the spring level kept fairly high so that well irrigation was feasible, but on their ceasing to flow the spring level gradually subsided and rendered the wells useless, thus compelling the population to abandon their lands and residence and to migrate to other tracts. While the *nullahs* still flowed irrigation from them by flow or lift could have been carried on. A very likely cause of their having ceased to flow is the old practice of banking them for irrigation purposes. This would cause the beds to be raised by silt deposits and directly induce the drainage water to overflow the banks and work out a new channel. Such action would eventually carry the channel into the adjacent river as a final settlement of its course."

Rise of spring level.

These natural drainages are now reserved by the Irrigation Department with a view to possible water-logging in the future, and the following note by Mr. E. H. Pargiter, Superintending Engineer, Chenáb Circle, on the subject of the rise of the spring level, shows the wisdom of the Department's action :—

"The Chenáb Canal was opened as an Inundation Canal in 1887 and as a Perennial Canal in 1892, and it is since 1888 that the effect of water, percolating into the ground from flowing channels and from irrigated fields, has been markedly seen in the gradual rise of the spring level.

In 1888 the depth below ground of the spring level, along the Canal Main Line, varied from 16 feet at Chenáwán, only 8 miles from the head and near the river, to 62 feet at Nanuána, 40 miles down from the head. But measurements taken in 1908 show a rise of from 15 to 37 feet in the spring level over the portion of the country between the Canal Main Line and the river Chenáb, where irrigation has been freely carried on. The depth at Nanuána is now only 25 feet. Portions of country alongside the canal are already becoming water-logged and new drains are being made to relieve them.

Along the Rakh Branch, the measured rise drops from 38 feet near Nanuána to 21 feet at Salarwála, then to 9 feet at Lyallpur and to 6 feet near Pacca Anna. The depths measured being 63 feet in 1888 near Nanuána; 108 feet in 1892 at Salarwála; 106 feet in 1893 at Lyallpur, and 94 feet in 1895 near Pacca Anna. The depths at these places in 1908 are 25, 87, 97, and 88 feet, respectively.

Along the Jhang Branch, which was opened for irrigation in 1896, the rise drops from 37 feet at Nanuána to 21 feet at Hinduána, 18 feet at Kot Khudayár, and 16 feet at Amipur; the depths measured being 51 feet in 1893 at Hinduána, 86 feet at Kot Khudayár and 100 feet at Amipur. The depths at these places in 1908 are 30, 68, and 84 feet, respectively.

The effect of a wide deep flowing channel is very much more strongly marked than that of distributaries, and of irrigation spread over a considerable tract. While the rise at Salarwála and Hinduána is 21 feet, it is only 16 feet at Aruri 5 miles distant from Salarwála and the Rakh Branch. Similarly in other places, the rise shows a rapid decrease, as one goes away from a large canal. Along the edge of the high bank of the Chenáb, about 4 miles from the Jhang Branch, the rise is only 7 or 8 feet, while along the Jhang Branch itself it is 18 or 20 feet. Also near drainage lines the rise is somewhat more than near watersheds.

CHAP. I. A. Physical Aspects. Rise of spring level.

Along the Lower Jhang Branch, measurements made before 1897 showed depths of 96 feet at Sarshamir, 87 feet at Gojra, 70 feet at Toba Tek Singh and 68 feet at Burála. The depths in 1903 are 88, 75, 60 and 58 feet, showing rise of 8, 10, 10, and 10 feet, respectively.

Along the Mián Ali Branch, which was opened for irrigation in 1889, measurements show during the past 14 years rise of 42 feet at Burj Dára in the first mile; of 27 feet at Malnáea in the 6th mile; of 21 feet at Khángáh Dográn in the 11th mile, and of 18 feet at Pacca Dalla in 20th mile. The depths below ground in 1903 vary from 25 feet at the head to about 60 feet at Pacca Dalla. These measurements are made from wells close to the Branch Canal. None were recorded at a distance from it. The rise at first was very rapid, when water was abundant, but since restrictions have been placed on the supply allowed, and a high duty has been obtained on the water received, the rise has been much less considerable.

Along the Gugera Branch, which was opened for irrigation in 1898, the rise has been as yet comparatively small, varying from 10 feet at Ajniánwála to 6 feet at Buchiána. The depths below ground level in 1903 are from 60 feet to 80 feet. Further down, on the Lower Gugera and Burála Branches, the rise during the past five years has been about 5 feet close to the canal or a large distributary and about 3 feet at a distance from such large channels. The depths below ground level were in 1898 from 90 feet in the centre of the Bár to 40 feet at the edge near the river Rávi. They have risen from 3 to 5 feet since.

In the Bár generally with the present system of getting high duties from the water the rise of the spring level is from 1 to 1½ feet a year."

Quality of soil.

The soil of the Bár is by no means uniform in quality, but subject to certain reservations it may be generally described as a fertile loam, called *maira*, a class of soil which forms a great proportion of the whole.

There is little differentiation possible down the centre of the Bár from Khángáh Dográn to close to Toba Tek Singh, though here and there patches of sour clay and sand hills were to be found. The largest area of *kallaráthi* soil lay between Sángla and Shahkot, and at first inferior rice was the only crop which thrived in it. But the salts having been washed out by copious irrigation few traces of *kallar* now remain. The land on the Bhowána Branch to the north-west is more uneven and the loam lighter than in the centre of the Bár, but much of the soil is of very good quality and it is easy to exaggerate its inferiority.

On the other side, the soil of most of the Gugera Branch is perhaps on the whole richer than that on the Rakh and Mián Ali Branches, and that of the Burála Branch richer still.

The whole of these tracts was covered by a growth of spontaneous bush jungle which varied in height and density according to the richness of the soil. On the lighter lands stunted specimens of the *van* (*Salvadora oleoides*) and the *karil* (*Capparis aphylla*) were the trees most in evidence. On richer soils the *jand* (*Prosopis spicigera*) grew in profusion and to a considerable height, while the *van* attained a more imposing growth. The *bér*, too, (*Zizyphus jujuba*) was not uncommon, and the *mallha* (*Zizyphus nummularia*) was the mark of land of particular excellence, usually growing only in a stiff low-lying clay (*rohi*) which obtained the surplus water flowing off higher land.

Roughly, the kind and density of tree-growth in it were the surest guides to the quality of any particular soil.

In all these portions of the Bár even a slight fall of rain was sufficient to restore to verdure the parched and withered roots of the various grasses, with which the whole area abounded.

Rain was always scanty and in the centre and southern portion of the Bár probably averaged less than 5 inches while in bad seasons its deficiency was almost total. But in all but the worst years the grazing

was abundant and supported a large quantity of cattle owned by a nomad grazier and the population of the neighbouring riverain villages.

The Bár has often been spoken of as a country of extreme desolation, and though this description may be justified by the almost entire absence of crops which could only be grown in the most favoured localities and favoured years, yet the landscape though monotonous was far from unpleasing, and after a fall of rain might almost be called beautiful. It certainly possessed a peculiar fascination of its own, to which the wilderness and vastness of the scene doubtless contributed. Few of those who knew it in the past and felt its freedom will regard its disappearance without a sense of genuine regret, despite the enormous benefits which have accompanied the change. There was, however, one part of the Bár which nature conceived in her least kindly mood. The tract round Toba Tek Singh was almost void of trees and grass. The clump of *faráshes* at the dák bungalow were a perfect oasis in a hideous prairie, and the Dabanwála *kikar*, a solitary tree about 8 miles distant from Toba Tek Singh, acquired a fame which it could not have won even on the road from Khiwa to Jhang, of which Mr. Monckton (Deputy Commissioner of Jhang from 1853-57) wrote :—

"It stands probably unrivalled in the world for its combination of the most desolate features a landscape is capable of affording."

The place of tree and grass was taken by the various forms of the *lána*, and soil which could support *lána*, though not trees, was the best. Sand dunes became a prominent feature, while hard glistening *kallar* and surface *kankar* were in frequent evidence. The *lána* soil has turned out remarkably well under canal irrigation and the *kallaráthi* land has improved as elsewhere, but generally the crops grown in this portion of the colony display an unmistakable inferiority to the average elsewhere.

There are a few other localities in which the soil is of inferior quality, namely, in some estates on the tails of the Báhlak, Killiánwála and Samundari Distributaries on the Burála Branch, and the Dhaular Distributary of the Lower Jhang Branch. On the Burála Branch the inferiority where it occurs takes the form of a soft powdery *kallar* which, however, improves under irrigation. On the Dhaular Distributary the difficulty is caused by the close proximity to the surface of fine river sand on the banks of the Budh Nullah.

All over the Bár sand is found at no great distance from the surface, the depth of actual soil being seldom more than 20 feet.

Geology.

The knowledge of local geology is at present incomplete, so that it is impossible to discuss that of the Sandal Bár separately. A sketch of the geology of the Punjab as a whole by Mr. Middlemiss, Superintendent of the Geological Survey of India, has been published in the Provincial Gazetteer and also as a separate pamphlet.

Hills.

The rocky eminences which jut out of the level plain at Sángla and Shahkot form a striking feature of the Sandal Bár, though they are not confined to it.

The main hill at Sángla rises to a height of 215 feet.

On the north-western side 1,000 feet distant there is a low ridge of rock about 25 feet high and 500 feet long, while 1¾ miles to the south there is another ridge of three small hills. The hills at Shahkot are

more closely grouped but smaller. The largest hill of the same formation is to be found at Kirána in the Kirána Bár. There is another large group of them at Chiniot, and they occur again in the Gurgáon and Delhi Districts. They are all outlying spurs of the Aravalli range in Rájpútána. The formation is, geologically speaking, quite modern, as the rock has not got beyond the mud-slate stage.

The native legend with regard to these hills is that Hanúmán dropped them when he was carrying rocks to bridge the straits between India and Ceylon.

## Section B.—History.

All that is known of the ancient history of the Bár and its connection with the Alexandrine invasion is to be found in the following extract from the Jhang Gazetteer of 1883-84 written at a time when Sángla was still included in that District:—

"Considerable interest attaches to the early history of this district, from the identification, now placed beyond a doubt, of the ruins upon a small rocky hill, near the border of the district towards Gujránwála, with the Sakala of the Brahmans, the Sagal of Buddhism, and the Sángla of Alexander's historians. The identity of the three places had long ago been recognised, but the position has been only recently determined. Fortunately for the cause of history, the place was visited in A. D. 630 by the Chinese pilgrim Hwen Thsang. Both Arrian and Curtius apparently place Sángla to the east of the Rávi, but the itinerary of Hwen Thsang shows that it was to the west of that river, as nearly as possible in the position of the small hill known in modern times as the Sánglawála Tibba.* The discrepancy is probably to be thus accounted for:—Alexander is stated by both Curtius and Arrian to have been in full march for the Ganges, when he heard 'that certain free Indians and Kathæans† were resolved to give him battle if he attempted to lead his army thither.' He no sooner heard this than he immediately directed his march against the Kathæans, that is, he changed the previous direction of his march and proceeded towards Sángla. This was the uniform plan on which he acted during his campaign in Asia, to leave no enemy behind him. When he was in full march for Persia, he turned aside to besiege Tyre; when he was in hot pursuit of Bessus, the murderer of Darius, he turned to the south to subdue Drangians and Arachosia; and, when he was longing to enter India, he deviated from his direct march to besiege Aornos. With the Kathæans the provocation was the same. Like the Tyrians, the Drangians, and the Bazarians of Aornos, they wished to avoid rather than oppose Alexander; but, if attacked, they were resolved to resist. Alexander was then on the eastern bank of the Hydraotes or Rávi, and, on the day after his departure from the river, he came to the city of Pimprama where he halted to refresh his soldiers, and on the third day reached Sángla. As he was obliged to halt after his first two marches, they must have been forced ones of not less than 25 miles each, and his last may have been a common march of 12 or 15 miles. Sángla, therefore, must have been about 60 or 65 miles from the camp on the bank of the Hydraotes. Now, this is the exact distance of the Sángla Hill from Lahore, which was most probably the position of Alexander's camp when he heard of the recusancy of the Kathæi. General Cunningham believes, therefore, that Alexander at once gave up his march to the Ganges and re-crossed the Rávi to punish the people of Sángla for daring to withhold their submission."

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* The following account is abridged from General Cunningham's Archæological Report, Vol. II., pp. 192, 200. Further information will be found at pp. 179 to 191 of the same author's Ancient Geography of India.

† The Kathæans have been identified with the Jat clan of Káthia, whose territory is in the modern district of Montgomery. The history of the tribe has been discussed in the account of that district—See Gazetteer of the Montgomery District.

CHAP. I. B.
History.
Sánglawála Tibba.

"Sánglawála Tibba is a small rocky hill forming two sides of a triangle, with the open side towards the south-east. The north side of the hill rises to a height of 215 feet, but the north-east side is only 160 feet. The interior area of the triangle slopes gradually down to the south-east, till it ends abruptly in a steep bank 32 feet above the ground. The bank was once crowned with a brick wall which can still be traced at the east end where it joined the rock. The whole area is covered with brick ruins. The bricks are of very large size, 15 × 9 × 3 inches. During the last fifteen years these bricks have been removed in great numbers. Nearly 4,000 were carried to the large village of Marh, six miles to the north, and about the same number must have been taken to the top of the hill to form a tower for the survey operations. The base of the hill is from 1,700 to 1,800 feet on each side, or just one mile in circuit. On the east and south sides the approach to the hills is covered by a large swamp, half-a-mile in length and nearly a quarter of a mile in breadth, which dries up annually in the summer, but during the seasonal rains has a general depth of about 3 feet. In the time of Alexander this must have been a fine sheet of water, which has been gradually lessened in depth by the annual washings of silt from the hill above. On the north-eastern side of the hill there are the remains of two large buildings from which old bricks were obtained by General Cunningham, of the enormous size of 17½ × 11 × 3 inches. Close by there is an old well, which was lately cleared out by some of the wandering tribes. On the north-western side, 1,000 feet distance, there is a low ridge of rock called Manda-ka-púra, from 25 to 30 feet in height and about 500 feet in length, which has once been covered with brick buildings. At 1½ mile to the south there is another ridge of three small hills called Arna or little Sángla. All these hills are formed of the same dark grey rock as that of Chiniot and Kirána hills to the west of the Chenáb, which contains much iron, but is not worked on account of the want of fuel. The production of iron is noticed by Hwen Thsang.

The Brahminical accounts of Sákala have been collected from the Mahábhárata by Professor Lassen.* According to that poem, Sákala, the capital of the Mádras, who are also called Jártikas, and Báhikas, was situated on the Apagá rivulet to the west of the Irávati or Rávi river. It was approached from the east side by pleasant paths through the *pilu* forest. The country is still well known as Mádrá-des or the district of the Mádras, which is said by some to extend from the Beás to the Jhelum, but by others only to the Chenáb. The Apagá rivulet General Cunningham recognizes in the Ayak Nadi, a small stream which has its rise in the Jammu hills to the north-east of Siálkot. Near Asarúr (in Gujránwála) the bed of this stream divides into two branches, which, after passing to the east and west of Asarúr, rejoin at 2½ miles to the south of Sánglawála Tibba. Near Asarúr and Sángla, the Ayak is now quite dry at all seasons, but there must have been water in it at Dhakáwála only 24 miles above Asarúr even so late as the reign of Sháh Jahán, when his son Dára Shikoh drew a canal from that place to his hunting seat at Shekhupura, which is also called the Ayak or Jhilri Canal.

The Buddhist notices of Sákala refer chiefly to its history in connection with Buddhism. A legend is told of seven kings who went towards Ságal to carry off Prabhávati, the wife of King Kúsa;

* Pentapotamia Indica, pp. 73 and 74.

CHAP. I, B.

History. Sángla-wála Tibba.

but the king, mounting an elephant, met them outside the city and cried out with so loud a voice, "I am Kúsa," that the exclamation was heard over the whole world, and the seven kings fled away in terror.* But there is no other mention of Sákala until A. D. 633, when it was visited by Hwen Thsang, who describes the neighbouring town of Tsekia as the capital of a large kingdom, which extended from the Indus to the Beás, and from the foot of the hills to the confluence of the five rivers.†

The classical notices of Sángla are confined to the two historical accounts of Arrian and Curtius and a passing mention by Diodorus. Curtius simply calls it " a great city defended not only by a wall but by a swamp (*palus*)."‡ But the swamp was a deep one, as some of the inhabitants afterwards escaped by swimming across it (*paludem transnavere*). Arrian calls it a lake, but adds that it was not deep, that it was near the city wall, and that one of the gates opened upon it. He describes the city itself as strong both by art and nature, being defended by brick walls and covered by the lake. Outside the city there was a hill which the Kathæans had surrounded with a triple line of carts for the protection of their camp.§ This little hill may probably be identified with a low ridge to the north-west called Munda-ka-púra, which would certainly appear to have been outside the city walls. The camp on the hill must have been formed chiefly by the fugitives from other places, for whom there was no room in the already crowded city. The Greeks attacking this outpost carried the first and second line of carts, and drove the defenders back within the city walls. Then using the carts to form a barrier round the margin of the lake, they commenced the siege of the city itself [illegible] Kathæans made an attempt to escape by night across the [illegible] out were checked by the barrier of carts and driven back into the city. The walls were then breached by undermining, and the place was taken by assault. The loss of the Kathæans is stated by Arrian to have been 17,000 slain and 70,000 prisoners. Curtius with more probability gives it as 8,000 slain.

Hwen Thsang, when he visited Sákala in A. D. 630, found the walls completely ruined, but their foundations still remained, showing a circuit of about 3½ miles. In the midst of the ruins was a small portion of the old city, still inhabited, about one mile in circuit. There was a Buddhist monastery of 100 monks, and two Buddhist topes, or *stupas*, one of which was the work of the famous king Asoka."

Middle ages.

For centuries following the Alexandrine invasion the history of the Bár is a complete blank, though we know that the face of the country must have been considerably altered and the tract from being at least partially agricultural became wholly pastoral in character. Consequently when history once more begins to throw some little light on the condition of the peoples dwelling on the banks of the Rávi and Chenáb, the Bár itself is a mere appanage to the territories of the predominant tribes who fought for and parcelled out its pastures.

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* Hardy's Manual of Buddhism, p. 263, note.

† See Gazetteer of the Gujránwála District.

‡ Vita Alexandri, IX, I. " ad magnam deinde urbem pervenit, non muro solum sed etiam palude munitam."

§ Anabasis, V, 22.

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The histories of these tribes is given at length in the Gazetteers of Gujránwála, Jhang and Montgomery. They deal for the most part with matter little pertinent to the Bár itself and it would be a work of supererogation to recapitulate them: all that will be attempted here is to give a slight sketch of the Bár in comparatively modern times only so far as is necessary to explain its condition prior to colonisation, with a short account of the principal riverain tribes most closely connected with it.

Beginning of 19th Century. Gujránwála District. The Bhattís.

At the beginning of the last century, the north-eastern portion of the Bár from Pindi Bhattián to Sháhkot was controlled by the Bhattís, a strong clan of Mussalmán Rájpúts, who still own 82 villages in the Háfizábad and Khángáh Dográn Tahsils. The Bhattís were the hereditary foes of the Viraks and the Kharrals of the Upper Rávi, the main cause of dispute being the extent of the portions of the Bár over which each could claim supremacy. At one time the three tribes patched up an agreement by which Sháhkot was fixed as the boundary of their respective jurisdictions, and sank three wells which exist to this day in token of the compact.

The Viraks.

The Viraks, a Jat and mainly Hindu tribe, who hold 120 estates in the Gujránwála District, similarly ruled south-eastern portion of the northern end of the Bár, but both they and the Bhattís after a long period of domination had practically withdrawn from the Bár before the annexation of the Punjab by the British. According to local tradition the history of their disappearance is as follows:—

Wághás and Wasírs.

The Wághás and the Wasírs, two small tribes of *Bár-nomads*, who used to graze their cattle in the Central Bár under the protection of the Kharrals, had a dispute with their over-lords about the payment of the grazing tax. The Sikh Government had demanded a very heavy sum from the Kharrals as payment for the grazing in their share of the *Bár*, and the Kharrals had to recover it from their dependents, the Wághás and Wasírs amongst others. The season being a bad one the Wághás and Wasírs were unable or unwilling to pay the large demand which the Kharrals made against them. They accordingly left the Central Bár and established themselves in the country occupied by the Viraks who offered no opposition. Fortunately for the new comers, Amír Singh of Bhikki, the last of the great Virak leaders, had recently died, and the Viraks were in a state of temporary depression. They would however in all probability have ousted the Wághás before long, were they not at the same time beginning to turn from pastoral life to agriculture as their means of livelihood. Whatever the cause, Massan, the Wágha leader, was left undisturbed by the Viraks and he soon began to cast covetous eyes on the domain of the Bhattís whose cattle he raided. Successful in two forays he advanced as far as Kot Nakíwála, but was there defeated and killed about 1825. His son, Malla, the present aged zaildár of Karkan, already verging on manhood, fled to Ahmad Khan, the Kharral leader of Jhumra, to enlist his assistance. Ahmad Khan, nothing loth for an opportunity to quarrel with the Bhattís, collected his followers and returned with Malla to give battle, but the Bhattís retreated to the riverside, and in the result Malla was left in practically undisturbed possession of the Gujránwála Bár.

Under the British Government the Northern Bár was divided into blocks (*chaks*) and the realization of grazing fees was farmed to contractors. Although Massú, a Bhagsinke Bhattí and the grandfather

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of Sáráng the present zaildár of Sukheke, then farmed a small area in the north which was chiefly occupied by the camel-graziers of Marh Belochan and nomads of the landless Kajla tribe, while to the south the Mán Sikhs of Mánánwála used to take small contracts, the bulk of the Gujránwála area of Government waste was regularly farmed by Wághás and Wasirs. Accordingly when the colonisation scheme began Malla, the Wágha leader, had become the representative nomad of the Gujránwála Bár and had established a permanent *rahna* at Karkan where he obtained proprietary right over an area of 100 acres. The Bhattís and Viraks were no longer in evidence as people of influence in the Bár.

Jhang District. The Harrals and Sayads.

In the Jhang Distribt the greater part of the Bár was subject to the Siáls, but the Harrals of Murádwála and the Sayads of Rajoa also controlled small tracts. The dependents of the former tribe came down as far as Sarfattú near the present Chiniot Road, while the Rajoa Sayads were recognised as suzerains from Chiniot to Pacca Mári, now Lyallpur.

The Siáls of Jhang.

Beyond the Sayad territory came that of the Bharwána clan of Siáls, and the whole of the rest of the Jhang Bár was under their control. Their influence was so extensive that they merit a somewhat more lengthy description. The Siáls are descended from one Rái Shankar, a Ranwar Rájpút, who resided at Dháránagar between Allahabad and Fatehpur. One story has it that Rái Shankar had three sons, Seu, Teu, Gheu, from whom have sprung the Siáls of Jhang, the Tiwánas of Sháhpur, and the Ghébas of Pindigheb. Another tradition states that Siál was the only son of Rái Shankar. It was, however, about this time that the Kharrals, Tiwánas, Ghébas, Chaddhrars and Siáls emigrated from the province of Hindustán to the Punjab and renounced their ancestral religion. Among others, Siál was converted to Muhammadanism by Báwa Faríd of Pákpattan, who died about 1265 A.D. Jhang Siál was founded by Mal Khán, ninth in descent from Siál, in 1462, but at the time the Nauls were the principal tribe in the country round Jhang, and the Siáls paid their revenue to the Nauls. During the century and-a-half that followed the Siáls managed to dispossess the Nauls, Bhangús, Mangans, Marrals and other old tribes, and engaged in more serious fighting with the Biloches, who were then masters of the Southern Bár, and the Kharrals, but they obtained no real political importance until the reign of their great chief Walídád Khán. Walídád Khán's history is given at length in the Jhang Gazetteer. It is here only necessary to relate that he largely extended Siál influence, overcame the Kamália Kharrals and even founded some Siál villages on the Rávi.

The Bharwána Siáls.

The Bharwána Siáls, so called after an ancestor called Bhairo, resided chiefly in the interior of the Bár. Before the reign of Walídád they had already achieved victories over the Rind Biloches, and near Roránwáli about half-way between Jhang and Toba Tek Singh there are three masonry dome-roofed buildings which mark the scene of a great defeat of the Rinds. Their connection with agriculture was still of the slightest, and they were sufficiently independent to be usually hostile to the reigning Siál family (Jalál Khánána) of Jhang. On one occasion Walídád himself attacked their settlement at Rahna Jallnána in the Bár to the east of Jhang, but was defeated by the Bharwánas aided by the Káthias. The victorious tribes fell out among themselves over cattle grazing, the perpetual bone of contention, and the Káthias were driven off to the south. The Bharwánas were ever ready to fight any one and every one, and when after the death of Walídád the reigning house of Jhang fell in evil days they obtained a paramount importance over almost the whole length of

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the Chenáb Bár, which they retained until the Bár came under cultivation. Their principal permanent villages are all on the fringe of the Bár, namely Mukhiána, Satiána and Sultánpur north of Jhang, with Qáim Bharwána and neighbouring villages to the south. The tract which they dominated was in modern times divided between three zaildárs, Ahmad of Satiána, Hamayún of Mukhiána and Pír Bakhsh of Qáim Bharwána.

Within the last 40 or 50 years the Bharwánás have to a large extent given up their roving habits and made their riverain villages their permanent residence, though they still kept large herds of cattle and maintained to a great extent their influence over their dependents in the Bár. They were, however, no longer real nomads when the allotment of the Bár began and the grants which they received in the colony were given to them principally as compensatory grants in common with other zamíndárs of the Jhang District.

The Montgomery District.

On the Rávi side of the Bár the Langriáls of Multan were the chief graziers in the Kabírwála Tahsil, but this portion of the Bár has not yet come under colonization operations; and for the whole length of the Montgomery District the Kharrals were the dominant Bár tribe.

The Kharrals.

The Kharrals are said to be Rájpúts claiming descent from Rája Karn of Hastinapur whose descendant Bhúpa came to Uch in the 13th century, where he and his son Kharral were converted by Makhdúm Jahánia Sháh. From Uch the Kharrals spread over the country about the Rávi. Like the Siáls they were at first mainly a pastoral tribe, but in the 14th century Kamál Khán refounded an old town which has been identified by General Cunningham as one of the strongholds of the Malli captured by Alexander the Great. It was named Kot Kamália in honour of Kamál Khán and has ever since been the head-quarters of the Lakhera clan of Kharrals.

The Lakhera Kharrals.

The Lakhera clan was never numerically strong but it attained a certain amount of importance in the reign of Alamgír, when Saádat Yár Khán, then Chief of Kamália, obtained a *jágír* from the Delhi Emperor. It was, however, in the time of Saádat Yár Khán that Walidád, Siál, overran Kamália, and settled the Murdána and Tahrána Siáls on the Rávi, while even with the assistance of his allies the Káthias, Bhagelas and Wahniwála, the Lakhera Kharrals were hardly able to do more than hold their own with the Upera Kharrals of the Upper Rávi, with whom they were continually quarrelling.

After the death of Walidád Khán the Kamália Kharrals regained their independence until they were conquered by the Nakkai Sikhs, but in recent years they had largely lost their connection with the Sándal Bár, and a few Biloch tribes were all they had in the way of dependents, besides their regular adherents the Káthias, Bhagelas and Wahniwála who were themselves landowners, though in common with all other inhabitants of villages adjoining the Bár, they used it for the pasture of their herds. The fact is that the area which the Kamália Kharrals could influence was closely circumscribed by Bharwána Siáls on the north-west and the Tahrána Siáls on the east; they had taken to agriculture and the ease of town life, and there was not a single *rahna* of Lakhera Kharrals in the Bár when canal irrigation began.

The Siáls of Montgomery.

Next along the Rávi came the Tahrána and Murdána Siáls settled there by Walidád Khán.

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Beyond them again came the Vattús, but although these tribes had their own *rahnas* or settlements in the Bár they possessed no influence over other nomad graziers, and seldom went far from their own villages.

The Upera Kharrals.

From Jhámra onwards the Upera Kharrals were all powerful. Their principal villages were at Jhámra, Dánábád, and Lundiánwála. According to their own account Dánábád is named after a Virak, and they obtained their position on the Rávi about the middle of the 16th Century by dispossessing the Virak tribe when led by Mallu, the first Upera Kharral of renown. The Viraks have always remained their hereditary foes. Unlike the Siáls and Kamália Kharrals the Upera Kharrals never withdrew from the Bár. They had no taste for agriculture and their tendency was rather to push up into the Bár as a permanent residence than to content themselves like the Siáls with controlling it from the riverside by periodical visits to their dependents. There was perhaps a distinct reason for this in later times apart from their dislike of agriculture and proverbial love of a roving life. At the first regular settlement the villages of the Jhang, Gujránwála and Lahore Districts, particularly the two last, took the opportunity to help themselves liberally to the surrounding waste. The Kharrals thought they were better advised. They reasoned that the Bár was their own for ever and that they gained nothing by an extension of boundaries, while they would incur not only the payment of more land revenue, but also considerable additional responsibility in the matter of stolen cattle whose tracks passed within their boundary pillars. Accordingly they declined to extend their boundaries and the areas of their proprietary villages are all very small. For those reasons the Upera Kharrals continued to reside personally in the Bár where in recent years they established a number of permanent settlements of considerable size, some of them right in the centre of the Bár, as at Pándiánwála and Ráo Khánuána, while Niliánwála, Jaránwála, and Baryárwála were all well removed from the riverside. Consequently, when the irrigation of the Gugera Branch began they were all treated as nomad graziers, and received grants as such, their headmen becoming *lambardárs* and *saildárs* in the tracts on the Burála Branch wholly occupied by themselves and their old dependents.

The Rávi tribes above enumerated called themselves the tribes of the "Great Rávi" and included all the purely agricultural tribes under the name of "Nikki Rávi" or "Small Rávi," a term of reproach with reference to their more settled pursuits and comparatively more peaceful habits.

The Mutiny.

The Great Rávi tribes, led by Ahmad Khán, a Kharral of Jhámra, all rose in 1857, with the exception of the Kamália Kharrals. But the main incidents of the rebellion occurred outside the limits of the Sándal Bár which only offered a refuge to some of the fugitives after the revolt was crushed.

The Bár before colonisation.

Some account of the powerful riverain tribes having now been given it remains to discuss the conditions of the interior of the Bár previous to colonization.

The Sikh rule.

Under Sikh rule it was controlled, so far as it was controlled at all, through the great tribes whose leaders were made responsible for the collection of a goodly grazing tax called *tirni*, which they collected not only from the members of their own tribe, but also from all their dependents or *riaiya*. Beyond the collection of *tirni* the Sikhs do not appear to have troubled themselves much about the Bár and the tribal leaders accordingly continued to have very much their own way.

CHAP. I, B. History. The Rát.

A prominent tribal leader was known as a "Rát," a word which means both "a powerful man" and a "dacoit" or, perhaps, it should be said that the one implied the other. It was by no means a term of reproach: indeed success in cattle lifting and forays was very properly the main source of profit and honour, much as in the time of border forays north and south of the Tweed. The relations between the Ráts and their dependents were of a distinctly feudal character.

The *jan* or horde.

Before 1860 or thereabouts there were no separate *rahnas* or nomad settlements for the very good reason that the Pax Britannica had not been sufficiently long established to make the establishment of detached settlements an even moderately safe experiment. The Kharral or Siál Rát would, therefore, move slowly over the portion of the Bár which he claimed to rule, accompanied by the whole of his clan followers and all his *raiya*. These hordes, called *jan*, seldom stayed more than one or two months at one spot in even the richest pasture grounds, although they had to sink fresh wells at every grazing station in order to obtain drinking water for man and beast.

Smaller bands would have been rapidly cut up by hostile tribes, but the *jan* system offered security to all but stragglers except against an attack in force.

Power of ruling tribes.

The protection was provided by the Rát and his ruling tribe, who repaid themselves by a tax called *pawanji*, or five per cent. on all sales of cattle, which they levied from their dependents. This was not, however, their only source of income. As the Bár was impassable for a stranger with anything to lose except under an escort provided by a Rát, the Ráts used to give convoys on payment of a fee called *badrakki*, or two-and-a-half per cent. of the value of the property conveyed.

If, again, a dependent lost a camel or buffalo at the hands of members of a hostile tribe he took his complaint to his chief who was always ready to regain or to try his best to regain the stolen property on payment of a fee of Rs. 10 called *phuta ka rupiya*. On learning who had stolen the property the Rát would at once collect a band of fighting men and march off to demand its return. Such incidents were often settled by exchange when possession of stolen property by both sides rendered exchange possible, but if exchange was impracticable and the thieves declined to restore the property peaceably, the avenging body set to work to recover it by force, at the same time killing or carrying off as many as possible of their enemies' cattle. Raids of this description were of most frequent occurrence, as also were the marauding expeditions which were originated for the immediate profit of the leading tribes. Many of these encounters were of a very sanguinary nature, and there is no doubt that the great clans maintained their position at the cost of much of their best fighting material. It is certainly very striking, when venturing, for instance, on the past history of any well known family of Upera Kharrals, to find what a large proportion of the males of two generations back were slain in fights with the Viraks, and there can be no doubt that the perpetual raiding and counter-raiding which continued unchecked until the second half of the 19th Century had much to say to the comparative paucity of the numbers of the ruling tribes.

The *rahna*.

As, however, the country became gradually more settled under British rule, it was no longer possible to raid with quite the old immunity from supreme interference. The practice of grazing in hordes

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was, therefore, abandoned as being no longer of vital importance for safety, and that of forming *quasi* permanent settlements not so large as to necessitate changes of encamping ground, but still strong enough for the purpose of protection, was substituted. A settlement was ordinarily called a *rahna*, but if formed by camel-owning graziers it was called a *jhok*.

The Tirni system in Jhang.

All *rahnas* and *jhoks* paid a grazing tax called *tirni*. The *tirni* tax was not an invention of the British Government which merely adopted it from the Sikhs. The following note which has kindly been supplied by Mr. E. Abbott, Settlement Officer of Jhang, gives its history so far as the Jhang District was concerned :—

"The earliest system employed by the British Government was taken from the Sikh *régime* and a capitation tax on all cattle which was paid by Sadar *tirni-guzárs* for their adherents and collected from them by the Sadar *tirni-guzárs*. There was probably no enumeration and the amount of the tax was probably based on previous collections tempered by the fear of the Sadar *tirni-guzárs* that if their quota was too little some other big man would cut in and offer to pay more and get the contract. The contracts were probably yearly and there was no enumeration. But cattle wherever grazing paid the tax. No grazing limits were fixed at all. This system lasted up to the Regular Settlement when village boundaries were demarcated and waste land within the boundaries surrendered to the Khewatdárs of the village. It then became necessary to exempt cattle not grazing on the Government jungles as cattle only grazing within village boundaries were not liable to the tax.

The system proposed by Major Hamilton was, therefore, adopted. Villages whose cattle grazed in the Bár (*tirni-guzár*) and all jungle, *rahnas*, *jhoks*, &c., were allotted to Sadar *tirni-guzárs*. An enumeration was attempted on which the early demand on the Sadar *tirni-guzárs* was made. The latter collected from their allotted villages, &c., and having paid *tirni* the cattle could graze anywhere.

For *non-tirni-guzár* and unenumerated cattle a special staff was maintained which seized cattle and recovered punitive rates from them. Under this system the *naubardmad tirni* was collected by direct management.

This system lasted from 1860 to 1874. Finally, to get better results, the *chak* system was introduced. The Government jungle was divided into *tirni chaks*, and all villages, *rahnas*, &c., were asigned to a *chak*. The cattle of *tirni-guzár* villages and hamlets were enumerated. *Naubardmad* cattle consisted of all cattle not enumerated for the *chak*. The *chak* contracts were let out annually, the assessment being for the amount brought out by the enumeration figures *plus* an estimate for *naubardmad* cattle. The old Sadar *tirni-guzárs* usually took up the *chak* contracts and became *chakdárs*. Under this system the *naubardmad tirni* was farmed with the *tirni-guzár* assessments. The *chaks* were sometimes managed direct. This system was in force from 1874 to 1884, and still held good at the revised Settlement except in the trans-Jhelum tract (*tachi*), where a separate system was introduced in 1879.

In 1884 the Multan system was introduced. Separate contracts were given for each village, *rahna*, &c., on the basis of the enumeration which was made with some care. These village contracts were for a period of 5 years and were usually taken up by the *lambardárs*. *Inkári* and foreign cattle were provided for by *naubardmad* contracts, one being given for each *chak* annually. These *naubardmad* tracts were sometimes taken by the old Sadar *tirni-guzárs* but frequently by professional contractors.

The history of the *tirni* administration shows the gradual narrowing of the unit of assessment from the clan to the *chak* and from the *chak* to the individual village and the simultaneous weakening of the Sadar *tirni-guzár's* power. First collection from his adherents without enumeration, then collection from his adherents after enumeration; followed by collection in the *chak* only; and, finally, the substitution of the lambardárs in 1884. Each successive step marks a limitation. First, unlimited grazing and no record; secondly, unlimited grazing but a record of *tirni* paying cattle accompanied by heavy fines for trespass; thirdly, grazing, limited to the *chak* but collection from *non-tirni guzár* cattle by *chakdárs* themselves; fourthly, grazing limited to the *chak* and collection of *naubardmad tirni* by contractors.

The Sadar *tirni-guzárs* who really existed under the name of *chakdárs* up to 1884 were the headmen of the chief tribes of the various portions of the Bár, *e. g.*, in the Sándal Bár of the Jhang Tahsil, the Sadar *tirni-guzárs* were the Sotiánas, Mukhiána, and Dhuin Mohammad Bharwánas, and the Koreshis of Haweli Bahádur Shah."

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**History.**
**Tirni in Gujránwála.**

In the Gujránwála District the waste was regularly leased by the Forest Department.

**Tirni in Montgomery.**

The following description of the *tirni* tax as imposed in Montgomery is an extract from the Gazetteer of that District:—

**Tirni.**

"Intimately connected with the land revenue is the *tirni* or grazing tax. This tax is an inheritance from the Sikhs, and the object of it appears to have been to make professional cattle-breeders, who did not otherwise contribute to the expenses of the State, share in the burdens of the rest of the population. Agricultural cattle were exempt from taxation, and so were cows and buffaloes the property of *boná fide* cultivators. Sheep and goats were, however, always taxed. Up to last settlement, only camels, buffaloes, sheep and goats paid *tirni* in this district. Captain Elphinstone recommended that cows should be taxed. They were taxed. The main excellence of the Sikh system, that the cattle of cultivators were exempted from taxation, was lost sight of. In process of time even agricultural bullocks came to be taxed. In 1857-58 the *tirni* income amounted to a little under Rs. 82,000. In 1872-73 the income was Rs. 1,08,009, of which sum about one *lákh* is due to *tirni* proper, and the rest to leases of *kokanber*, grass, *múnj* and *sajji*, which were formerly shown separately. In 1881-82 it amounted to Rs. 1,48,090. The system in force up to 1870-71 involved periodical counting of the cattle of all the villages of the district; but only those villages whose cattle actually grazed in the Government jungle paid *tirni*. If, however, any cattle of non-*tirni*-paying villages were found in the jungle all the cattle had to pay double rates. In 1870-71 the Government waste lands were divided into blocks or *tirni maháls* which were leased annually, and farmers were left to make their own arrangements with people grazing cattle in their blocks. The farmers were allowed to charge at certain fixed rates for each head of cattle grazing, *viz.*:—

| | Rs. | a. | p. | | Rs. | a. | p. |
|---|---|---|---|---|---|---|---|
| Male camel ... ... | 1 | 0 | 0 | Female buffalo ... ... | 1 | 0 | 0 |
| Female camel ... ... | 1 | 8 | 0 | Cow ... ... ... | 0 | 8 | 0 |
| Male buffalo ... ... | 0 | 8 | 0 | Sheep or goat ... ... | 0 | 1 | 0 |

Plough bullocks no longer paying *tirni*. These rates were by no means excessive, considering the great profits yielded by cattle. But it was found that this system led to so much oppression and extortion, and the contractors became so obnoxious to the people, that their lives were hardly safe when they ventured among the grazing community to enumerate the cattle. Consequently in 1879 the system of employing contractors was discontinued, and fees were collected by Government officials on the enumeration of cattle effected for each village or locality, the rates remaining unchanged. In 1882 it was found that the *tirni* zaildárs gave little or no assistance, and all were dismissed, save a very few of the best men. In that year the Afghán war drew about 7,000 camels from the district; the enumeration was purposely not made too strictly; and the numbers thus arrived at were under orders of Government; and, in order to avoid annoyance caused by annual enumeration, accepted for a period of five years. This, of course, only applied to the inhabitants of the district, and not to nomad tribes or to people from neighbouring districts whose only object in coming is probably to evade paying *tirni* dues in their own villages. Some of the large stock-owners are very independent and almost always evade enumeration of their animals by distributing them among dependants, or by driving them across the boundary of the district. The total *tirni* demand for the year 1885-86 was Rs. 1,51,979, but of this Rs. 27,731 was remitted and Rs. 24,871 was suspended. In 1886-87 the Multan system of *tirni* assessment in a modified form was introduced into the district. The main feature of the system was that each *tirni*-paying village or grazing hamlet (*rohna* or *jhok* of the *Bár*) contracted to pay a fixed annual sum as *tirni* for a period of five years. The assessment of this sum was made by the Deputy Commissioner for each village or grazing hamlet and was based on the application of certain rates to the number of *tirni*-chargeable cattle belonging to the village as ascertained partly by estimate and partly by enumeration carried out in 1885-86. The rates used were those in force previously, except that cows were charged 6 annas instead of 8 annas per head. Bullocks were exempted. A few estates which had not paid *tirni* before were assessed at half rates, and a good many which had no Government waste available for grazing near them were exempted from assessment. The *tirni* demand for the year 1896-97 under the new assessment was Rs. 1,12,188; and the average annual demand for the five years was estimated at Rs. 1,13,000. It was intended that the fixed *tirni* assessment of each village should be distributed each year over all the cattle of the village at t[he rates] for each class of animal proportionate to the rates which were used in framing the asse[ssment]."

**Continued influence of the old leaders.**

The loss of power occasioned to the old Raís by the development of the *tirni* system was of course very gradual, and they continued to possess enormous influence over their dependents so long as the Bár remained uncolonised. Whatever the theory may [have] been, the great *saildárs* were used as go-betweens in all matters conn[ected w]ith the administration of the

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History. Continued influence of the old leaders.

Bár. They could and did help their dependents by conniving at the under-assessment of the tax, and they were still able to afford a very large measure of protection against criminal justice, which would have been found most inconvenient by all the dwellers in the Bár, had it not been so easy to elude.

The rassagirs.

The great *saildárs* were almost all *rassagirs* and respected as such, for no man could be a *rassagír* on a large scale unless he possessed extensive influence. The functions of a *rassagír* consisted of the reception and safe disposal of stolen cattle. Any retainer of his who could honestly lift cattle, which the *saildár* was not bound to protect, received from the *rassagír* a small sum cash down. The price so paid was generally far below the value of the animal, but so far as the original thief was concerned it was practically secure. The *rassagír* then despatched the stolen cattle as quickly as he could to another friendly *rassagír*, and thus usually put the breadth of a *doáb* between the property and pursuit. The second *rassagír* then sold the cattle, and returned in payment to the first any cattle which he might acquire by similar means. Every one was then pleased except the owners of the stolen cattle, who had themselves the same proclivities, and would not hesitate to avail themselves of a similar chance should opportunity occur. In fact cattle lifting was a regular pastime with recognised rules, and no one saw the slightest harm in it. The following description is taken from the Jhang Gazetteer :—

"Any family that owns a herd is constantly losing and gaining animals by theft. The police are seldom called in; the sufferer must be very hopeless when he has recourse to this last resort. What takes place when a man loses an animal is this. If by following up the tracks the beast is run down among other cattle, or after many days' search the thief is discovered, there are two modes of procedure. The one is an amicable arrangement. The owner of the stolen property discovers himself. The thief admits his claims, and satisfies him by making over other cattle worth considerably more than the stolen ones. The rightful *owner is also treated with the greatest consideration until the matter is arranged.* The stolen cattle are never given back. To do so might prove inconvenient in the future. The other procedure is different. The stolen property is often discovered in the possession of a family or tribe of influence, or living in a part of the country where the owner is not known, and where he does not think it advisable to seize the cattle or claim them. Instances are known where a claim having been made, the tables have been turned upon the claimant with serious results. He is seized, and a report is made at the nearest *thána* that he was caught just outside the homestead walking off with two cows, and when the Thánádár comes he will find the cows and captured one's tracks, and as much evidence as he needs. After finding stolen cattle one plan is to send word off to the *thána* that your stolen cattle have been found. The Thánádár comes, and an arrangement is effected that benefits all alike. There are no arrests. The Thánádár is squared. The complainant discovers that he has made a mistake, and that the cattle are not really his. The accused makes the complainant a handsome present, and he departs. Another plan, and the one perhaps most generally adopted, is to lurk about the homestead where the stolen cattle are, and carry off at night an equal number to those that were lost. So long as the Bár people prey upon themselves, not much harm is done, but when they raid the cattle and plough bullocks of agriculturists in settled villages, they cannot be punished too severely. It is a fact that several villages lying near the Bár have been at times quite crippled from the loss of their plough oxen. The youth of the Bár show off their prowess by lifting the finest animals they hear of. Stolen property in Jhang slang is known as *rat jam*, "born of the night." Except pure agriculturists the men of this district are born trackers. In tracking, three or four men join. Each has a cudgel about five feet long. As each foot-print is found, two lines are drawn on the ground before and behind the track, if the tracks are not very clear. Where the tracking is easy, only one line will be drawn, and the trackers follow up the tracks walking at full speed. If the tracking is difficult, one man remains at the last found track, and the others make casts in all directions. Most wonderful feats in tracking are accomplished in this and similarly situated districts. Evidence as to tracking is too often thrown aside as incredible."

It was not, however, impossible to baffle the best tracking by feats of endurance on the part of the thieves who sometimes visited and left the scenes of their depredations by the most inhospitable routes, carefully avoiding all places where water was obtainable both in coming and going, and the cattle owner of the river villages could never travel as fast or as far as the hardy Bár nomad.

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History.
The rahna-gíri.

It was customary that no boy or young man should wear the *pag* until he had asserted his right to the distinction by a successful cattle theft, while the sayings and proverbs are prolific in their demonstration of the popularity of such crime. For instance *main kálá hán, mere nere ná á,*—"I am black, do not come near me,"—was the regular formula to be shouted by a thief carrying off cattle when seeing a man likely to come up and speak to him. He thus prevented the joining of tracks, and the man who saw him was neither bothered himself by the pursuers nor driven into telling the name of the thief.

Proverbs.

Of proverbs the following are characteristic :—

*Machhí sande pungre jamde tarand,* "Fishes swim as soon as they are hatched" applied to a clever young thief.

*Bachcha chorí ná karso, ta bhuk nál marso,* "My child, if you can't steal you will die of hunger."

*Bachcha darya varián, phatkán dá kyá dar hai,* "A child who goes into the river must not fear a splashing,"—which is equivalent to saying that a thief cannot always expect to get off scot-free and must not mind if he does not.

It is, however, only fair to give some instances in which the other side of the life is shewn more prominently.

*Chor na kafan na gor,* "A thief has no winding sheet or grave,"—which was probably often very true in the old times,

and *Chor dí má ná dhup ná chhán,* meaning that the mother of a thief is always in a state of anxiety as to the fate of her son.

The police.

As will have been gathered, the police, even after the establishment of a few Police Stations in the Bár, were little fitted either by inclination or ability to cope with crime of any description. The Thánádárs seldom went outside their stations, which was on the whole wise of them, as they were quite helpless without the assistance of the local *saildár*, and could not even get speech with the nomad graziers who nicknamed them "*crows.*" On their approach some one would shout *Ka ápia,* "a crow has come," and the nomad would at once vanish from sight. There were no *rahnas* in close proximity to a *thána*, and no nomad ever went near a *thána* if he could avoid it. Thánádars again did not live in the Bár entirely for the sake of their health, and were not altogether unwilling to live and let live. They depended largely for their comfort and also their income on tolerant relations with the inhabitants of their charge, and as the *saildár* acted as the go-between, he naturally acquired a very considerable influence over the criminal administration in its lower strata, which was quite sufficient for practical purposes. He could and would, *for the sake of his reputation*, every now and then make a case, but he much more frequently squared them, which was perhaps just as well, for the imprisonment of every Bár nomad who committed a cattle theft would have been a heavy burden on the State, and, leading the life they did, any idea that nomads would give up their pet crime would have been quite hopelessly utopian.

Dwellings of graziers.

The *rahnas* or dwellings of such graziers as depended mainly on cattle for their livelihood varied considerably in character. Some of these steadings were of a fairly substantial character, the hovels called *sáhl* consisting of mud walls with thatched roofs which beat

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History.

Dwellings of graziers.

down and overlapped the side walls. The end walls were built up to meet the thatch. The thatch was made of *sar* grass strengthened by *kána* bands and was often in one piece.

The Kharral *rahnas* were usually an agglomeration of such *sáhls* which are also a common form of house in riverain villages.

But the more usual kinds of dwellings were called *pakhi* and *kurha*. The former was extremely common in the Bár, for the reason that it was easily transportable. It consisted solely of a movable roof of *tili* or grass thatch, propped on four or five poles. It had no walls.

The *kurha* was simply a thatch of reeds supported by three sticks, one in the middle and one at each end. The sides of the thatch fell down on either side to the ground.

One open end was blocked with a screen, the other was the doorway.

*Bhaini* was another name for a temporary encampment.

Grazing.

The true nomad graziers stayed in the Bár the whole year round except in seasons of exceptional drought, when they used to travel great distances with their cattle in search of grazing, some of them going as far as the Ambala District.

Those, however, who lived nearer the rivers and generally had more or less connection with the villages on their banks, usually kept their cattle in the Bár during the whole cold weather until the beginning of the hot season, when grazing became scarce. They then regularly drove their herds down to the banks of the rivers where the vegetation which covers lands thrown up by the floods of the previous year afforded pasturage until the commencement of the next rainy season.

Forests.

On the Rávi side again some of the best land was converted into Forest Reserves or unclassed Forests which were closed to grazing except on payment of forest fees. The *jand* was the most valuable tree in them, but their area was small, and they were scarcely more thickly wooded than other favoured [portions] of the Rávi Bár which had not been reserved in the same way.

Temporary wells.

In the uplands of the Bár masonry wells were almost non-existent, and *rahnas* were usually pitched near some depression which formed a pond in the rains. In such depressions, where water could be found at less distance from the surface, it was not uncommon to sink temporary wells for drinking water.

Such wells could only be used for about six months, after which they generally fell in as their sides were only rivetted with *pilchi* (*Tamarix indica*) brought from the riverside. The digging of these wells through the sandy subsoil was a dangerous occupation; and the adventurous excavator was frequently buried in the process.

Masonry wells.

Nearer the fringe of the Bár on both sides were scattered a number of masonry wells. It had for some time been the custom of the people of the Hithár to apply for leave to occupy small portions of the jungle.

The area of the grant was small, generally only 50 acres, and seldom more than 100. A piece of low-lying ground where rain water would accumulate, and with good grass in the neighbourhood, was usually selected.

CHAP. I. B. History. Cultivation from wells.

A little cultivation was done by means of a Persian-wheel, the extent depending on the character of the season, but the main object of the applicant was usually to obtain a permanent supply of water for his cattle grazing in the Bár, and most of the larger *rahnas* of the lower Bár were located in close proximity to masonry wells.

Rain cultivation.

Besides irrigation from wells, the depressions of the Bár, where the drainage water of surrounding high lands collected, were cultivated on annual leases in years of good rainfall. Such cultivation was known as *kiski báráni* or *kachchi báráni* and was for the most part confined to the area adjoining the Montgomery Hithár, where the soil was of such excellent quality that fair crops could be obtained with a minimum of water. But the area thus cultivated was very small, and compared with that of the uncultivated waste entirely insignificant.

Exports.

In a good season large quantities of *ghi* were exported from the Bár; in a bad one the Khojas of Chiniot, who are descendants of Hindu converts to Muhammadanism and notorious alike for enterprise and unscrupulousness, did an enormous business in the skins of cattle which had died from starvation. Then the nomad either had to leave the Bár and seek a livelihood elsewhere as best he could, or recoup his losses by indenting on the cattle of his neighbours, more usually those of the inhabitants of the Hithár, though he often went further afield, and it was not uncommon for a man who had lost his all in a season of drought to bring back in triumph a new herd from a distant district. Such cattle were seldom recovered by their rightful owners.

Dwelling of camel graziers.

The dwelling of a band of camel graziers was called a *Jhok*. The sheds which comprised it were a somewhat ambitious type of *pakhi* with screen walls. It was always rectangular in shape, and the sheds faced inwards towards the mosque, kitchen and camels which occupied the interior. In the northern end of the Bár the Jats of Marh Bilochán, a village now on the railway line, always possessed a large quantity of camels. On the Jhang side were the large and notorious *Jhoks*, Akila-Hyata and Nár Mahrám, but most of the camel-owners dwelt on the south and south-east side of the Bár.

Habits and character of camel graziers.

Many of them were true Biloches though they all received this name generically on account of their hereditary occupation. The Biloches made their livelihood principally by letting out their camels to hire, but they also subsisted largely on camel's milk, and like other nomads on the fruits of the Bár. Unlike the nomads dependent on cattle they were not liable to lose their animals through drought, as the trees of the Bár always afforded abundant fodder but camel theft was an extremely popular form of amusement, and stolen camels were particularly difficult to recover owing to the speed at which they could be driven for great distances. The Biloches were the most travelled community of the Bár proper, and many of them are able to produce certificates showing that they took trains of camels to the Kábul and other Frontier wars, but they nevertheless remained its wildest and most uncouth inhabitants.

They partook of the nature of their charges; *shutar kisi ki na mitar*, 'You cannot make a friend of a camel,' and *Kol bhala na Dakhna, bhanwe pahra thiwe sakhna*, 'Do not leave a Biloch (Dakhna) in charge of even an empty house.'

CHAP. I, B
History.
House-taxes.

In the Montgomery District a house-tax called *chula* introduced in very recent times with the object of preventing the acquisition of any permanent right in land was assessed on each family at the rate of 6 annas per annum, but a very large number of families escaped payment, as was only natural, and the consequent unreliability of both the *tirni* and house-tax assessment lists gave considerable trouble when it became subsequently necessary to use these records in determining the status of postulant nomad grasiers applying for land.

On the Jhang side there was a somewhat similar and still less effective tax so far as recoveries were concerned, called *dhúin dhára*, which was levied as a payment for wood used for cabin building. It is needless to say that much more wood was used than was ever paid for.

Archæological remains. Sángla.

Sángla has already been fully described.

Sháhkot.

At Sháhkot also there are traces of a very considerable fort of whch the hills form three sides. It was traditionally built during Hamáyún's reign by a Pathán named Abdi Khán, when the town which it commanded was known as Abdiábád.

It was in ruins, when in the time of Akbar, a Bukhári Sayad took up his habitation therein. He died in the Bár in the odour of sanctity and thereafter the place became known as Sháhkot. His four disciples, of whom two were Bhattis, one a Khokhar and one a Túr, remained there and their descendants are now known as the *mujáwars* (or sweepers of the shrine) of Sháhkot. The *mujáwars* obtained a revenue *muáfi* and a grazing concession from the British Government which have now been commuted for a cash *muáfi* of the value of Rs. 400 per annum. The *mujáwars* hold peasant grants in the neighbourhood and they have restored and improved the old shrine.

Dhaular fort.

At Dhaular close to the Irrigation Department Inspection House of that name about 10 miles north-west of Gojra there are the remains of an old fort, which is said to have been built by the mythical Rája Rasálú. The word *dhaular* means "fort," and the full name of the building is "Rája Rasálú ká Dhaular." Outside was a wall, then a moat, then another wall with a two-storied keep inside. Ahmad Khán, one of the Siál chiefs, is said to have removed the second story, made the mosque and repaired the other rooms. He called it Ahmadabád and kept some retainers there, but according to local story gave it up because he failed to induce the people to call it anything but "Rája Rasálú ká Dhaular." It was used for a short time as a police station under the British Government. It is a matter for regret that the Irrigation Department removed much of the brick material for canal works.

Moharánwála.

At Moharánwála in *mauza* 61, Gugera Branch, there are the remains of an old tower said to have been erected by a Kharral from Lundiánwála, named Samáil, who flourished about six generations back. It was built a tower of refuge in anarchical times, and consisted of an outer circular wall of sundried bricks, surrounded by a moat. Inside was a three-storied tower made of burnt bricks, one story of which has now fallen in. A trigonometrical survey pillar has since been erected there.

Kot Khánána.

In *mauza* 252, Gugera Branch, on the Mungi Distributary are traces of another tower called Kot Khánána, built by Sa'ádat Yár Khán, the great-grandfather of the present head of the Kamália Kharrals, as a place of refuge from the Sikhs. It has now almost disappeared.

CHAP. I. B. History. The Rind domes.

Besides the above, the Rind Biloches, who once dominated the southern end of the Bár, have left three dome-shaped buildings about 12 feet high, one of which has fallen, to mark the site of a conflict with the Bharwána Siáls near Roránwáli half-way between Jhang and Toba Tek Singh; and there are traces of a Rind fort called Mír Mohammadána near Bhaitánwála Inspection House on the Bhangu Branch.

Coins.

Some years ago a clay vessel containing coins was unearthed in a mound obviously indicating the site of an old village, a few miles distant from Sháhkot. The coins were Indo-Scythian of the fifth century A. D.

Copper coins of the Delhi Emperors have been found in various places. Amongst others those of—

| | |
|---|---|
| Sher Sháh ... ... ... ... | 1540-1545 A.D. |
| Akbar ... .. ... ... | 1556-1605 " |
| Salim Sháh ... ... ... ... | 1605-1607 " |
| and Muhammád Sháh ... ... | 1719-1748 " |

Pottery.

Captain Buck, when Deputy Commissioner of Jhang in 1901, found a small head of pottery work in a mound near Jhang which bore distinct traces of Greek influence, and it is not improbable that a thorough investigation of the old village sites would bring to light remains interesting in themselves though hardly of such a nature as to very amply repay the experiment.

The Inundation Canal.

The Chenáb Canal was originally constructed as an inundation canal for the irrigation of portions of the Jhang and Gujránwála Districts. The head was situated at Garh Gola on the left bank of the Chenáb, and it was anticipated that it would command 881 square miles, of which 164 square miles would be Crown waste available for colonists. The discharge was to be 1,800 cubic feet per second, and it was expected that an average of 144,000 acres would be irrigated annually. It was opened in the spring of 1887, in which year it irrigated 10,854 acres. The next year the figure rose to 47,644 acres but fell again in 1889 to 39,308 acres. It then became clear that so large a canal could not be worked without a weir to force the low supplies of the river over the silt which the flood deposited.

The revised project.

A fresh project including a weir was then sanctioned providing for the perennial irrigation of an area of 1,000 square miles were Government waste. Work was commenced at once, but the inundation canal was kept running in the meanwhile and it irrigated 52,390 and 35,524 acres in 1890-91 and 1891-92, respectively.

The complete project.

The sanctioned project of 1889 was followed by another revised project which contemplated a commanded area of 1,470 square miles, but before that was sanctioned Colonel (then Major) S. L. Jacob brought forward another scheme which added 2,853 square miles to the area of the revised project, raising the commanded area proposed to 994 square miles in old villages and 2,829 square miles in Crown waste, giving a total of 3,823 square miles

The complete project which was put forward in 1891 was estimated to cost Rs. 2,65,15,966, out of which sum Rs. 2,56,84,175 were shown as direct and Rs. 8,31,791 as indirect charges. It was anticipated that the canal would actually irrigate 528,500 acres in 1899-1900, 993,000 in 1909-10, and that it would reach a full development of 1,100,000 acres in 1914-15. It was expected, moreover, that the canal would give a return from direct and indirect revenue of 11·96 per cent. in 1909-10 and of 15·64 per cent. in 1914-15.

The complete project received the sanction of the Secretary of State in July 1892, but the weir and channel had already been completed in the spring of the same year. Their effect was shown in a pronounced manner, for in 1892-93 the irrigation of the canal rose at once to 157,197 acres, and it soon became apparent that the project estimate, sanguine though it had seemed at first, was in reality extremely moderate and cautious. The scope of the canal has further been increased by various subsequent extension projects, with the result that the gross commanded area is now 5,210 square miles, the area of the Colony alone being already 3,853 square miles, or greater than that anticipated for the whole canal in the project of 1891. CHAP. I, B. History. The complete project.

Further extensions yet unsanctioned may raise the gross commanded area to 6,018 square miles and that of the Colony to 4,431 square miles. Future extensions.

The following table shows the irrigated areas of 1902-03 for the whole canal as compared with those of the two previous triennia :— Actual results.

| Crop. | Average of three years ending 1898-99. | Average of three years ending 1901-02. | 1902-03. |
|---|---|---|---|
| | Acres. | Acres. | Acres. |
| Kharíf ... ... | 288,250 | 641,953 | 687,121 |
| Rabi ... ... | 474,411 | 1,002,006 | 1,142,048 |
| Total ... | 762,661 | 1,643,959 | 1,829,169 |

In 1902-03 the net revenue on the canal amounted to Rs. 58,11,924, equivalent to a percentage of 21·13 of the capital outlay of Rs. 2,75,09,322 and but for the initial remission granted under the conditions of grants the percentage of profit would have been 24·74.

The following description of the canal has been taken from a note by Mr. L. M. Jacob, late Superintending Engineer of the Chenáb Circle :— General description of canal.

"The weir of the canal, including the undersluices, is about 4,000 feet from flank to flank, and is divided into eight bays of about 500 feet each.

There is a flying bridge from bay to bay to permit of men being conveyed across the river in flood. On the weir are shutters 6 feet high for the purpose of holding up water for the canal when the river is low; when not required they lie flat on the weir and offer no obstruction to floods. The work was commenced in 1890 and completed in 1892.

The main line of the canal has its off-take at the weir. It had originally a bed width of 109 feet and was designed to carry a 7·6 feet depth of water. The later project, however, allowed for a channel of 250 feet bed width 9·6 feet depth of water and a discharge of 8,333 cubic feet per second. As a matter of fact, however, it has been found possible to run a depth of 11 feet with a discharge of about 11,000 cubic feet per second, or about six times the ordinary discharge of the river Thames at Teddington.

The largest branch of the canal, the Gugera, carrying about one-half the whole supply takes off at Sagar from the left bank of the main line at mile 28. It has a length of 55½ miles and then bifurcates into two subsidiary branches, the Lower Gugera and Burála with lengths of 51 and 46 miles, respectively. The Burála Branch is of the two the nearer to the Rávi. The whole of the north-eastern side of the Colony is irrigated by the Gugera and its Branches. The extreme length of the main line is a little over 40 miles, and there at Hinduána it trifurcates, into the Jhang, Rakh, and Mián Ali Branches. The Jhang is the second largest Branch of the system and carries about 3,000 cubic feet per second. Its length is 68¾ miles before it bifurcates at Amipur into the Lower Jhang Branch 37¼ and the Bhowána Branch 7½ miles long. The Jhang Branch and its subsidiaries irrigate the whole of north-western side of the Colony. The Bhowána Branch is more westerly than the Lower Jhang and irrigates the portion of the Bár which lies closest to the riverain villages. The lengths of the Rakh and Mián Ali are 52½ and 27 miles respectively. Between them they irrigate the central portion of the Colony, the Rakh Branch being the more northerly. Beyond the tail of the Rakh Branch near Pacca Anna, the irrigation boundaries of the Jhang and Gugera system meet. The total length of these main channels is 430 miles.

CHAP. I, B. History. General description of canal.

From the canals off-take the distributaries, channels designed to distribute the water supply to the water-courses which directly irrigate the land. The total length of the distributaries at the end of the year 1902-03 was 2,254 miles.

In addition there are 43 miles of escape channels, which provide for passing surplus water into natural reservoirs, and the water-courses which take off from the distributaries. The total length of the water-courses in the colony alone at the end of 1902-03 was about 11,000 miles."

Discharges.

| | | | Discharges. | Average in 1902-1903. | |
|---|---|---|---|---|---|
| | | | Maximum. | Kharif. | Rabi. |
| (a). | Gugera, Upper | ... | 5,000 | 3,932 | 3,119 |
| | Gugera, Lower | ... | 1,457 | 1,242 | 908 |
| | Burála, | ... | 1,056 | 882 | 593 |
| (b). | Jhang, Upper | ... | 3,150 | 2,740 | 1,808 |
| | Jhang, Lower | ... | 1.230 | 1,046 | 687 |
| | Bhowána | ... | 460 | 432 | 280 |
| (c). | Rakh | ... | 1,400 | 1,022 | 770 |
| (d). | Mián Ali | ... | 650 | 509 | 372 |
| (e). | Kot Nikka | ... | 300 | ... | ... |

The marginal detail which have been supplied by Mr. E. H. Pargiter, the present Superintending Engineer, Chenáb Circle, may be found useful.

There is always plenty of water in the kharif, and in the big flood of 21st July 1893 the discharge was variously estimated at from 650,000 to 750,000 cubic feet per second, but the supply sometimes falls very low in the winter months, and the branches then have to be run in rotational turns.

| | | | | | | |
|---|---|---|---|---|---|---|
| 1898-1899 | ... | ... | ... | ... | 5,907 | cusecs. |
| 1899-1900 | ... | ... | ... | ... | 5,877 | " |
| 1900-1901 | .. | ... | ... | ... | 8,318 | " |
| 1901-1902 | ... | ... | ... | ... | 6,263 | " |
| 1902-1903 | ... | ... | ... | ... | 6,763 | " |

The actual Rabi supply has been 6,621 cusecs on the average during the past five years. The lowest recorded supply in the river was 3,827 cusecs on March 12th, 1902.

Loss in channels.

| | | | | | |
|---|---|---|---|---|---|
| In Main line | ... | ... | ... | 5 | per cent. |
| " Branch canals | .. | ... | ... | 13 | " " |
| " Distributaries | ... | ... | ... | 12 | " " |
| " Water-courses | ... | ... | ... | 30 | " " |
| | | | | or 60 per cent. in all | |

The estimated loss of water by absorption is shown in the margin.

Velocities.

The usual velocities are in the main line from 4·5 feet per second with full kharif supply to 3 feet per second with low rabi supply. In the Branch canal they are from 4 feet to 2·5 feet per second, while in distributaries they vary according to the size and slope from 2·5 feet to one foot per second.

Duty of canal water.

Grantees have no legal right to claim any fixed quantity of irrigation, but rules on the subject have from time to time been formulated. At first the Colony was divided into zones. The first comprised the area north of Chiniot-Khuriánwála Road where the irrigated area aimed at was 50 per cent. of the allotted area. The second zone which contained all the land south of the same road was to be allowed to irrigate 66 per cent., the idea being that an increased percentage of irrigation would be necessary in order to attract settlers to a region where rain was scarce and there was no possibility of well cultivation for the provision of fodder. It is now hardly necessary to say that the distinction between the two zones was only theoretical, the practical difference being *nil*, and as a matter of fact the canal on the average irrigates over 85 per cent. of the allotted area. Accordingly, when the question was recently reviewed it was decided to aim at a general average of 75 per cent. The actual average percentage in 1902-03 was over 85½ per cent.

The object which Government had in view in colonising the waste lands of the Rachna Doáb commanded by the Chenáb Canal was described in the instructions for the selection of colonists drawn up by the Financial Commissioner and approved by Government as two-fold— CHAP. I, B. History. The object of the colonisation scheme.

I. To relieve the pressure of population upon the land in those districts of the Province where the agricultural population has already reached, or is fast approaching the limit which the land available for agriculture can support.

II. To colonise the area in question with well-to-do yeomen of the best class of agriculturists, who will cultivate their own holdings with the aid of their families and of the usual menials, but as much as possible without the aid of tenants, and will constitute healthy agricultural communities of the best Punjab type.

In a letter No. 327 of 22nd July 1891, from the Revenue Secretary, Punjab Government, to the Secretary to the Government of India, Revenue and Agricultural Department, the Punjab Government explained as follows the principles which had guided them in framing the scheme for the distribution of the land commanded by the canal :—

"It seemed essential to preserve the tradition of the Punjab as a country of peasant farmers. No other general frame of society is at present either possible or desirable in the Province. The bulk of the available lands has therefore been appropriated to peasant settlers while the size of the individual grants has been fixed on a scale which will, it is hoped, attract the sturdy, the well-to-do, and the enterprising classes, without excluding men of smaller resources or more broken fortunes. Similarly as to the yeomen grants which differ from peasant grants rather in size than in character. They are intended to attract a class which is not infrequently met with in parts of the Province, *viz.*, the men who without attaining to the rank of the richer gentry are still well above the ordinary level of the peasant landowner.

* * * * * * *

Lastly, an area has been reserved for capitalists. As already remarked, capitalist farming in general is not a system suitable to the Punjab. But a moderate infusion of the capitalist element is not without advantages. It supplies natural leaders for the new society; it gives opportunity to Government to reward its well-deserving servants, and to encourage the more enterprising of the Provincial gentry; it attracts strong men who are able to command the services of considerable bodies of tenants; it furnishes a basis from which agricultural improvements may be hereafter extended: and, lastly, it enables Government to obtain a better price than might be otherwise possible for the ownership as distinct from the user of its land."

As early as July 1890 land had been allotted to Mazhabi pensioners of the 23rd, 32nd and 34th Pioneers in Manzas 11, 12, and 13 near Khángah Dográn, but it was only then irrigable by the Inundation Canal, and the grantees were by no means prosperous. Allotment on the Inundation Canal.

The real work of colonization began in February 1892 when Mr. E. D. Maclagan, C.S., was appointed Colonization Officer. Arrangements were made for allotting 40,000 acres to capitalists, 60,000 to yeomen, and 27,000 to peasants, with 10,000 acres to be sold by auction and 20,000 to be kept as a forest reserve (subsequently withdrawn), or 400,000 in all, on the area commanded by the Rakh and Mián Ali Branches of the Canal. Allotment on Rakh and Mián Ali Branches.

The prospect was not at first peculiarly attractive to intending settlers. Difficulties of early settlers.

There was no railway to the colony and they had first to march through a country nearly as waste as the Bár itself and inhabited by tribes which showed little mercy to immigrants whom they could way-lay. Many

CHAP. I. B. History. Difficulties of early settlers.

therefore never reached the colony at all. Those who did found the Bár peopled by nomads who neither desired nor expected the canal to be a success and were determined to do all in their power to prevent its being so.

Further, the irrigation arrangements, as was only to be expected, were by no means perfect. The first levels taken by the Irrigation Department were not so close or so accurate as those at later stages of the scheme; and only the main watercourses were constructed before the arrival of the settlers. Even this had not always been done, and the settlers had still to make the channels, often of a very considerable length, for conveying water to their own squares. When this too had been accomplished they might find that their squares were still unirrigable. Moreover, the rainfall in the previous years had been very scanty and the Bár consequently presented a particularly desolate appearance. Many, therefore, refused to believe that the land was worth cultivating. Faced by these difficulties, real or fancied, large numbers of selected settlers returned to their homes without attempting to cultivate the lands offered to them.

Those who persevered and were not carried off by a severe epidemic of cholera were rewarded by an excellent crop, and once the virtue of the virgin soil of the Bár had been thus demonstrated, there was no lack of fresh settlers to take the place of those who fled.

But the trials of early settlers were not quite at an end. Their crop matured, there was not sufficient labour available to harvest it, and large quantities of cotton were left unpicked.

When harvested there was still the difficulty of disposing of the produce which had to go the same perilous ways by which the settlers came. It was largely for this reason that so many of the larger grantees still thought it not worth their while to take up the liberal grants then offered to them and the colony was not fully popularised with all classes until the railway was constructed as far as Lyallpur in 1896.

Opposition by nomads.

Meanwhile the opposition offered by the Bár nomads at one time reached an acute phase. It had been left to the Colonization Officer to dispose of their claims, but probably it had not been realised to the full how numerous they were or how troublesome they would prove. They not only made perpetual attacks on the colonists who were for some time no match for them, but at first they also declined to take land themselves. Their criminal ardour was cooled by vigorous repressive measures, and their disinclination to take land by the great patience and tact with which it was met. The belief that the canal had come to stay began to force itself upon them, and they found it at last advisable to make for themselves the best terms they could.

They were then treated with great liberality, their grants being proportioned rather to their prolific qualities than their actual present needs.

The wisdom and foresight of this policy has been amply justified by the event. The old cattle breeding class of Bár nomads are the most largely self-cultivating class in the colony, while most of them are fair and some of them decidedly good cultivators. They have learnt a great deal from their neighbours in matters of agriculture and now compare most favourably with zamindárs from the riverain villages.

They now hold an aggregate of 253,752 acres in peasant grants on the whole canal, exclusive of 79,688, which are held by camel graziers on camel service terms. CHAP. I.B. History.

The upper portion of the Jhang Branch was opened for allotment in 1896. Capitalist and yeoman grantees having already proved somewhat unsatisfactory on the Rakh Branch, the area to be set aside for these two classes of grantees was reduced to 25,000 and 30,000 acres, respectively. The rest was devoted to peasant grantees, including military pensioners, an area of 50,000 acres being assigned to owners in Cis-Chenáb riverain villages of the Jhang District. Allotment on Jhang and Bhowána Branches.

The hunger for land in the colony had greatly intensified and allotment proceeded rapidly. The railway had been opened as far as Lyallpur and watercourses for each square had for the most part been dug before the arrival of the settlers, while the nomads, whose pastures were now taken up, no longer displayed the old antagonism to the new-comers. Arrangements for irrigation were better from the first and hardships of a humanly controllable nature had been largely obviated. But as allotment extended down the Lower Jhang and Bhowána Branches it became apparent to settlers that the land offered to them was not equal in quality to the land already allotted, and many of them declined to take up their grants, sometimes with justification, but more often because they underrated the value of land which looked bare and unproductive, but ultimately proved very well worth cultivation, and but little inferior to more thickly wooded tracts. For the time being, however, the question of soil gave an immense amount of trouble, and an enormous number of grants were exchanged. Although, therefore, the whole of the Jhang Branch was practically completed in 1898, the process of getting the last 150,000 acres of culturable land taken up by colonists took about three years more to finish.

The Gugera Branch, including the Burala Branch, was estimated to contain an allotable area of 700,000 acres. It was decided that it should be distributed as follows:— Allotment on Gugera and Burala Branches.

| | Acres. |
|---|---|
| Auction sales ... ... ... ... ... ... ... ... | 10,000 |
| To capitalists ... ... ... ... ... ... ... ... | 25 000 |
| Civil yeomen ... ... ... ... ... ... ... ... | 25,000 |
| Military yeomen ... ... ... ... ... ... ... | 14,000 |
| " peasants ... ... ... ... ... ... ... | 56,000 |
| The Punjab Police ... ... ... ... ... ... ... ... | 5,000 |
| Burma Military Police ... ... ... ... ... ... | 1,000 |
| Peasants, including nomads and proprietors from riverain villages, | 544,000 |
| Total ... | 700,000 |

CHAP. I, B.

History.

Allotment on Gugera and Burala Branches.

Grants to Military pensioners had hitherto been made on a very small scale and the Punjab Police had received no separate grants. Allotment began in October 1898, but only a few distributaries were then available. The real business of distribution commenced the next year when the quarter part of the Gugera Branch had been completed. The Burala Branch was not finished till 1900.

Except in a comparatively small number of mauzas, where the soil question was again prominent, the path of the settler was the easiest, and the land was brought under cultivation with great speed. The system of camel service grants was introduced on the Burala Branch and the tail of the Lower Gugera in 1900.

On extensions.

Since 1900 there has been no very large area made newly available for allotment, though a number of comparatively small extensions, aggregating a gross area, 104,189, have been opened in 1902-03.

Most of these were allotted to peasant and camel service grantees, though a small number of capitalists and yeomen received grants in some isolated Rakhs in the Lahore District.

Progress of allotment.

The following table shows the progress of allotment on each Branch, including extensions up to the end of March 1904:—

| Period. | AREA ALLOTTED ON BRANCHES IN ACRES. | | | |
|---|---|---|---|---|
| | Rakh Branch. | Jhang Branch. | Gugera Branch. | Total allotted. |
| 1 | 2 | 3 | 4 | 5 |
| To end of September 1892 | 380,761 | ... | ... | 380,761 |
| Do. do. 1893 | 386,626 | ... | ... | 386,626 |
| Do. do. 1894 | 422,774 | ... | ... | 422,774 |
| Do. do. 1895 | 421,335 | ... | ... | 421,335 |
| Do. do. 1896 | 428,803 | 82,654 | ... | 511,457 |
| Do. do. 1897 | 430,418 | 193,670 | ... | 624,088 |
| Do. do. 1898 | 431,022 | 390,066 | ... | 821,088 |
| Do. do. 1899 | 43,690 | 414,178 | 325,751 | 1,176,419 |
| Do. do. 1900 | 439,248 | 43,797 | 509,760 | 1,386,805 |
| Do. do. 1901 | 440,991 | 502,155 | 637,400 | 1,580,546 |
| Do. do. 1902 | 444,878 | 547,189 | 709,870 | 1,701,120 |
| Do. do. 1903 | 445,692 | 569,522 | 758,184 | 1,773,398 |
| Up to the end of March 1904 | 447,115 | 571,781 | 794,605 | 1,813,501 |

CHAP. I B. History. Further extensions.

Possible further extensions of the Gugera and Jhang Branches will, if sanctioned, raise the gross area of the colony from about 2,465,190 acres or 3,852 square miles to 2,837,840 acres or 4,431 square miles, and the allotted area from 1,803,502 acres or 2,817 square miles to about 2,111,000 acres or 3,296 square miles, even without allowing for any further allotment on the old branches.

Area received by each class of grantees.

The following statement shows the classes of grantees to whom land had actually been allotted up to the end of December 1903 including the areas held by old proprietors, the boundaries of whose holdings have been re-adjusted :—

| | | Acres. |
|---|---|---|
| Old proprietors | ... | 14,763 |
| Ordinary capitalists | ... | 89,174 |
| Capitalists on special reward terms | ... | 8,592 |
| Yeomen | ... | 142,406 |
| Stud farms | ... | 7,874 |
| Mashabis | .. | 11,713 |
| Peasants ... | Christians .. | 7,874 |
| | Ordinary ... | 947,750 |
| | Nomads ... | 258,752 |
| | Hitharis from Jhang ... | 76,501 |
| | " " Montgomery ... | 47,007 |
| | " " Mooltan ... | 11,050 |
| Peasant lambardárs | ... | 28,130 |
| Camel Service Terms | ... | 79,633 |
| Camel Service chaudhris | ... | 5,314 |
| Menials | ... | 32,658 |
| Total | ... | 1,804,265 |

*List of Colonization Officers.*

| No | Name. | Period of office. From | Period of office. To |
|---|---|---|---|
| 1 | Mr. E. D. Maclagan ... | 2-1-92 | 29-7-92 |
| 2 | Lieut. G. C. Rendon (offg.) ... | 30-7-92 | 23-10-92 |
| 3 | Lieut. F. Popham Young ... | 24-10-92 | 27-6-93 |
| 4 | M. Aurangzeb Khan (offg.) ... | 28-6-93 | 27-9-93 |
| 5 | Lieut. F. Popham Young ... | 28-9-93 | 31-3-95 |
| 6 | Ch. Aurangzeb Khan (offg.) ... | 1-4-95 | 13-10-95 |
| 7 | Lieut. F. Popham Young ... | 14-10-95 | 15-7-96 |
| 8 | Mr. L. H. Leslie Jones (offg.) ... | 16-7-96 | 16-10-96 |
| 9 | Captain F. Popham Young ... | 17-10-96 | 28-3-99 |
| 10 | Mr. L. H. Leslie Jones ... | 29-3-99 | 27-5-01 |
| 11 | Mr. W. M. Hailey (offg.) ... | 28-5-01 | 4-8-01 |
| 12 | Mr. L. H. Leslie Jones ... | 5-8-01 | 26-4-04 |
| 13 | Mr. L. French ... | 27-4-04 | ...... |

CHAP. I, F.
History.
Punjabi Ballad.

The following is an extract of a Punjabi ballad of 48 stanzas which was sung by a blind poet known as the Kána, when Captain Popham Young was leaving the colony in 1899. The Rája referred to is Chaudhri Aurangzeb Khan, Khan Bahádur, then Assistant Colonization Officer, while Lála Pindi Dás, who was then Tahsildar of Lyallpur, afterwards held the same post.

The ballad gives some idea of the impression which the colony made on the native mind.

Awal sáin sachche nún sarán,
Ik qissa nawán aj jorán,
Bár agge lut khádi chorán,
Harn, gidar, chuhehán dián ghorán,
Sunján jangal koi nahi raha,
Young Sáhib diya mulk wasá.

First I will praise the true Lord,
I will tell a new tale to-day.
How of old the Bár was the prey of thieves,
The shelter of deer, jackals and rats,
Now no barren jungle is left,
Young Sáhib has peopled the land.

Hukam sáin sachche dá áyá,
Angrezán nún Khudá bujháyá,
Naqsha bár dá lik wekháya,
Thekedárán nún bulwáyá,
Hoká diya sab phira,
Young Sáhib diya mulk wasá.

The true Lord has given his ordinance,
He put it into the hearts of the English,
Who made a map of the Bár,
And summoned the contractors,
The proclamation went round,
Young Sáhib, etc.

Angrezán da dekho itfáq,
Ikko waida sachchi bát,
Kithe hai Wazirabád,
Khappar jithai páwe afát.
Bandh pul dakyá daryá,
Young Sáhib diya mulk wasá.

Behold the unity of the English,
Their promise is true, their word stable,
There at Wazirabád,
Where the whirlpools churn,
A weir has been made and the river dammed,
Young Sáhib, &c.

Nál kenare rel challe,
Sair karn jinhánde palle,
Tár khabrán agge ghalle,
Babu án steshan malle,
Wah ! qudrat teri Khuda !
Young Sáhib diya mulk wasá.

Hard by run trains,
Whereon those who pay may travel,
Telegraph wires have been extended,
Babus came and occupied the stations,
Praise to thy power, O God,
Young Sáhib, &c.

Zamin Angrezán kachh lai sári,
Apo-ap bheje patwári,
Zilledár kai munshi bhári,
Chuan nún diti mukhtári,
Páni dewan jide lurhá,
Young Sáhib diya mulk wasá.

The English have measured the whole land,
Here a patwari, there a patwari,
Zilladárs galore and mighty munshis,
To them has been given the authority,
Water where they will they give,
Young Sáhib, &c.

Dekh mere Maula de chitthe,
Sikhán Jattán nún mil gai qitte,
Bukh jinhan nún gitte gitte,
Eh rajde hun akkhin ditthe,
Phiran sharáb muchhán te tá,
Young Sáhib diya mulk wasá.

Behold the gifts of my Lord,
To the Sikh Jats have been given lands,
But now up to their ankles in poverty,
Lo ! they prosper before mine eyes,
Drink wine and roam with curled moustache,
Young Sáhib, &c.

Angrez bahádur bhárá bir ae,
Jin dita daryá nún chire,
Nahr kadhai siddhi tir ae,
Kadhyán te lag gae jakhire,
Bute jhári diya hatá,
Young Sáhib diya mulk wasá.

Most mighty heroes are the English,
Who have now turned aside the river,
They digged a canal straight as an arrow,
And planted groves on its banks,
Brush and brushwood has been swept away,
Young Sáhib, &c.

Angrezán di dekho sardári,
Bádshah kuchh hain wopári,
Duniyán kiti nahin piyári,
Paisa witan ikse wári,
Eh raje hain be-parwáh,
Young Sáhib diya mulk wasá.

Behold the power of the English,
Partly rulers, partly traders,
Wealth they do not greatly prize,
Money they lavish with a free hand,
Princes they are who stint not,
Young Sáhib, &c.

CHAP I. C.

Population Panjabi Ballad.

Eh Angrez aulié zarúr,
Sach mano zarra na kúr,
Pal wich jangal kitá dúr,
Thekedár te tare majjúr,
Hazarán di lag gai tankháh.
Young Sáhib diya mulk wasá.

The English are very saints,
Believe it true, it is no lie,
In a moment they made the waste to vanish,
Contractors and labourers became rich,
Wages were paid in thousands.
Young Sahib, &c.

Eh Ali Hákam Sardár
Jinde nál ohá kare piyár,
Pal wich denda ne nún tár
Sikh banáe nambardár.
Guru wadháyá dorá wasáh.
Young Sáhib diya mulk wasá.

A very mighty officer is he.
Whom he beholds with favour
He exalts in a moment,
Sikhs have been made headmen.
The Guru has increased their credit twofold.
Young Sahib, &c.

Young Sáhib eh hákam thík áe.
Lailpur da naqshah lik áe,
Pahle paisa ápun wit áe,
Phir khazáne bhare amíq áe,
Nilam kare sarkári já.
Young Sáhib diya mulk wasá.

Young Sahib is a perfect officer,
He drew the plan of Lyallpur,
First he spent money,
Then he filled the Treasury full,
Selling the land of Government.
Young Sahib, &c.

Lail pur da wekhya shahr,
Jithe wadheya bahut wapár,
Kanak mandi wich kothi dár,
Ik chauk te áth bazár,
Nawan dinán gol phira.
Young Sáhib diya mulk wasá.

I have seen the city of Lyallpur,
Where trade has waxed greatly.
In the grain market are big merchants,
There is one chaunk with eight bazars.
The ninth was made in the form of a circle.
Young Sahib, &c.

Lailpur da sun tán hál,
Ann jal da jithe sokál,
Nahr wahndi darwáze nál,
Drakht lawae pál-o-pál,
Hor pae jamde sawe ghá.
Young Sahib diya mulk wasá.

Hear you the tale of Lyallpur,
Where grain and water abound,
The canal runs by the gateways,
Trees have been planted in rows,
And green grass comes sprouting up.
Young Sahib, &c.

Young, Rája, Pindi Dás da piyár,
Eh hákam tinon hoshiyar.
An soháe jangal bár,
Kána karda sabha pukár.
Sain inhándi umar wadhá.
Young Sahib diya mulk wasá.

The " Young, the Rája " and Pindi Das love one another,
All three are officers of wisdom,
They have adorned the Bár,
This is the cry of Kána,
That God may increase the days of their life.
Young Sahib, &c.

## Section E.—Arts and Manufactures.

Factories.

There are no arts or manufactures in the Colony. The following statement gives a list of existing cotton-ginning and cotton-pressing mills in the Colony towns, but other mills are springing up and the number will soon be considerably increased :—

| Name of town. | Name of firm. | Cotton-ginning mill. | Cotton press. |
|---|---|---|---|
| Lyallpur. ... | Sri Gurú Nának Company ... | 1 | 1 |
| " ... | Lorinda Rám and Sewa Rám ... | 1 | ... |
| " ... | Harnám Singh and Company ... | 1 | .. |
| " ... | Churanji Lál and Company ... | 1 | 1 |

CHAP. II, E.
Arts and Manufactures.
Factories.

| Name of town. | | Name of firm. | | Cotton-ginning mill. | Cotton press. |
|---|---|---|---|---|---|
| Lyallpur | ... | The Punjab Cotton Press. | ... | 1 | 1 |
| " | ... | Fateh Mohammad and Sultán Mohammad, | | 1 | ... |
| " | ... | Mohan Lál and Brij Lal | ... | 1 | 1 |
| Gojra. | ... | Shankar Dás and Piyare Lál | ... | 1 | ... |
| " | ... | Harnám Singh and Company | ... | 1 | ... |
| " | ... | Hárji Mall and Company | ... | 1 | 1 |
| " | ... | Imám-ud-dín | ... | 1 | ... |
| " | ... | Partáp Singh and Chupa Singh | ... | 1 | ... |
| Toba Tek Singh. | ... | Punjab Cotton Press | ... | 1 | 1 |
| " | ... | Sri Kishen and Company | ... | 1 | ... |
| " | ... | Rádha Kishán and Rám Narain | ... | 1 | ... |
| Chiniot Road. | ... | Asmat Ullah and Hira Nand | ... | 1 | 1 |
| " | ... | Fazal Din and Muhammad Hayat | ... | 1 | 1 |
| Sángla. | ... | Asmat Ullah and Kanshí Ram | ... | 1 | ... |
| " | ... | Mangu and Fateh Din | ... | 1 | ... |
| " | ... | Dal Chand and Brothers | ... | 1 | 1 |
| " | ... | Rám Ditta Mal and Prem Náth | ... | 1 | 1 |

Pressing.

The charge for pressing a bale of cotton is fixed at the beginning of every season by a committee in Lahore. The present charge is Rs. 4-0-6 per bale, and it is continually rising. Eight years ago the general Punjab price was only Rs. 2 per bale. A bale including the steel straps and bags weighs 400 pounds or roughly 5 maunds, the tare in each bale being 9 or 10 pounds. Given the machinery, the actual cost of pressing a bale is only Re. 1-4 and the profits are very handsome even after taking into consideration the cost and wear and tear of the machinery. Good pressing machinery costs from Rs. 40,000 to 50,000, though second-hand or poor machinery can be obtained for half these sums.

Ginning.

The ginning factories buy the uncleaned cotton before they gin it. The seed generally weighs 27 or 28 *sérs* in the maund leaving 12 or 13 *sérs* of cleaned cotton. The factory's profit in ginning is usually 2 or 2½ annas per maund after paying current expenses. Mill hands generally work from 4 A. M. to 8 P. M. with only one hour off for the mid-day meal at 12 o'clock. The women and children who feed the gins are paid from 3 to 5 annas a day according to their capacity. The men who carry the cotton, etc., get from 7 to 9 annas a day. High wages are often paid to competent engineers. The factory owners in the Colony have generally a bad reputation for false weights and unfair dealing.

Weaving in villages.

A good deal of coarse cotton cloth for the use of *zamíndárs* is woven in the villages by the village weavers (*juláha*), who do piece-work for a wage.

PUNJAB DISTRICT GAZETTEERS.

VOLUME XXX A

# MIANWALI DISTRICT

WITH MAPS.

1915.

COMPILED AND PUBLISHED UNDER THE AUTHORITY OF THE PUNJAB GOVERNMENT.

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PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRINTING, PUNJAB.
1915.

## PREFACE.

Of the material, from which this Gazetteer has been compiled, a large proportion consists of passages, freely taken from the District Settlement Report, the several Assessment Reports, the Mianwali Customary Law, and the old Gazetteers of the Bannu and Dera Ismail Khan Districts. In many cases, the sources of these extracts have been stated in the text: in other cases, however, they have been transcribed without designating their origin.

Of the remaining material, the greater part was accumulated by Rai Bahadur Pandit Hari Kishan Kaul, C.I.E., when Settlement Officer in the Mianwali District.

A few accounts have now been added dealing with subjects, without mention of which the Gazetteer would have been incomplete; and the statistics have been brought up to date in the light of the results of the census of 1911.

Volume B of the Gazetteer, which was published in 1912, also contains statistical tables relating to many of the matters dealt with in this volume, and reference has constantly been made to these tables, without as a rule reproducing them.

# CHAPTER I.—DESCRIPTIVE

## Section A.—Physical Aspects.

MIANWALI is the most south-westerly district of the Rawalpindi Division of the Punjab and lies between 71° and 72° east and 31° and 33° north. It has an area of 5,308 square miles, of which 4,657 square miles are cis-Indus, only the Isa Khel Tahsil, with an area of 711 square miles, lying west of that river. The total length of the district is 180 miles from north to south. Its breadth across the Mianwali. Isa Khel Tahsils is about 50 miles, but it attains a width of some 70 miles in Bhakkar which stretches eastwards to within a few miles of the Jhelum river. Position, area and name.

On the formation of the new North-West Frontier Province in 1901 the two tahsils of Mianwali and Isa Khel of the old Bannu District and the two tahsils of Bhakkar and Leiah of the old Dera Ismail Khan District were excluded from that province, and formed into a new district called Mianwali (by Government notification No. 995, dated 17th October 1901), with its head-quarters at Mianwali, the principal town of the tahsil of that name, and originally the seat of a Sub-Divisional Officer for Mianwali and Isa Khel. Mianwali (meaning 'of the Mian') was the name given to a hamlet founded by a holy man called Mian Ali (Mian being a title of respect), which forms the nucleus of the head-quarters of the new district. The family grew in importance and the tahsil, which had its head-quarters near the hamlet but was formerly known as Kachchi, came to be called Mianwali. The Bhakkar and Leiah Tahsils also formed a sub-division of the old Dera Ismail Khan District and though this sub-division had been abolished with the formation of the new district, it was re-established again with head-quarters at Bhakkar. The Leiah Tahsil has, however, been subsequently transferred to the Muzaffargarh District, with effect from 1st April 1909 and the Bhakkar Sub-Division now consists of only one tahsil and the Mianwali District contains only three tahsils.

The district is bounded on the north by the Attock and Kohat Districts, on the west by the Bannu and Dera Ismail Khan Districts and on the south by the tahsil of Leiah, while the Jhang, Shahpur and Attock Districts adjoin it on the east. In the upper half, the district is separated from the North-West Frontier Province by a series of hills encircling the Isa Khel Boundaries.

CHAP. I.A.
Physical aspects.
Boundaries.

Tahsil, which is the only tract with a Pathan population which the Punjab now retains across the Indus. The rest of the western boundary lies in the bed of the Indus. The cis-Indus portion forms the greater part of the Sindh Sagar Doab, *i.e.*, the tract lying between the rivers Jhelum and Indus.

General configuration.

The district as now constituted has a peculiar shape, more or less resembling that of a human bust facing eastwards. The Mianwali Tahsil forms the face and part of the neck with the projection of the Sakesar hill resembling that of a sharp nose. The Isa Khel Tahsil makes the back of the head with the Bhangi Khel projecting at the top like a crest. The Bhakkar Tahsil supplies the lower half of the bust.

Natural divisions.

The two northern tahsils forming the head are so different from the southern tahsil of Bhakkar that it will be best to deal with the two portions separately.

The Northern Tahsils.

At the extreme north of the district and situated between the Indus and the Khattak hills of Kohat is a horn-like projection of the Isa Khel Tahsil known as Bhangi Khel, which is a wild mountainous bit of country consisting of a succession of steep hills and deep ravines, with cultivation on flattened hill tops or sides of ridges or along the beds of the hill-torrents. At the base of this horn, the hills bifurcate, one range known as Maidani or Khattak Niazi going round the north and west of the Isa Khel Tahsil in the form of a bow, until it all but touches a prolongation of the Khisore and Paniala hills of the Dera Ismail Khan District at Dara Tang, a pass cut out by the water of the Kurram river. The Khisore hills stretch along the southern boundary of the Isa Khel Tahsil and then run parallel to the river, forming its right bank down to the southern limit of the Mianwali Tahsil. The other range, cut off from the base by the narrow stream of the Indus, shoots south-east through the Mianwali Tahsil, and is linked with the Salt Range proper at Sakesar. This spur separates from the main portion of it a part of the Mianwali Tahsil known as Khudri, consisting of rough ground full of small hillocks and cut up by ravines and hill-torrents. The tract between this range and the Khattak Niazi is a regular valley encircled by hills. South of this there is light sandy land merging gradually into the Thal of the Khushab Tahsil on the east and that of Bhakkar on the south. In the middle of the valley flows the great river Indus bottled up by the adjoining rocks all along the east of Bhangi Khel and confined to a very narrow channel till it breaks through the fetters at Kalabagh and spreads out, pouring its water over vast areas. The main features of the tract are (1) the surrounding hills which are useful mainly as catchment areas, sup-

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plying water through hill-torrents to the plains which form a kind of basin; and (2) the Indus bringing down an immense supply of water and well-known for its vagaries. While the lands above the high banks of the river depend for cultivation mainly on water from the hills or on local rainfall, the floods of the Indus supply moisture to the cultivated lands lying within the extreme limits of its enormous channel. The Kurram, though insignificant compared to the Indus, is yet a formidable stream. It enters the Isa Khel Tahsil at the Tang Pass and flows almost due east through the southern part of that tahsil until it gets lost in the waters of the Indus. Ordinarily it is a small and easily fordable hill-torrent, but it brings very large quantities of water from the Bannu hills during the rains. These floods do not last long, but while the stream is in flood, it is impossible, owing to the rapidity of the current and the extremely unreliable nature of the sand in its bed, to ford it. The stream supplies water, through a number of small canals, to the lands in the south of the Isa Khel Tahsil.

With reference to its physical characteristics, the upper half of the district consists of four large natural divisions: (1) the Bhangi Khel, with its peculiar position and circumstances; (2) the broken-up country severed from the main block by the spur of the Salt Range running from Kalabagh to Sakesar and known as Khudri (rough country) or Pakhar: and the hill encircled plain including the rest of the two tahsils which may be divided into; (3) the valley of the Indus; (4) the uplands lying between the high banks of the Indus and the hills, or at the extreme south of the Mianwali Tahsil, the Thal of Khushab. In the south of the Isa Khel Tahsil the group of villages irrigated from canals taken out of the Kurram river forms a fifth division, not natural but artificial.

The Bhakkar Tahsil.

The southern half of the district consisting of the Bhakkar Tahsil is divided into two large natural divisions: (1) the Indus valley or that part of the tract lying between the two high banks of the Indus which is east of the artificial boundary line dividing the Dera Ismail Khan District from Mianwali; and (2) the Thal, the great sandy desert and prairie lying above the high bank. The river having receded considerably from the high bank the eastern portion of the Indus valley is flooded by means of a system of embankments and channels similar to but more elaborate and extensive than those of Mianwali, while the villages further west receive their spill water direct from the river.

The Thal.

The Thal of the Bhakkar Tahsil is divided into two natural divisions, namely the Thal Kalan and the Daggar.

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Physical aspects.
The Thal.

The whole of this tract comprises an area of 2,551 square miles, the whole of which is, with the exception of a few places where the Indus water flows up into the lower Thal lands, dependent for cultivation on well irrigation. A scanty rainfall, treeless sandy soil and a precarious and scattered pasturage mark this out as one of the most desolate tracts now remaining in the Punjab. Much of it is real desert, barren and lifeless, devoid not only of bird and animal life, but almost of vegetation. Highest to the north, the whole country slopes steadily down towards the south. The Thal Kalan occupies the whole of the eastern portion of the tract. Lines of high sand hills, running for the most part north-east and south-west, alternate with narrow bottoms of soil which in places is stiff and hard, but is more often covered with sand. Towards the middle of the Thal, the hills are lower and the formation much less regular. To the west of the Thal Kalan succeeds the tract which is known as the Daggar. The hills are here lower and less regular, and the sand less marked. But the main feature of the Daggar is its central core, a narrow strip of firm, flat soil, which runs, much as a river might do, from north to south down the centre of the Daggar villages. It is from the line of wells situated in this strip that the Daggar takes its name. West of the Daggar tract is the strip of country (called the Powah) bordering the Indus bank. The latter is some twenty feet in height. The Powah is about three miles broad in the north, where it is of a very broken and sandy nature, but is narrower and flatter to the south. It contains most of the larger riverain villages, which have been built on it out of reach of the river floods. The upland immediately adjacent to the river bank is known as the Dhaha.

Scenery.

The upper half of the district is quite picturesque. The bare hills of Bhangi Khel are generally uninviting, but towards the north of it there are pretty little green stretches of land often full of cultivation and encircled by equally attractive hills, while the ravines are studded with trees and shrubs. The view from these hill-tops is admirable. The ridges are from 2,000 to 4,000 feet above the sea level, the highest peak of the Lakkar hill known as *Sitkai Sir* being over 4,500 feet high. The most picturesque spot in the whole district is Kalabagh where the Indus debouches from the hills. The hills on either side of the river, spreading out like the tail of a scorpion, with a large plain in front and with distant hills in the background, are delightful to the eye. A hamlet called Kuranwala Wandha, lying opposite Mari and a couple of miles above Kalabagh, is an excellent place for watching what is often a most glorious

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sunset. The Maidani and Dhak ranges are bare and rugged. The valley of the Indus is practically level and possesses miles and miles of green crops in winter intercepted only by a creek, an island of sand or a thick jungle of reeds. The uplands in the Mianwali and Isa Khel Tahsils are cut up by hill-torrents and while the tract looks desperately arid in a year of drought, the whole country-side is one patch of verdure in a year of good rainfall.

The Khudri tract in the Mianwali Tahsil is as uninteresting to look at as it is difficult to traverse, particularly in the north. The Sakesar hill, however, which is propped up like a pyramid in the centre of an immense practically level tract, is quite green and fairly cool (being 4,992 feet above the sea level). It is the joint sanitarium of three districts, Mianwali, Shahpur and Attock. The name Sakesar appears to be made up of Sv. *Shuk*=parrot and *Ishwar*=God, meaning the parrot God, obviously from the resemblance of the ridge to a long green bird. Getting on the top of the hill on a clear morning, after rain, one beholds a grand panorama stretching up to the Kashmir hills on the north-east with the Indus flowing out on one side and the Jhelum on the other, while the Kohat hills, Sheikh Budin and Takht Suleman form the limit of the field of vision on the north-west and west. On the east one can see far into the flat country and get a glimpse even of the Chenab, while to the south there is nothing to arrest the eye in the great Thal.

Throughout the upper half of the district, the hills at the end of the valley break the monotony of the level plains. But as one crosses the southern boundary of the Mianwali Thal, the scenery becomes dull and one beholds nothing but level land on all sides, with an unending sea of sand on the east. The Indus valley has a verdant appearance with its trees, but up above the high bank trees are confined to certain favoured bits or to wells which are few and far between.

Natural features of the Kachhi tract.

The bed of the Indus is wide and straggling, and all through the cold weather there are broad stretches of barren sand along its course. The creeks and side-channels intersecting the riverain tract have well-defined beds of moderate size, and for the greater part of the year they flow up to their banks. Wells, *jhalars*, and occasional villages are scattered along the sides of these streams, and the cultivated fields come down to the water's edge.

The Indus valley is, on the whole, a pleasant country; about half its area is cultivated, the remainder being overgrown with tall *sar* grass, and, near the river, with low tamarisk (*lai*) jungle. The river islands are often overgrown with a dense jungle of

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Physical aspects.
Natural features of the Kachhi tract.

*kanh*, which is a favourite cover for wild pig in the Bhakkar Tahsil. For two or three miles from the Thal bank, the country is thickly studded with wells, each well generally having a little hamlet of its own, with its farm sheds and out-houses. The larger villages are found mostly on the Thal bank, overlooking the Indus valley. Here they are beyond the reach of floods. The people who live down in the Kachhi riverain tract are too lazy to move their crops, when cut, to the Thal; they stack them on the higher bits of ground near their wells and villages, in consequence of which they suffer heavy loss in years of high flood. The portion of the Kachhi towards the Indus is generally destitute of wells, the cultivation being all *sailaba*. All through the inner portion of the Kachhi there are almost invariably pleasant clumps of trees round the villages and wells. *Tahlis* and *bers* predominate with an occasional *sarinh* or *pipal*. This part of the country is fairly wooded. The outlying tract towards the Indus has few or no trees, but here and there are stretches of Bhani jungle. There are groves of date palms in the riverain tract of Bhakkar generally near the high bank, the largest being situated round or near the towns.

The Bhakkar Thal is a sandy desert covered generally by a scrub in the form of *lana*, *phog* and *bui* with a sprinkling of *kari* and *jand* trees. In the centre of the Bhakkar Thal there is a large stretch covered with *jal* trees. The Daggar portion of the Thal adjoining the high bank of the river abounds in *jand* and *jal* trees. The *jand* is preserved all over the Thal on and round about the wells, and *khaggal* grows easily where preserved. The wells being scattered about the Thal along the low-lying *laks*, or flat pieces of hard cultivable soil situated between the sand hills, the clusters of trees look like oases in a desert. The sand hills generally run north and south and are larger in size and higher in the south and east of the tract. In the north there is more flat land; so one sees plenty of *barani* cultivation and *chhember*, *sain* and other grasses spring up after rain and afford excellent fodder for cattle. In a year of good rainfall the Thal looks quite cheerful, but in time of drought it is extremely dreary and unwelcome

River system and lakes.

The Indus, piercing the Salt Range immediately above Kalabagh through a narrow channel of its own boring, enters this district and flows placidly on with a fall of about one foot to the mile in a southerly direction for the next forty miles of its course. Freed from its mountain barriers, it rapidly spreads out in the plain, until its bed from bank to bank attains, a few miles above Isa Khel, a maximum width of nearly 13 miles. Within this bed are a net work of shifting channels in one or other of

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which the main stream rolls on. About 60 years ago, the great body of the Indus flowed on the Isa Khel side but yet sufficiently far from the high bank to leave between a strip of rich alluvial soil varying from half a mile to two miles in width. By degrees the river encroached on this strip, until shortly after annexation the whole fertile zone had been submerged. About 1856 a change of course commenced, but was so gradual at first as almost to escape notice. Still the main stream was reverting to an old channel on the Mianwali side, and between 1863 and 1864 the process was completed. Hardly then was the important fact that a great river had capriciously shifted its bed about eight miles eastwards fully realized by the district officials. The cause of the reversion is popularly ascribed to the cutting in 1856 of a short canal below Kalabagh to connect an old and almost dry channel on the Mianwali side with the Indus. This diverted some water, and on the 26th August of the following year there came down a tremendous flood, which converted this small cut into a broad deep channel. From 1864 to 1873 the Indus kept hugging its left bank closer and closer, engulfing village after village in its bed, and even undermining its old high bank and eroding the old villages which had crowned it for over one hundred years. Thus Pakki, Mochh, Rokhri, Shahbaz Khel, Yaru Khel, Mianwali (including part of the civil station), Ballu Khel, Kundian and Piplan were partly or wholly destroyed. About 1873 the river relaxed its pressure on its left bank, and made a central set against villages whose lands had been hitherto left untouched, and were consequently the richest and best in its bed.

By the time it passes down from the Mianwali to the Bhakkar Tahsil, the river has lost much of the velocity with which the water rushes forth from the gorge at Kalabagh and throughout the Bhakkar Tahsil confines itself to a more or less defined course. The eastern half of the area between the two high banks is spread over with a network of natural creeks and artificial channels and the flood water spreads over the country through these channels by means of stop dams, under the control of district authorities. The vagaries of the river are limited to the western half of this tract where the spill water spreads unchecked and the main stream keeps shifting about from one place to another. The system of creeks and dams will be described further on.

The only lake of any interest in the district is the Nammal lake, which has been artificially created by the construction of a large dam across a gorge between Nammal and Musa Khel. A description of this is given below in Section F of Chapter III.

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Physical aspects.

Geology.

The district is of considerable geological interest, as it includes both cis-Indus and trans-Indus portions of the Salt Range. The chief points of interest in the series, as exposed here, are the disappearance of the older Palaeozoic beds and the development of Jurassic and Cretaceous rocks. The salt marl and rock-salt still form the lowest member of the series; but as a rule all overlying formations, found in the eastern part of the range between the salt marl and the boulder-bed, are absent. The Jurassic beds are well seen in the Chichali pass where they contain ammonites and belemnites, and are overlain by rocks with Lower Cretaceous fossils. Coal of fair quality occurs in the Lower Tertiary beds in the Isa Khel Tahsil, and salt is quarried at Kalabagh.

The geology of the Dhak Range can be very conveniently studied in a gorge at the eastern end of which the Nammal dam has been constructed. Here there is a Tertiary series, consisting of alternations of soft grey and greenish grey sandstone, and red and brown clays, overlying Nummulitic limestone. This limestone varies greatly in character in different bands. At the site of the dam the limestone dips at 65 to the north-east. The dip, however, decreases in height: in fact, the beds are the eastern arm of an anticline, the top of the arch occurring near the western end of the gorge. Close to the limestone ridge, the Tertiary sandstone and clay have been denuded away, thus forming a longitudinal valley parallel to the ridge. Hot water and sulphurous springs emerge at numerous points in the gorge and are not confined to any one particular formation. There are a number of these just below the site of the Nammal dam. Hot water and sulphurated hydrogen gas issue from numerous cracks in the rock. In some cases hot water rushes out in considerable quantity with a large escape of gas; others issue quietly. The water is covered with a thin film of gypsum and at the bottom of the pools is a deposit of thick black mud.

## Section B.—History

Early history.

Of the early history of the district nothing can be stated with any certainty, beyond the fact that its inhabitants were Hindus, and that before the Christian era the country formed an in-

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tegral portion of the Græco-Bactrian Empire of Kabul and the Punjab.

Early history.

The Thal, however, without wells would be a desert, and the probability is that in early historic times nearly the whole of it was a barren waste. There is no record of any plundering expedition on the Thal side by Alexander the Great's forces, when they passed down the Jhelum to its junction with the Indus, though they lightly undertook such an expedition across the waterless Bar to the Ravi. This affords a presumption that the Thal was then a poorer country than it is now.

Architectural objects and remains.

In the southern part of the district the general absence of antiquarian remains also tends to prove that it can never have been the site of a rich and populous Government. In the Kachhi tract, of course, such remains could not survive the action of river floods, and this tract must, at one time, have been much wider than it is now. The Thal, however, is admirably suited for the preservation of antiquarian relics, had any such ever existed, but there are none that date from earlier than the fourteenth century.

Ruins of Kafirkot.

Further north, the remains at Mari and, in the Dera Ismail Khan District, at Kafirkot, are indications of the existence of a Hindu civilization of considerable importance and antiquity.

The Kafirkot ruins consist of two forts, situated on the skirts of the district on small hills attached to the lower spurs of the Khasor Range, and overlooking the Indus. One lies a few miles south of Kundal and the other near Bilot. These forts are of great antiquity and interest. Their main features are an outer defensive wall, consisting of rough blocks of stone, some of great size, and various groups of buildings resembling small Hindu temples and more or less carved. These are built of a curiously honey-combed drab-coloured stone not to be found in the adjacent hills, which is said to have been brought by river all the way from Khushalgarh. The area of the forts is considerable and they could have held a fairly large garrison. The only legends attached to them relate that they were occupied by the last of the Hindu Rajas, Til and Bil; but all traces of rulers and ruled are now lost.

...s at ...

At Mari in the Mianwali Tahsil there is a picturesque Hindu ruin, crowning the gypsum hill, locally called Maniot (from Manikot, meaning 'fort of jewels'), on which "the Kalabagh diamonds" are found. The ruins themselves must once have been extensive. It appears that the very top of the hill was built over with a large palace or fort. The massive walls belonging to one of the rooms, which still stands out of the débris in an

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almost tottering condition, and the ornamental carving thereon, testify to the magnitude of the building and the skill employed in its construction. Lower down the eastern slope, there are two small temple shaped buildings of the same style and material, similar to those found at the two Kafir Kots. These buildings were either temples or out-offices serving as sentinel's posts. The local account of these ruins is that the structures were erected by the Pandavas while they were in exile. If there is any truth in this, they should date from the Mahabharat time. There is no evidence, however, justifying the assignment of so old an origin to them. Some *fakir* is known to have taken up his abode on this hill at a more recent date. At his death, he was cremated there, and his remains deposited in one of the temple-shaped buildings, and probably the remains of one of his disciples were interred in the other. These temples are now revered by the Hindus as the *samadh* of that *fakir*, who is known as Naga Arjan or Naga Uddhar. There are no traces of massive fortifications here like those at Kafir Kot Til Raja, but some people still living have seen remains of arrangements for lifting water out of the river. Old coins have been found among the ruins from time to time. The silver coins found are said to be about the size of a four-anna piece with the impression of a horse on one side and that of a bullock on the other.

Remains at Rokhri.

Some time ago encroachments of the Indus on the Mianwali plain laid bare, and then engulfed, masses of stone at a depth of some 10 or 15 feet below the level surface of the high bank. In 1868 the river retired, before it had quite washed away the remains it had exposed, and there were found at Rokhri a number of heads apparently cast in some kind of plaster and one mutilated figure of the trunk of a human body made in similar material, also a quantity of copper coins, fragments of pottery, ivory, etc. The ruins discovered consisted of portions of two circular walls, composed of blocks of stone, and large well-shapen burnt bricks, over which was a layer of white plaster, many fragments of which were found profusely ornamented with thin gold scroll work. The statues, which have clear-cut and well-shapen features, suggest Greek rather than Hindu art. Other finds of similar nature have also been made subsequently in this neighbourhood, especially in the course of excavation of small wells for the manufacture of saltpetre. These finds include old coins, bricks, remains of masonry, large earthen vessels, and clay pipes used as aqueducts. The indications point to the previous existence at this spot of a prosperous town.

Ruins of Sirkapp fort.

Overlooking the village site of Nammal in the Khudri is a

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ridge of great natural strength, cut off on three sides by hill torrents. On the top of this ridge there are extensive ruins of what is said to have been the stronghold of Sirkapp, Raja of the country, who was a contemporary of Raja Risalu of Sialkot, by whom he was vanquished. The outer wall of the fort still exists in parts in a dilapidated condition, but the enclosure, which must once have contained accommodation for a fairly large garrison, is now one mass of fallen houses and piles of hewn or chiselled stones. The series of lifts, made for carrying water from the bed of the stream to the top of the hill, have left their marks.

Other antiquities.

The above, together with two sentry-box like buildings, supposed to be *dolmens*, midway between Nammal and Sakesar, and several massive looking tombs, constructed of large blocks of dressed stone in the Salt Range, comprise all the antiquities above ground in the district. No doubt many remain concealed beneath the surface. The encroachments of the Indus and even of the Kurram near Isa Khel often expose portions of ancient masonry arches and wells.

The only other antiquity worth mentioning is a monster *baoli* at Wanbhachran, said to have been built by order of Sher Shah. It is in good preservation and similar to those in the Shahpur district.

Immigrations.

The district has been settled by a triple immigration from opposite directions, of Awans from the north-east, of Jats and Biluches up the valley of the Indus from the south, and of Pathans from the north-west.

The Awans.

The Awans now occupy that part of the district which lies east of the Dhak spur of the Salt Range and is known as Khudri, Pakhar, or Awankari. They have been almost the sole occupants of that extensive tract for at least six hundred years and may perhaps have resided there since the Arab invasions of the seventh century; but as to whether they originally came from Arabia, as they claim to have done, is more than doubtful. Indeed the probabilities are that they migrated from the east and were descended originally from Rajputs, who did not maintain their caste owing to intermarriage with lower clans. That Pakhar was once a stronghold of Rajputs is obvious from the ruins of Raja Sirkapp's fort on the hillock overlooking Nammal and the legends connecting him with Raja Risalu of Sialkot, which are sung to this day. The names of the ancestors of different *warhis* or sub-clans, which have been handed down to tradition, such as Sig Singh, Nar Singh, Bhag Singh, also strengthen the theory of a Rajput origin.

Previous to the decline and extinction of Ghakkar authority

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History.
Immigrations—The Awans. The Jat and Biluch immigration.

in Mianwali, the Awan possessions extended westward of the Salt Range. But the advancing Niazai tide compelled them to retire before it, and for upwards of one hundred years past the mountain barrier, which runs from Sakesar to Kalabagh, has here abruptly marked the limits of Pathan expansion to the east and Awan contraction to the west.

Before the fifteenth century the lower portion of the district was probably occupied by a few scattered tribes of Jats, depending on their cattle for subsistence. The valley of the Indus was a dense jungle, swarming with pig and hog-deer, and frequented by numerous tigers; while the Thal must have been almost unoccupied.

All the traditions of the people go to show that an immigration of mixed tribes of Jats (Siyars, Chhinas, Khokars, &c.,) set in about the beginning of the 15th century from the Multan and Bahawalpur direction. They gradually passed up the valley of the Indus to the Mianwali Tahsil, occupying the intervening country. Most of their villages would have been located on the edge of the Thal and a portion of the immigrants probably crossed the river and settled along its right bank. After these came the Biluches. They also came from the south, but in large bands under recognized leaders, and they appear to have taken military rather than proprietary possession of the country. They were the ruling caste, and served under their chiefs in the perpetual little wars that were then going on in every direction. It is probable that the Jat immigration continued for some time after the Biluches first came into the country. However it may have been, all the Kachhi, immediately adjoining the Thal bank, seems to have been parcelled off to Jat families. Each block was accompanied with a long strip of Thal to the back. These estates are the origin of the present *mauz s* as far north as Kundian in the Mianwali Tahsil. They are almost all held by Jats. Here and there, shares are held by Biluches, but these have mostly been acquired in later times by purchase. In the same way the unoccupied lands towards the river were divided off into blocks, and formed into separate estates; and sometimes, where the *hads* first formed had too much waste land, new *hads* were formed in later times by separating off outlying portions of the old estates. This division into *hads* extended right up to Kundian. In course of time, as the Biluches settled down in the country, individuals acquired plots of land for wells, but generally in subordination to the *had* proprietors or lords of manors. Here and there a small clan settled down together, but this was the exception. Biluches are still tolerably numerous all through the southern part of the

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Kachhi, up to Darya Khan; but though they were originally the ruling race, still, as regards proprietary rights in the land, they hold a position inferior to that of the Jats and Sayyads, by whom the superior proprietorship of *hads* is generally held. North of Darya Khan there are very few Biluches. In the Thal the population is nearly entirely Jat. The Mamdanis of Khansar, the Magassis, a tribe which came in very early, and settled in the eastern Thal about Dhingana and Haidarabad, and the Zurranis of Dab in the Mianwali Tahsil, are almost the only considerable bodies of Biluches to be found in the Thal.

All through the Kachhi the mass of the villages are named after Jat families, who form the bulk of the proprietors. These are generally the descendants of the original founders, and have stuck together. In the Thal there are a large number of villages held in the same way by men of particular families; but in most the population is very mixed, nearly every well being held by a man of a different caste. The only Jat tribes in the Thal deserving of special mention are the Chhinas and Bhidwals. The Chhina country extends across from Chhina, Behal and Notak, on the edge of the Kachhi, to Mankera and Haidarabad on the further side of the Thal. The Bhidwals possess a somewhat smaller tract round Karluwala and Mahni in the neighbourhood of the Jhang border. They have always been a good fighting tribe.

The Pathan immigrations.

Mahmud of Ghazni is said to have ravaged the upper half of the district together with Bannu, expelling its Hindu inhabitants and reducing the country to a desert. Hence there was no one left, capable of opposing the settlement of immigrant tribes from across the border. The series of Afghan immigrations into Bannu took place in the following order :—

(1) The Bannuchis, who about five hundred years ago displaced two small tribes of Mangals and Hannis, of whom little is known, as well as a settlement of Khataks, from the then marshy but fertile country on either bank of the Kurram.

(2) The Niazais, who some hundred and fifty years later spread from Tank over the plain now called Marwat, then sparsely inhabited by pastoral Jats.

(3) The Marwats, a younger branch of the same tribe, who within one hundred years of the Niazai colonization of Marwat, followed in their wake, and drove them farther eastward into the countries now known as Isa Khel and Mianwali, the former of which the Niazais occupied after expelling the Awans they found there, and reducing the miscellaneous Jat inhabitants to quasi-serfdom.

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Immigrations—
The Niazais.

The Bannuchis must have settled down for nearly two centuries, before the Niazai irruption into Marwat took place. The Niazais are Lodis and occupied the hills about Salghar, which are now held by the Suleman Khels, until a feud with the Ghilzais compelled them to migrate elsewhere. Marching south by east, the expelled tribe found a temporary resting place in Tank. There the Niazais lived for several generations, occupying themselves as traders and carriers, as do their kinsmen the Lohani Pawindahs in the present day. At length towards the close of the fifteenth century, numbers spread north into the plain now known as Marwat, and squatted there as graziers, and perhaps too as cultivators, on the banks of the Kurram and Gambila, some fifteen miles below the Bannuchi Settlements. There they lived in peace for about fifty years, when the Marwat Lohanis, a younger branch of the Lodi group, swarmed into the country after them, defeated them in battle, and drove them across the Kurram at Tang Darra, in the valley beyond which they found a final home. At the time of the Niazai irruption, Marwat seems to have been almost uninhabited, except by a sprinkling of pastoral Jats; but the bank of the Indus apparently supported a considerable Jat and Awan population. The most important sections of the expelled Niazais were the Isakhel, Mushanis and a portion of the Sarhangs. The first named took root in the south of their new country and shortly developed into agriculturists; the second settled farther to the north round about Kamar Mushani, and seem for a time to have led a pastoral life; of the Sarhangs, some took up their abode at Sultan Khel, while others, after drifting about for several generations, permanently established themselves cis-Indus on the destruction of the Ghakkar stronghold of Muazzam Nagar by one of Ahmad Shah's lieutenants. That event occurred about 1748, and with it terminated the long connection of the Ghakkars with Mianwali. They seem to have been dominant in the northern parts of the country even before the Emperor Akbar presented it in *jagir* to two of their chiefs. During the civil commotions of Jehangir's reign the Niazais are said to have driven the Ghakkars across the Salt Range, and though, in the following reign, the latter recovered their position, still their hold on the country was precarious, and came to an end about the middle of the 18th century as stated above. The remains of Muazzam Nagar, their local capital, were visible on the left high bank of the Indus about six miles south of Mianwali, until the site was eroded by the river about the year 1870. The Niazais thus established themselves in Isa Khel over three hundred years ago, but their Sarhang branch did not finally obtain its present possessions in Mianwali, until nearly 150 years

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later. The acquisition of their cis-Indus possessions was necessarily gradual, the country having a settled, though weak Government, and being inhabited by Awans and Jats.

Immigrations—The Niazais. Khattaks and Bhangi Khels.

A few of the Khattaks, who had preceded the Niazais into the Isa Khel Tahsil, clung to the foot of the Maidani Range, and could not be driven out by the Niazais. The Bhangi Khels, a strong little section of Khattaks, spread up into the Bhangi Khel tract some 400 years ago, and remain there to this day.

Biluchch Pathans.

A few families of Biluchch Pathans came across the Indus from the Paniala Hills. Of these, one became dominant at Piplan, while the others moved on into the Thal and took up their abode eventually in and about Jandanwala.

The rule of the Ghakkars in the north.

Prior to the invasion of Nadir Shah in 1738, there is little to relate concerning the history of the northern portion of the district. The upper half of the district was ruled by the Ghakkars, who became feudatories of the Mughal Empire, of which the district continued to form a part until the invasion of Nadir Shah.

Invasion of Nadir Shah, 1738.

In 1738 a portion of his army entered Bannu, and by its atrocities so cowed the Bannuchis and Marwats that a heavy tribute was raised from them. Another portion of the army crossed the Pezu pass and worked its way down to Dera Ismail Khan. The country was generally plundered and contingents raised from the neighbourhoods of Bannu and Dera Ismail Khan marched under Nadir Shah's banner to the sack of Delhi. In 1739 the country west of the Indus was surrendered by the Emperor of Delhi to Nadir Shah, and passed after his death to Ahmad Shah Abdali.

Expulsion of the Ghakkars in 1748.

In 1748 a Durrani army under one of Ahmad Shah's generals crossed the Indus at Kalabagh, and drove out the Ghakkars, who still ruled in the cis-Indus tracts of the district, owing nominal allegiance to the Emperor at Delhi. Their stronghold, Muazzam Nagar, was razed to the ground, and with their expulsion was swept away the last vestige of authority of the Mughal Emperor in these parts.

The district incorporated in the Durrani Kingdom in 1756.

The armies of Ahmad Shah marched repeatedly through the district, the cis-Indus portion of which was, with the rest of the Punjab, incorporated in the Durrani Kingdom in 1756, and for the next sixty years a precarious hold was maintained on their eastern provinces, including this district, by Ahmad Shah and his successors to the throne of the newly created Kingdom of Kabul.

The southern portion of the district.

The history of the Bhakkar Tahsil, comprising the southern portion of the district both in the period which preceded and that which followed the incorporation of the district in the

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Durrani Kingdom, requires separate recording. Its history is bound up with that of Dera Ismail Khan and of Leiah, and to some extent with that of Dera Ghazi Khan.

The southern portion of the district—The Dodais and Hots.

During the greater portion of the reign of Ahmad Shah, no regular Governors were appointed by the Kabul Government. The country was divided between the Hot and Jaskani chiefs, whose predecessors had been the first Biluch chiefs to form settlements along the Indus.

Settlement of the early Biluch chiefs who founded Dera Ismail Khan and Dera Ghazi Khan

References to the original settlements of the first Biluch chiefs are found in *Ferishta* and in a Persian manuscript, quoted in Mr. Tucker's settlement report of the Dera Ismail Khan District. The account given by the latter is, that in 874 *Hijri* (A. D. 1469) Sultan Husain, son of Kutubudin, obtained the Government of Multan. He held the forts of Shor and Chiniot in Lyallpur District and of Kot Karor (Karor Lal Isan) and Din Kot (near Kalabagh). Soon after Malik Suhrab, a Dodai Biluch, along with his son, Ismail Khan, and Fatih Khan and others of his tribe arrived from Kech Mekran, and entered the service of Sultan Husain. As the hill robbers were then becoming very troublesome in the province of Multan, Sultan Husain rejoiced in the opportune arrival of Malik Suhrab, and assigned to him the country from the fort of Karor to Dinkot. "On this becoming known, many Biluches came from Kech Mekran to the service of the Sultan. The lands, cultivated and waste, along the banks of the Indus were assigned to the Biluches, and the royal revenue began to increase. The old inhabitants of Dera Ghazi Khan and Multan relate that after Suhrab's arrival, Haji Khan, with his son Ghazi Khan and many of their kindred and tribe, came from Kech Mekran to enter the service of the Sultan. When the tracts along the Indus were in the hands of Malik Suhrab and Haji Khan, Malik Suhrab founded a Dera named after Ismail Khan, and Haji Khan another, with the name of Ghazi Khan." This account is confirmed, though in less detail, by the historian *Ferishta*.

Submission of the Derajat chiefs to Sher Shah, A. D. 1540.

We next hear of these chiefs in A. D. 1540. In that year the Emperor Sher Shah visited Khushab and Bhera in the Shahpur District, and made arrangements for bringing into submission the south-western portions of the Punjab. Among other chiefs, who then appeared and tendered their submission, were Ismail Khan, Ghazi Khan, and Fatih Khan, Dodai Biluches. These were probably descendants of the men mentioned in the former reference, it being the custom in these families to have a common name, by which the ruling chief for the time being was always known. Thus the Hot chiefs of Dera Ismail were always

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called Ismail Khans, while the Mirranis of Dera Ghazi were called Ghazi Khans and Haji Khans. The Biluches are spoken of in the accounts of that time as a barbarous and daring tribe, that had long been settled in great numbers in the lower Punjab. Mr. Fryer, in his Settlement Report of the Dera Ghazi Khan District, mentions that the first Ghazi Khan is proved by the date on his tomb to have died in A. D. 1494. This would agree with the date in the manuscript quoted above, and would fix the latter half of the fifteenth century as the period when the main Biluch immigration took place. It would also allow sufficient time for the Biluch headmen to have become recognised chiefs of the country by the time of Sher Shah's visit to Khushab in A. D. 1540. The history of these Biluch settlements is involved in a good deal of doubt and confusion, caused in a great measure by the common custom of the local historians of assigning the founding of the principal towns and villages to the chiefs of the early settlers or their sons, from whom they are supposed to be named.

Main facts to be gathered from the early histories.

The main facts established appear to be that the early settlers were grouped under two leading families, the Ismail Khans and Ghazi Khans. Both of these were probably of one stock, *viz.*, Dodai Biluches; but this name Dodai disappears altogether, and in local history Ghazi Khan's tribe are known as Mirrani Biluches and Ismail Khan's as Hot Biluches. The Dodais are, according to the Biluches, a mixed tribe of Jat origin' belonging to the Satha-Sumra clan, now represented by the Sumr of Leiah. Doda, their founder, married a Biluch wife. This tribe owned Dera Ghazi Khan before the Biluch irruption, and retained it, being assimilated by the Biluches. The Mirranis of Dera Ghazi Khan were Dodais, the Hots on the contrary were Biluches of pure blood. The Hots according to Biluch tradition are one of the five main branches into which the Biluches originally divided, *i.e.*, Rind, Lashari, Hot, Korai and Jatoi, who took their names from the four sons and the daughter of Mir Jalalan, the common ancestor. They could scarcely therefore be a branch of the Dodai. The Governor of Multan seems to have assigned to these two families the lands along the Indus, including both banks, from its junction with the Chenab upwards. They first established themselves on the right bank, but by degrees threw out parties who took possession of the eastern bank as well. The Kulachi chiefs of Dera Fatih Khan held an inferior position to the Hots and the Mirranis, and, though perhaps at first independent, were brought into subjection by Hot chiefs at some period before the commencement of the 18th century. The head-

The Hot chiefs of Dera Ismail Khan.

quarters of the Hot Biluches were first fixed at Babar, a village on the Indus twenty miles south of Dera Ismail Khan. They afterwards founded Dera Ismail Khan. The ruling chief of this family always took the title of Ismail Khan. At the height of their power, they held the Makkalwad from the boundary of Sanghar to the Khasor hills. They do not appear to have exercised any authority over the Pathan tribes of the western Daman. The Hots also ruled over Darya Khan and the northern portion of Bhakkar Tahsil, where a grain measure, known as the Hotwala *topa*, is still used instead of the Bhakkar *topa*, which is the common measure in the country formerly ruled by the Jaskanis. Very little is known about these Hot chiefs. They ruled continuously at Dera Ismail Khan from their first settlement till about A. D. 1770, when the last of them, Nusrat Khan, was deposed by the King Ahmad Shah, and taken as a prisoner to Kabul. During the period of their ascendancy, the Hots were engaged in constant petty wars with the Gandapurs and other Pathan tribes of the border. Nur Muhammad, Kalhora, is also said to have had a war with the Hots shortly before Nadir Shah's invasion (A. D. 1738), in the course of which he marched into their country as far as Babar. Now and again the armies of Nadir Shah and the Durrani king swept through the Derajat, but they interfered but little with the internal government of the country. After the deposition of Nusrat Khan, Dera Ismail Khan was ruled for 20 years by Governors appointed direct from Kabul. In A. D. 1791, Nusrat Khan was released from imprisonment, and given a *sanad* conferring on him afresh the government of Dera Ismail Khan. He was in possession, however, for but a short time. In 1794 A. D. the government of the province was transferred to Muhammad Khan Saddozai; Nusrat Khan had in consequence to quit Dera. He took care, however, to carry off with him a rich merchant, from whom he afterwards exacted a heavy ransom. This was his last public act. The Hots now disappear from history. Nusrat Khan returned, it is true, and settled near Bilot; but he possessed no property, and a small pension, granted to the family by the Saddozai Nawabs, was stopped on the death of Nawab Sher Mohammad in 1855.

The last Hot deposed in A. D. 1770.

Subsequent history of the family.

The rise of the Jaskanis.

The Ghazi Khans held the Leiah province as part of the Ghazi territory, much as the Hots of Dera held Darya Khan, neither of them having their head-quarters in the cis-Indus tahsils. It was under these circumstances that the Jaskanis rose to power. At the beginning of the 17th century, under Biluch Khan, their chief, they established their independence from the Mirranis of Dera Ghazi, whose hold on the Leiah province was then lost.

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Rise of the Jaskanis— The leading Jaskani clans.

The leading Biluch tribes of the Bhakkar, as of the Leiah Tahsil, all claim descent from Biluch Khan. These include the Jaskanis, Mandranis, Mamdanis, Kandanis, and Sarganis. Biluch Khan was succeeded by Jasak Khan, Bhakkar Khan, Langar Khan and other chiefs of his family, whose deeds are much exaggerated by local tradition.

Extent of the Jaskani territory. They come into contact with the Sikhs.

At the beginning of the 17th century, the Jaskanis ruled over Bhakkar and Leiah and across the Thal to the Chenab side. They came occasionally into contact with the Sikhs who were then becoming a power in the Punjab. Biluch Khan, the Blind, one of the most famous of these Jaskanis, is said to have been killed in A. D. 1746 in a fight with Jhanda Singh and Ganda Singh, the Sikh leaders. It is probable that the real date of this event was somewhat later, and that this is the same Jhanda Singh who took Multan in A. D. 1772. In Cunningham's History of the Sikhs it is mentioned that from 1772 A. D. to the retaking of Multan by the Kabul King, the Bhangi Sikhs were predominant in all the southern Punjab, and that "they seem to have possessed Mankera as well as Multan, and to have levied exactions from Kalabagh downwards." Local tradition is against Mankera having been occupied by the Sikhs before its final capture by Ranjit Singh, and any expedition made by them in this direction can have been little more than a transitory raid.*

Fateh Khan Jaskani, 1746-1770.

Fateh Khan succeeded his father, Biluch Khan, the Blind. Towards the end of his rule, Nusrat Khan, Hot, of Dera Ismail Khan, crossed over to Bhakkar, and defeated Fateh Khan's son, Nusrat, whom he took prisoner with him to Dera. Hasan Khan, Laskrani, who was Wazir to Fateh Khan, was ordered on this to attack Dera, but he made excuses; and an attempt of Nusrat Jaskani's mother to obtain his release led to her attempted violation by Nusrat Khan, Hot. Nusrat, Jaskani, was after this released, but both he and his father Fateh Khan poisoned themselves through shame at the disgrace. The whole affair was a great scandal; and as Nusrat Khan, Hot, bore a bad character as a tyrant and winebibber, the King, Ahmed Shah, who was desirous of tightening his hold over these semi-independent provinces, took advantage of the excuse to deprive him of his government,

Wazir Hasan Khan, Laskrani, 1770-1779.

and to remove him as a prisoner to Kabul. Meanwhile Hasan Khan, Laskrani, ruled the cis-Indus country in the name of Hayat

*The history of these times is wrapped in much obscurity, and the accounts being based only on tradition are often contradictory. One account makes out that Biluch Khan's branch of the Jaskani family, having been ousted from Bhakkar, called in the Sikhs. A Sikh force accordingly entered the country *via* Kalur Kot, and replaced Biluch Khan as ruler. This account declares that Biluch Khan died a natural death, and not in battle with the Sikhs at all. There are two palm trees at Bhakkar, named Jhanda Singh and Ganda Singh, and it is probable that these chiefs may have passed through with their forces in the course of some raid.

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Khan, the grandson of the former chief, Fateh Khan. Being desirous, however, to keep the Government in his own hands, he continued to keep Hayat Khan under close surveillance in the fort of Mankera, even after the latter had attained his majority. Hayat Khan eventually managed to escape, and getting together a party, he defeated Hāsan Khan, and took him prisoner. Hasan Khan was soon afterwards murdered by some of Hayat Khan's attendants, who were opposed to him. The Government of the Jaskanis, however, was now fast breaking up. The Sarganis, who were then a strong tribe and had been much pampered by Hayat Khan, took offence at an expedition fitted out by Hayat Khan against one Gul Muhammad of Uch, a holy individual, who had been trying to establish his independence in the Chenab country. They accordingly attacked him treacherously, and murdered him in his fort of Mankera. This was in A. D. 1787. After this the Sarganis, under their chief, Gola Khan, held out for some time against Muhammad Khan, the brother and successor of the deceased Hayat Khan. They were eventually defeated by the Jaskani party under the leadership of Diwan Ladda Ram, and their chief Gola having been killed in this action, the Sarganis came to terms with Muhammad Khan, and were bought off with the Munda-Shergarh country, which was granted to them in *jagir*.

Hayat Khan, Jaskani, 1779-1887.

Muhammad Khan, Jaskani, 1887-1789.

The overthrow of the Jaskanis was eventually compassed in 1789 by the Serais under Abdul Nabbi.

The Serais of Karhoras.

These Serais were the same as the Kalhoras, who had been ousted from Sindh in 1772. They had waged a long conflict with the Kabul kings for the overlordship of the Dera Ghazi Khan country, where the Mirranis under Wazir Mahmud Khan had played a double game, sometimes on one side, sometimes on the other.

Nur Muhammad, one of the Kalhora princes, had fought with the Hots at Dera Ismail Khan, and it is not improbable that the Kalhoras had, for a time, prior to Nadir Shah's invasion, imposed their authority over the Jaskanis at Leiah. Over Dera Ghazi Khan they maintained a claim, in spite of the Kabul kings, until their own expulsion from Sindh at the hands of the Talpurs in 1772. This event threw them entirely into the hands of the Kabul king, and they retired with their following to the Dera Ghazi Khan District, where they were granted considerable *jagirs*. Henceforth they are known as Serais, instead of by their old name of Kalhoras. The Serais, finding themselves stranded at Dera Ghazi Khan with a large armed following, now commenced

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to look about for some territory in which to found a new principality. The Jaskani country, torn by internal faction, and attached by old tradition to the province of Dera Ghazi Khan, was close at hand, and in every way suited for the purpose. Armed therefore with a *sanad* from Taimur Shah, Abdul Nabi, Serai, brother of Ghulam Shah, entered into a league with the turbulent Sarganis, and marched against Leiah. Muhammad Khan, Jaskani, was defeated and fled to the Tiwana country, and thence to Bahawalpur. The Nawab of Bahawalpur would probably have assisted him to recover his country, but Muhammad Khan, with the pride of a Biluch, insultingly refused to give the Nawab a valuable work on hawking for which he had asked, and ended his days as a dependent on Hasad Khan, the Nutkani Chief of Sagar. Thus ended the line of the Jaskani chiefs after a rule of more than 200 years.

Extinction of the Jaskanis as a ruling family.

Abdul Nabi Serai, 1879-1792. He is ousted by Nawab Muhammad Khan, Saddozai, in 1792.

Abdul Nabi, Serai, held the Leiah Government only for three years. Complaints were made to the King of his tyrannical rule, while an appointment was wanted for Muhammad Khan, Saddozai. This man was cousin to Muzaffar Khan, Nawab of Multan, for whom he had for some time acted as Governor of Multan, to the satisfaction of the King. A *sanad*, therefore, was soon drawn out, appointing Muhammad Khan Nawab and Governor of the Sindh-Sagar Doab from Kallur Kot to Mahmud Kot, and from the Indus to the Chenab. Muhammad Khan had still to take possession, which was not to be done without fighting. He was met by Abdul Nabi near Leiah, and in the battle that ensued, the Serais had at first the advantage, and the Nawab's people fled. Nawab Muhammad Khan himself was ready to fly, saying, "What can a King do without an army?" but was stopped by his *jemadar*, who said, "Better die than fly." Eventually, he rallied a part of his forces, and meanwhile some Labanas crept up through a *bhang* field and attacked the Serais from behind, and killed Muhammad Arif, the son of Abdul Nabi, who had been the soul of the fight, and the Serais being disheartened gave in. The Serais were allowed a day to remove their property, and departed by boat to their own country to the south.

Disturbed state of the cis-Indus Tahsils.

In the troubled times before the arrival of Nawab Muhammad Khan the leading men all over the country were setting up as independent chiefs. These were gradually brought into subjection by the Nawab, a work which in some cases was not accomplished without considerable difficulty. The Nawab also reduced the people of Wan Bhachran (in Mianwali) and afterwards attacked the Tiwanas under Malik Khan Muhammad, and defeated them, and looted Nurpur. The Nawab

did not, however, retain possession of the Tiwana country. This was the origin of the feud between the Multani Pathans and the Tiwanas. The celebrated Malik Fatteh Tiwana, who took so leading a part in the history of Dera Ismail Khan during the years immediately preceding annexation, was grandson of this Malik Khan Muhammad.

*Nawab Muhammad Khan, Saddozai, 1792-181[illegible]. Expedition against the Tiwanas.*

The Nawab also sent Diwan Manak Rai across the Indus against the Khasors, who had killed a holy Sayyid of Belot. The Khasors were eventually defeated, and the Nawab took their country and built a fort there.

*The Khasors reduced to subjection.*

Meanwhile Taimur Shah had died in 1793. He was succeeded by Zaman Shah, whose title was, however, disputed by Prince Humayun. In 1794, Humayun made his second attempt to recover the kingdom from Shah Zaman, but was defeated, and fled to Sagar where Massu Khan, Nutkani, chief of Sagar, assisted him and managed to smuggle him across the Dera Fateh Khan ferry. He got to Leiah, and stopped at a well, where curiosity was excited by his paying an *ashrafi* apiece for a few sticks of sugarcane that he had taken. The news came to the ears of Nawab Muhammad Khan, who happened to be at Leiah at the time. The Nawab suspected that it must be the prince Humayun, for whose capture strict orders, with promises of untold rewards, had been issued by Zaman Shah. He accordingly collected some horsemen and pursued Humayun, whom he caught up at a well in the Thal, some fifteen miles from Leiah. Humayun had some 20 or 30 horsemen with him, who in desperation made a good fight. The young prince, the son of Humayun, was killed, and Humayun was taken prisoner and brought into Leiah. The Nawab at once reported the capture of Humayun to the king Zaman Shah, who sent orders that Humayun's eyes should be put out, and his companions disembowelled. He also conferred on the Nawab the name of Sarbiland Khan, and the Government of Dera Ismail Khan, in addition to that which he already held. The orders of the king were carried out at Leiah. Among Humayun's attendants, who suffered, was a brother of Fatteh Khan, Barakzai. Humayun himself passed the rest of his life in confinement.

*Nawab Muhammad Khan seizes Prince Humayun in 1794.*

The province of Dera, of which Muhammad Khan now became Governor, extended from the Khasor range to the Sagar country, ruled over by the Nutkani chief. The whole of the Makkalwad submitted at once to the new Nawab. Not so the tracts occupied by the Pathan clans. These tribes were bound to furnish the king with a body of horse, or a money commutation in lieu of service. The king also levied the *jazia*, or tax on Hindus,

*Attempts to bring the Pathan clans into subjection.*

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Nawab Muhammad Khan, Saddozai, 1792-1815.

through the whole Daman. Beyond the payment of this revenue the Pathan tribes were quite independent of the king and his local Governor. An attempt was made by Muhammad Khan to reduce the Mian Khels, and he took many of their villages and forced their Khan to fly; but the fugitive Khan went to his enemies the Gundapurs, and in spite of their internal jealousies, the tribes joined together under the lead of the great Sarwar Khan, and compelled the Nawab to abandon his design. As, however, the Durrani monarchy commenced to break up the power of Muhammad Khan gradually increased. At last, in A. D. 1813, he sent a large force, under Diwan Manak Rai, against the Gundapurs, and overthrew them at Maddi, and burned the town of Kulachi. A fine was put on the Gundapurs, and as they failed to pay it, they were deprived of all their eastern villages. Diwan Manak Rai afterwards proceeded to rectify the boundaries of the Mian Khels in a similar way, and before the death of Muhammad Khan his rule was to some extent established over all the Daman tract except Tank. His attempts against Tank were baffled by Sarwar Khan, who used to flood the surrounding country on his approach. Nawab Muhammad Khan had his head-quarters at Mankera and Bhakkar, and governed Dera by Deputy. In 1815 he died. He left no son, and was succeeded by his son-in-law, Hafiz Ahmed Khan.

Death of Nawab Muhammad Khan in 1815.

Succeeded by Nawab Hafiz Ahmed Khan, 1815-1836.

Muhammad Khan was undoubtedly a man of great character, and during his lifetime the Sikhs abstained from attacking the Leiah territories. Immediately on his death a demand for tribute was made on his successor, Hafiz Ahmed Khan. On his refusal his forts of Khangarh and Mahmud Kot were occupied by the Sikhs, and great atrocities were perpetrated on the Muhammadan population of the neighbourhood, till Hafiz Ahmed Khan procured the withdrawal of the Sikh garrison by the payment of a large sum of money, and thus recovered his forts, with part also of the plunder extorted. After this the Sikh Government continued to press the Nawab with all kinds of extortionate demands. Among other things Ranjit Singh was especially fond of seizing any valuable horses that he might hear of, and made the Nawab yield up some of his special favourites. In 18.8, Multan, in spite of the gallant resistance offered by Nawab Muzaffar Khan, had been taken by the Sikhs. Nawab Hafiz Ahmed Khan had not dared to assist his brother Nawab and kinsman in the struggle.

The Sikhs take Multan, 1818.

The Nawab of Mankera seizes Isa Khel and Mianwali, 1818.

Meanwhile in the general scramble for territory which commenced early in the last century among these quondam vassals but now independent princes, Nawab Hafiz Ahmed Khan managed to annex in 1818 Isa Khel, as well as part of the cis-Indus tract of Mianwali and his troops accompanied by a Rev-

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enue Collector, Diwan Manak Rai, overran Marwat. But he was not left long to enjoy the fruits of his conquest. In the autumn of 1821 Ranjit Singh, disengaged from more serious matters, determined to reduce him. He accordingly marched with an army through Shahpur to a point on the Indus opposite Dera Ismail Khan. He sent a force of 8,000 men across the river, and on this the town was surrendered by the Governor, Diwan Manak Rai. Bhakkar, Leiah, Khangarh and Maujgarh were all successively reduced without resistance. Mankera, fortified by a mud wall, and having a citadel of bricks, but protected more by its position in the midst of a desert, was now the only stronghold remaining. A division was advanced for the investment of this place on the 18th November. Sardar Khan, Badozai, a bold impetuous man, recommended the Nawab to march out at once and attack the Sikhs. "To fight in the plain," said he "is the business of a lion, to hide in a hole that of a fox." The Nawab, however, was not to be persuaded, and preferred to stand a siege. The Sikhs now set *beldars* to dig *kacha* wells for the use of the troops, and in the meantime water had to be brought on camels and bullocks from Maujgarh. The wells were ready by 25th November and Ranjit Singh then moved to Mankera with his main force, and on the 26th November the investment was completed. The bombardment of the place continued for ten days after this, but not without loss to the besiegers. At last one of the minarets of the fort mosque having been broken by the Sikh fire, the Nawab looking on this as an unlucky omen, and thinking that enough had been done for honour, proposed terms, and agreed to surrender the fort on condition of being allowed to march out with his arms and property, and to retain the town and province of Dera, with a suitable *jagir*. Ranjit Singh granted the terms, and the place was surrendered accordingly. The Nawab was treated with great civility, and was sent with an escort to Dera. Ranjit Singh now annexed the cis-Indus tahsils and the Dera Fatteh Khan *ilaqua*. At the same time he enforced engagements for tribute on the chiefs of Tank and Sagar. The fort of Mankera was put in charge of a Governor, who held directly under the Sikh Government, and was never entrusted to the local *Kardars*.

Siege of Mankera, 1821.

Its surrender.

The Sikhs annex the Leiah province.

No sooner had the insatiable Ranjit Singh gained the Indus for a frontier, then he determined to advance it to the Suleiman Range itself. In 1823 he crossed the Indus at the head of a large force, marched through Isa Khel and Marwat without opposition, and pushed on to the outskirts of Bannu. But after staying a month or two, he retired without attempting to plant a garrison in the trans-Indus country.

Ranjit Singh marches through Isa Khel, 1823.

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History.

Government of the Leiah province under the Sikhs.

Ranjit Singh now put Rattan Chand in charge of the land revenue of the annexed territories of Bhakkar and Leiah, and Rajkaur of the customs. These were suspended after two years, on account of their bad management and oppression. Narayan Das, Gurwara, whose family still resides at Mankera, was then appointed in their stead. In his time the Bhidwals refused to pay *tirni*, and at first defeated the Sikh forces sent against them, but were eventually defeated and heavily fined. The rule of Narayan Das was exceedingly oppressive, and on the people complaining to Ranjit Singh, General Ventura was appointed to examine Narayan Das' accounts. Narayan Das took poison, and his son Tej Bhan was squeezed, and made to pay up all defalcations with a fine. He was then appointed in the room of his father; but, being unable to pay the full assessment, was removed after a year. Nawab Abdul Samand, Badozai, *Jagirdar* of Dera Din Panah was then appointed Governor (A. D. 1828). He had a boundary dispute with Hasad Khan of Sagar, regarding some lands in the bed of the Indus. The Nawab's forces met those of Hasad Khan at Bet Balu, but in spite of the gallantry of their leader, Nasar Khan, Popalzai, of Docharkha, and of the Bhidwal horsemen, the rest of the Nawab's troops ran away, and Hasad Khan remained in possession of the disputed territory. Khoshal Singh, Khalsiah, was now deputed by Ranjit Singh to the assistance of Abdul Samand Khan. He came with his troops to Mankera, and promised to drive Hasad Khan out of Sagar, and to give his territory to Abdul Samand Khan for Rs. 25,000. Having been paid the money, he crossed over to Sagar, and got Hasad Khan to pay him Rs. 25,000 more to leave him alone. Having thus made Rs. 50,000 he returned to Lahore, and left Abdul Samand Khan and Hasad Khan to fight it out. All this fighting and bribery prevented Abdul Samand Khan from paying up his revenue (*ijara*); so he was sold up, and his Dera Din Panah *jagir* was confiscated. In A. D. 1831, Rajkaur was appointed *ijaradar*, and after him Khalsa Khazan Singh. Eventually in 1837, the whole of the cis-Indus country as far as Mianwali was made over to Sawan Mal, the Sikh Governor of Multan, in whose name it was successively governed by his son, Karm Narayan, and his grandson Wazir Chand. Sawan Mal was a wise and able Governor, far famed for the excellence of his revenue administration and for his general encouragement of agriculture. His name is still a household word in the cis-Indus tahsils. He died in 1845, and was succeeded by his son Mul Raj. Shortly after this, the second Sikh War broke out, and was followed by the annexation of the whole country by the English Government.

It is made over to Sawan Mal 1837.

Sikh domination in Isa Khel and Mianwali. Isa Khel.

The Isa Khel Tahsil continued subject to the Nawab of Dera until 1836 when it was formally incorporated in the Sikh Kingdom. But for the ten or twelve years subsequent to Ranjit Singh's expedition in 1823, the Nawab's sovereignty was more shadow than substance. From 1823 to 1845 Marwat and Bannu were every second or third year invaded by a large Sikh army, and in these expeditions the Sikhs used to march through Isa Khel whenever they required it as a highway, and treated the Nawab and his Government with scant courtesy.

The Mianwali Tahsil.

The connection of the Sikhs with the Mianwali Tahsil had commenced towards the close of the reign of Taimur Shah. Before his death in 1793, the Sikh troops had on several occasions overrun the greater part of Mianwali, and levied contributions and tribute from its villages, but it was not until after the fall of Mankera in 1822 that it was completely annexed and settled.

Sikh *jagirs* in the cis-Indus Tahsils.

It must not be imagined that under the Sikhs the whole cis-Indus territory formed one compact Government. A great portion of it was held in *jagir*. Each *jagirdar* possessed judicial and executive authority within the limits of his *jagir* and was quite independent of the Kardar to whom the *khalsa* portion of the district happened to be leased. These *jagirdars* were almost invariably non-residents, and put in agents, known as Hakims, to manage their estates. These Hakims were more or less in the habit of raiding on one another, and lifting cattle, and the country, till the time of Sawan Mal, was generally in a disturbed state. These *jagirs* were mostly in the Thal. Haidarabad, Khanpur, Dullewala, Nurpur were all held by different Sikh Sirdars. The Sindhanwala family held the Panchkota tract, so named from the five principal places which it included (Harnauli, Jandanwala, Piplan, Kalur and Darya Khan). The Panchkota *jagir* was resumed about A. D. 1844, and made over on *ijara* to Sawan Mal, and none of the large *jagirs* were continued after annexation. The whole of the cis-Indus *jagirs* granted by the Sikh Government, with the exception of one or two small villages, have now been resumed.

Outbreak of second Sikh War, 1848.

In 1847 Sir H. Edwardes, then Assistant Resident at Lahore, had been deputed to visit these parts. He was at Dera Fatteh Khan when in April 1848 he heard the news of the outbreak of the second Sikh war. He immediately crossed the river to Leiah, but retreated on the advance of a force sent by Diwan Mulraj. The next month passed in movements and counter-movements in the neighbourhood of Leiah. Meanwhile Edwardes had collected a mixed force made up mainly of Multani Pathans, and of men of the Gandapur, Ushtarana and other border tribes. On 21st

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Outbreak of second Sikh War, 1848.

Annexation of the Punjab, 1849.

May he heard of the occupation of Dera Ghazi Khan by a force that he had sent down the right bank of the Indus under Van Cortlandt. He then proceeded to move towards Multan. On his march he fought the battles of Kaneri and Saddusam, in which his rough levies behaved with great gallantry. These same forces took part in the siege of Multan, under General Whish. On the taking of Multan, 22nd January 1849, the greater number were discharged, and returned to their homes. Two thousand, however, of Edwardes' levies were retained in Government employ, and the leading Sirdars all received handsome pensions.

On 29th March 1849 the Punjab was annexed, and the territories, now comprised in the Mianwali District, became formally a portion of the British Empire. In the organisation of the province that immediately followed, there were formed the districts of Leiah and Dera Ismail Khan.

The Isa Khel Tahsil, together with Marwat, was thrown into the Dera Ismail Khan District, while the cis-Indus tahsils (except a portion of the Mianwali District east of the Salt Range, which then was a part of the Jhelum District), were incorporated in the district of Leiah. From the time of annexation until the Mutiny of 1857 the history of the tract was uneventful.

The Mutiny.

The following account of the events of 1857 is taken from the Punjab Mutiny Report:—At the two stations of Bannu and Dera Ismail Khan, in this district, there were located 2 regiments of Punjab Infantry, 2 of Punjab Cavalry, 2 Punjab Batteries, 1 Sikh Infantry Regiment, 1 very weak Police Battalion, and 180 Police Horse. Many of these troops were instantly ordered away to Peshawar, Jhelum, &c., and for two days, until the arrival of the 3rd Sikh Infantry from Dera Ismail Khan, the station of Bannu was guarded only by a Battery of Punjab Artillery and the inhabitants of the country, "an experiment," says Captain Coxe, Deputy Commissioner, "which it might have been dangerous to protract." The rapid march of the troops caused a temporary panic amongst the traders of Bannu. Captain Coxe closed the gates and talked the people out of their fears. A fresh cause of anxiety was caused by the arrival of the suspected 39th Native Infantry from Jhelum. Captain Coxe felt their presence a source of imminent danger until 600 or 700 Multani horse had been raised and collected at Dera Ismail Khan. The 39th were quietly disarmed on the 14th July without the presence of other troops. Three days before this, Captain Renny, Commanding 3rd Sikh Infantry, informed the Deputy Commissioner of a plot among the Hindustanis of his regiment, 113 in number to murder all their officers. These 113 men were disarmed the

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History.
The Mutiny.

same evening, and were subsequently dismissed the service. The plot could not be brought home to them, though there is little doubt it had been laid. Another conspiracy was reported amongst the 39th Native Infantry at Dera Ismail Khan with the object of seising the fort. Timely information saved it. When the news of the mutiny at Mianwali of the portion of the 9th Irregular Cavalry reached Captain Coxe, he marched to the Indus with a party of Multani horse, and, travelling 60 miles in 17 hours, raised all the country to act against them if requisite, and sent Mr. Cowan, Extra Assistant Commissioner, to follow them up. His force, co-operating with Captain Hockin's party, was instrumental in effecting their destruction. The frontier tribes were turbulent during this period as is their wont, but the presence of a movable column sent by the Chief Commissioner restrained them from ravaging our territory.

The Leiah District remained very tranquil. Only one or two slight punishments were inflicted for offences connected with the mutiny. Much anxiety was caused at one time by the arrival of a wing of the 17th Irregular Cavalry under Captain Hockin, but it remained firm. When the Kharral insurrection broke out in September, Captain Hockin marched against the rebels, leaving at Leiah 40 of his men who had fallen under suspicion. The day before he marched news reached Leiah that the whole of the 9th Irregular Cavalry had mutinied at Mianwali. Captain Fendall says:—"I certainly at first thought it was a deep-laid scheme for raising the whole country, that the 9th Irregular Cavalry were to appear before Dera Ismail Khan, be joined by the 39th Native Infantry, come on to Leiah, pick up the wing of the 17th Light Cavalry, go towards Gugera, coalescing with the tribes, and march on to Multan (where there were two suspected regiments of Native Infantry). It was feasible, and would have temporarily lost us the lower Punjab." But this dreaded junction did not take place. The news proved to be an exaggeration. The mutineers of the 9th Irregular Cavalry, who, strange to say, were all men of the cis-Sutlej States were only 30 in number, and were entirely destroyed in a desperate fight in which Mr. Thomson, the Extra Assistant of Leiah, was very dangerously wounded. His gallant conduct in this most spirited little battle was conspicuous.

Subsequent changes of boundaries.

The Bhakkar Tahsil until 1860 was known by the name of Darya Khan, its former head-quarters station. At annexation the tract now comprised in it was divided between the old Mankera and Darya Khan Tahsils. In 1853-54 the Mankera Tahsil was abolished, the Khushab *taluqua* being transferred to Shahpur; the Chaubara, Nawankot and Maujgarh *taluquas* to Leiah; and the remainder of the tahsil being incorporated in

CHAP. I-B. History. Subsequent changes of boundaries.

Darya Khan. The *taluqua* of Piplan and Harnauli belonging to the old Darya Khan Tahsil were at the same time transferred to Mianwali, then known as the Kachhi Tahsil. The Mitha Tiwana and Nurpur *taluquas*, which were afterwards transferred to Shahpur, belonged to the Mianwali, and not to the Bhakkar Tahsil. A few villages of the Dera Tahsil, lying on the left bank of the Indus, were transferred to Bhakkar in 1857. These villages were 19 in number, and form a fringe along the Indus from Gishkori to Bet Bogha. The Bhakkar Tahsil, as finally arranged, contained the following *taluquas* :—Kalur, Darya Khan, Nawabpur (Kanjan), Kotla, Bhakkar, Chinа, Chung (Shekhani), Notak, Behal, Pir Ashab, Khanpur, Jandanwala, Dullewala, Mankera and Haidarabad.

On 1st January 1861 Leiah District was abolished, and the Derajat Division was formed with Bannu for its most northern district. The trans-Indus tahsils of Bannu, Marwat and Isa Khel, which had previously belonged to the Dera Ismail Khan District, with its head-quarters at Edwardesabad, together with the cis-Indus Tahsil of Mianwali, which had formed a sub-division of the Leiah District, were now constituted into the new Bannu District. The tract called Pakhar or Khudri, which lies east of the Salt Range, was in 1862 transferred from the Jhelum District to Mianwali, while eighteen villages of the Nurpur *ilaqa* were transferred from Mianwali to Shahpur. The Mianwali and Isa Khel Tahsils were formed into a sub-division with its head-quarters at Mianwali. The Leiah and Bhakkar Tahsils were on the other hand thrown into the new Dera Ismail Khan District, of which they formed a sub-division.

On the separation of the North-West Frontier Province from the Punjab a further reconstitution took place, and on 9th November 1901 the Mianwali District was formed out of the four tahsils of Isa Khel, Mianwali, Bhakkar and Leiah, the two former being taken from Bannu, and the two latter from Dera Ismail Khan District.

The head-quarters were fixed at Mianwali, the Bhakkar sub-division was maintained, and the district was included in the Multan Division.

From 1st April 1909 the Leiah Tahsil was transferred to the Muzaffargarh District, and the district of Mianwali, consisting now of three tahsils only, was attached to the Rawalpindi Division.

Since the Mutiny the history of the district has been uneventful, with the exception of occasional armed dakaities of a serious character organised by marauders from outside the district.

In prosperity the district has steadily developed.

Leading families—

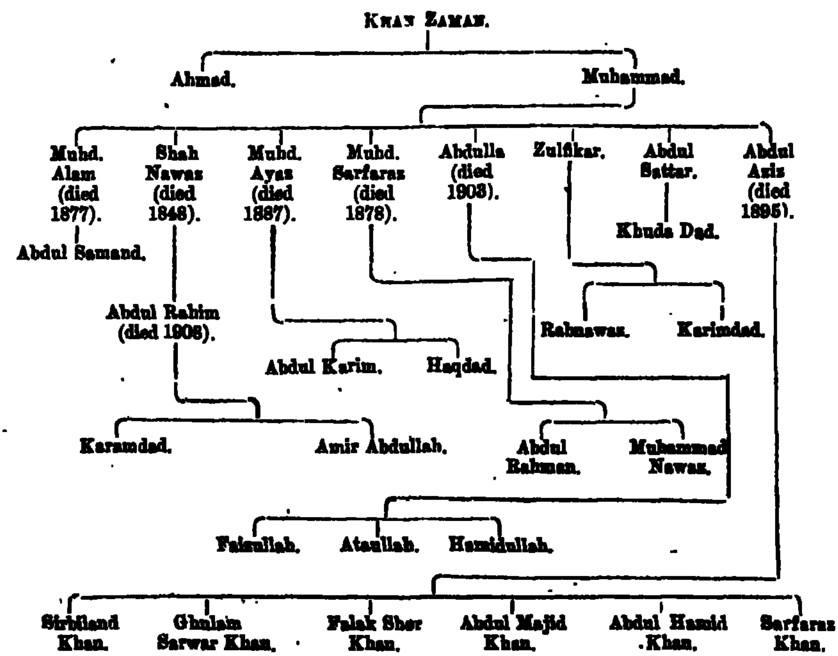
In the following paragraphs brief accounts are given of some of the leading families of the district:—

The Isa Khel Khans.

Isa Khan, the common ancestor of the Isa Khel clan, left two sons, Zakku and Apu, and two grandsons, Badu (Badan) and Mammu. Their respective descendants are known by their patronymics. For many generations the clan was not governed by chiefs, but by its counsel of elders. In time, feuds between the different sections became frequent, the numerically stronger domineering over the numerically weaker. Thus Zakku Khels and Apu Khels were both weak, and the Badanzais and Mammu Khels strong. This state of things continued until the time of Khan Zaman Zakku Khel. Procuring help from Ahmad Shah, Durani, he raised himself to the chiefship, and so turned the tables on the two rival sections who had so long oppressed him. In 1761 he led a troop of his clansmen to Panipat, and took part in the battle which destroyed Mahratta pretensions in Upper India. His son Umar Khan succeeded him and administered the southern parts of Isa Khel in the interest of the Nawab of Mankera. It was this Umar Khan who excavated the canal called after him, and did so much to revive and develop canal irrigation. He was allowed one-quarter of all revenue collections made by him. Ahmad Khan, his son, succeeded to his position. Under him the fortunes of his house continued to improve until the Sikh conquest of Isa Khel. When that had been effected, Ahmad Khan and his family took refuge in Bannu proper and in Dawar. On his death in exile in 1838 Muhammad Khan, his brother, made terms with his new masters, and was granted one-eighth of the revenues of

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Isa Khel and one-third of the proceeds from the alum pans at Kotki, instead of one-quarter of the former and all the latter, which he and his father before him had enjoyed in the Nawab's time. But the rapacity of Diwan Lakhi Mal, the Sikh *kardar*, drove the family once more into exile, and it was not until nearly ten years later that they returned and were reinstated in all their old rights and privileges by Major Edwardes. The restored Khan proved his gratitude a few months afterwards by siding with us throughout the second Sikh War. His third son, Shah Nawaz, was killed in action near Multan in 1848 before the eyes of his benefactor, and his other sons joined Fateh Khan, Tiwana, in withstanding the Sikhs in Bannu proper. Muhammad Khan died in 1855, having first divided his property into eight equal shares, one for each of his seven sons, and one for his grandson, Abdul Rahim Khan, son of Shah Nawaz, just mentioned. Government confirmed the *jagir* in perpetuity in the same shares after reducing the alum proceeds item to a sixth. When the Mutiny broke out, the Khans again came forward, and did right good service both in the neighbourhood of Delhi and in the district, for which they were rewarded with special life *jagirs* and pensions. Below is their genealogical tree, omitting the common surname "Khan":—



CHAP. I-C. Population. Leading families—Isa Khel Khans.

Of the sons of Muhammad Khan Nos. 1 to 5 are by his senior wife, No. 6 by his second wife, and Nos. 7 and 8 by his youngest wife. Of the present members of the family Muhammad Abdul Karim Khan received the title of Khan Bahadur in 1910. He and his two cousins, Muhammad Abdur Rahman Khan and Muhammad Faizullah Khan form a Bench of Honoray Magistrates, exercising 2nd class powers. Muhammad Ataullah Khan is an Extra Assistant Commissioner, Khuda Dad Khan is a Deputy Superintendent of Police and Muhammad Sarbiland Khan is a Sub-Registrar at Isa Khel. The property of Muhammad Nawaz Khan, including that portion of it which is jointly shared by him with his brother Muhammad Abdur Rahman Khan, is administered by the Court of Wards. This property includes an estate at Jalpana in the Shahpur District.

The Khawanin of Isa Khel enjoy what is called the *hashtam* allowance besides personal *jagirs* and pensions. The *hashtam* allowance is a cash allowance paid from the treasury in perpetuity in lieu of one-eighth of the land revenue of certain villages in the Isa Khel Tahsil, one-sixth of alum proceeds at Kotki, and a fixed sum by way of compensation for not receiving water dues on a canal in kind.

The Malik of Kalabagh.

This is an Awan family which has been rooted at Kalabagh for upwards of two hundred years. The immediate progenitor was one Shaikh Adu, who, nine generations ago, is said to have settled on the barren rock of Dingot, a natural fortress on the left bank of the Indus a few miles up-stream from Kalabagh. His grandson Band Ali is supposed in the family to have founded Kalabagh. In any case he made himself strong there, and he and each of his successors derived a good income from the neighbouring salt mines, making alum, levying toll at the ferry, and latterly from judicial fines on the Bhangi Khels. At the first approach of the Sikh power to the Indus, the then chief declared his allegiance, and benefited largely in consequence. The countenance of the Sikhs enabled him to strengthen and extend the hold he had lately acquired on the cis-Indus lands of what are now the villages of Masan and Niki. In the second Sikh War Malik Allayar Khan, the then chief, did us useful service in Bannu proper. In the Mutiny his son with a number of followers served in Peshawar for nine months. Allayar Khan died in 1863, when Government consolidated the family *jagir* until then held for life, and made it perpetual.

His son, Muzaffar Khan, was made a Khan Bahadur, and

died in 1885, being succeeded on his death by his eldest son, Yar Muhammad Khan, who had been made an Honorary Magistrate during his father's lifetime. Malik Yar Muhammad Khan lived until 1908. He was a fine specimen of an old country gentlemen, a hard taskmaster but very generous, a careful manager of his property, but extravagant at the same time, fond of sport, keen on horses and hounds, and above all most hospitable and fond of entertaining. He was enamoured of his land to a fault, and even in old age rode regularly out in the mornings to some part or other of his domains, and personally superintended the operations of ploughing, sowing, reaping, embanking or levelling-up lands.

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Population.
Leading families—
The Malik of Kalabagh.

Some of the embankments constructed by him in his *jagir* village of Massan with masonry outlets are excellent examples of what can be done in the way of reclamation of land by crude methods with a little intelligence. He kept up the tradition of his family in maintaining a large stud of excellent brood mares, and he obtained from his stud a splendid stock of horses and mules. He would never consent on any account to sell a mare, and his love of riding was so great that even when he could not walk, he would mount a horse and remain for hours in the saddle, and he would never ride anything but a spirited four-year old, even though all that his strength permitted was to go about at a walk.

He has been succeeded by his only son Khan Bahadur Malik Ata Muhammad Khan, upon whom the title of Khan Bahadur was conferred in 1911. He has also succeeded to his father's seat as a Provincial Darbari, and, as an Honorary Magistrate, exercises 2nd class powers.

During his father's later years, he undertook the financial management of the properties with such success, as enabled a handsome surplus to be put aside annually. At the last settlement the *jagir* was valued at a total of Rs. 7,435, excluding a perpetual assignment of ten per cent. on the revenue of the Bhangi Khel tract in lieu of certain rights enjoyed there before annexation by the ancestors of the family.

For the last five generations the eldest son has in each case succeeded to all the property left by his father, and the rule of primogeniture has now been recognized to prevail in the family by a notification under the Descent of Jagirs Act. Younger sons are only entitled to a fitting maintenance. The chance that two eldest sons in succession were both able men and that the

CHAP. I-C. — Population. — Leading families— The Malik of Kalabagh.

estate did not devolve until they had attained middle age, enabled first the one, and then the other, in Sikh times to exclude his younger brothers from their share, and warranted Government in considering the rule of primogeniture so established. On annexation the cadets of the family sought to obtain in the law courts what they conceived were their rights, but none of the claimants succeeded in getting more than a maintenance allowance decreed to him.

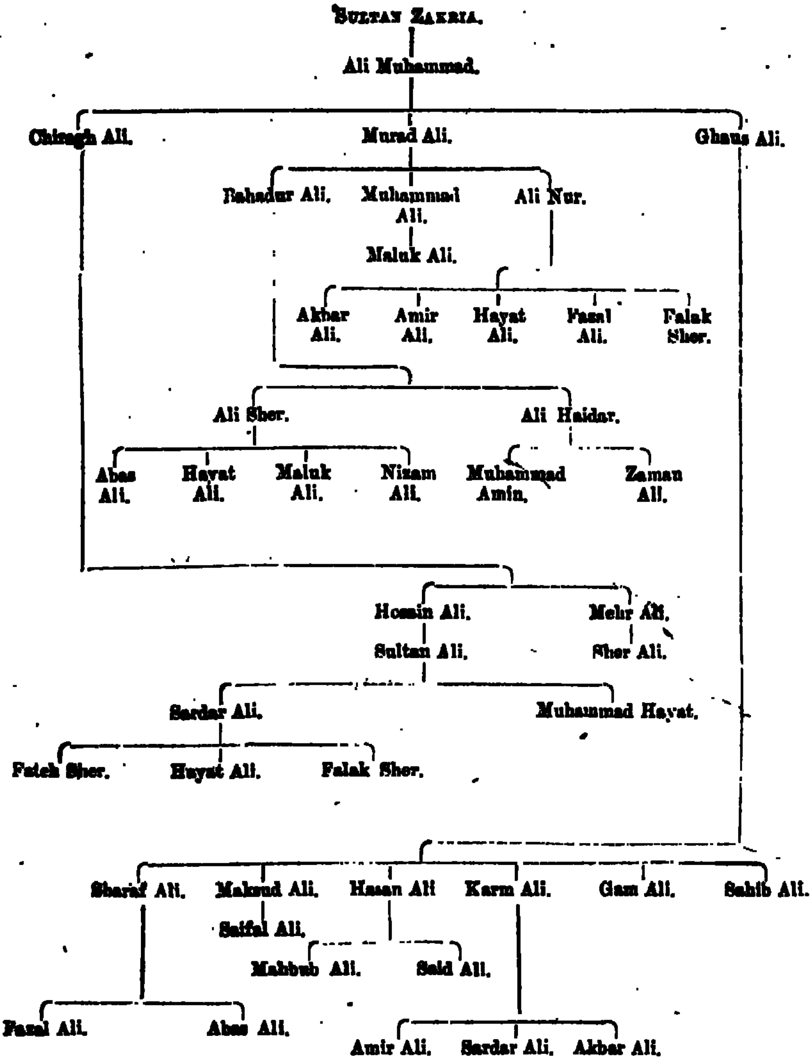
The Mianas of Mianwali.

Mian Ali, who founded Mianwali in Ghakkar times, is said to have been a holy man from Bagdad. He gained ascendancy over the Pathan settlers in the country by encouraging them to throw off the yoke of the Ghakkars. His promises of success were fulfilled, and the Ghakkars were driven out of the country about the middle of the 18th century. His son Sultan Zakria was spiritual guide of the peasantry for many years, and is credited with having possessed miraculous gifts. To him succeeded his son Muhammad Ali, a less-known man. In 1847 Muhammad Ali's three sons, Chiragh Ali, Murad Wand (or Ali), and Ghaus Ali were in power, and rendered Lieutenant H. Edwardes valuable assistance in settling a blood feud which had until then cost many lives annually. From that time the family exerted all its influence on the side of the British Government.

Mian Muradwand is said to have possessed some of the miraculous powers of his grandfather, a gift by which he seems to have profited to renew the influence of the family. During the Sikh rule, one Ram Singh Chhaprewala is said to have come to Mianwali on a punitive expedition, and being dissatisfied with the behaviour of the people, ordered the village to be plundered. The order was to be carried out on the morning following. The elder brother of Muradwand, Chiragh Ali, was in great trepidation, but was assured by Muradwand that it did not please God that the order should be carried out. During the night, Ram Singh was three times thrown from his bed, with the result that in the morning the first thing which he did was to countermand the order to plunder. He next rode to the house of the Mianas, whom he summoned to his presence. All came out but Muradwand, whereupon Ram Singh said that the man whom he required was not before him. Muradwand was accordingly sent for and on his arrival was at once recognized by Ram Singh as the man who had, in spirit, given him the rough handling on the previous night.

The following is the genealogical tree from Sultan Zakria downwards :—

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Population.
Leading families—The Mianas of Mianwali.




The three branches are known as Chiragh Ali Khels, Muradwand Khels and Ghaus Ali Khels. The two important men in the last generation were Mian Sultan Ali and Mian Ali Nur, son of Mian Muradwand. The former represented the eldest branch and acquired great influence in his time. He was shot by his eldest son, Sardar Ali. Mian Ali Nur represented the spiritual side of the family, and used to sell amulets and breathe on the sick (*dam darud*). The present heads of the three branches of the family are Mian Abbas Ali, Mian Fazal Ali, and Mian Fatteh Sher.

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Another member, Mian Hayat Ali, is zaildar of Kundian. The family is a prolific one and the members are of good physique, but a few excepted, the preference of the majority of them is for a life of dignity and leisured ease.

The family are supposed to be Sheikhs, but have at various times made claims to be regarded as Qureshis and as Sayyads.

Other notable families.

Among other notable families is a family of Kazilbash Pathans, which came from Persia originally with Nadir Shah, and whose ancestors held high positions for some time at Kabul. One of this family, Allah Wardi Khan served in the Kabul campaign, in which his brother was killed, and at the time of the Mutiny he was Ressaldar of the 17th Irregular Cavalry and distinguished himself in a dashing attack on some mutineers of the 9th Irregular Cavalry whom he came up with near Leiah, and whose leader he slew with his own hand. In 1862 he was granted a *jagir* in lieu of his pay as Commandant. He bought lands also at Hazara in the Bhakkar Tahsil, and here the present representative of the family, his son Sardar Muhammad Akbar Khan, a retired Ressaldar-Major, who has himself a long record of good service, resides, and has been appointed an Honorary Magistrate. The family numbers a great many distinguished soldiers among its members, past and present.

The most important Biluch family in the district is a Jaskani family, of which the present representative is Fazl Hussain Khan, zaildar of Sial in the Bhakkar Tahsil. This family is a younger branch of the descendants of Mir Ahmad Khan, an elder branch of which was the Jaskani family that ruled over Leiah and Bhakkar in the seventeenth century, and which, under Muhammad Khan, was eventually overthrown by the Serais in 1789.

Another interesting family, whose traditions were long connected with the Jaskani and subsequent rulers of Mankera, is that of the descendants of Diwan Ladda Ram, who, when in the service of Biluch Khan, Jaskani, is said, according to one version of the story, to have been sent to Lahore to call in the Sikhs to aid Biluch Khan, with the result that Jhanda Singh and Ganda Singh established Biluch Khan at Mankera with Diwan Ladda Ram as his Wazir, a post which he also continued to hold under Fateh Khan and Muhammad Khan, the Jaskani successors of Biluch Khan. Diwan Manak Rai, the son of Diwan Ladda Ram, played a part in the later history of Mankera, and is said to have helped Nawab Muhammad Khan in ousting the Serais from Mankera in 1792. He and his sons after him subsequently got

into trouble by opposition to Ranjit Singh, and their emoluments and honours were confiscated. The present representative of the family is Diwan Tharia Lal, a grandson of Diwan Manak Rai. He holds a respected position in Bhakkar, where he is an Honorary Magistrate and member of the municipal committee. He has also been Sub-Registrar, but is now advanced in years.

CHAP. I-C. — Population. — Leading families— Other notable families.

The rule of succession by a single heir in each generation has been declared under the Descent of Jagirs Act to apply to the *jagirs* of the Malik of Kalabagh, the *jagir* of Allah Wardi Khan, Rissaldar, the *jagir* of the successors of Nawab Sir Ghulam Hussan Khan, K. C. S. I., the *jagir* of the successors of Hayatulla Khan, Saddozai, and the *jagir* of the successors of Khan Muhammad Khan of Isa Khel.

Primogeniture.

Table No. 16 of Part B gives statistics showing the number of persons of either sex belonging to each of the various religions which are represented in the district. The distribution of every 10,000 of the population by religion is given below:—

Religions.

| | |
|---|---|
| Hindus ... ... ... ... | 1,064 |
| Sikhs ... ... ... ... | 143 |
| Jains .. ... ... ... | 1 |
| Muhammadans ... ... ... | 8,788 |
| Christians ... ... ... ... | 4 |
| Total ... | 10,000 |

The population of the district is mainly Muhammadan, nearly 88 per cent. belonging to that religion.

Twelve per cent. profess the Hindu religion in one form or another. These are for the most part confined to towns and large villages, and live on trade or money lending. The number of Sikhs is small. They are mostly Labanas living in the Bhakkar Tahsil. The Jains belong to the shopkeeping class and reside only in the towns, Kalabagh having the largest number of them. Native Christians are not many. There is a small settlement of converts at Sheikh Mahmud in the Isa Khel Tahsil, which consists practically of the members of one family.

The majority of the Muhammadans are Sunnis. All the Pathan clans, excepting a small settlement of Shiah Kazilbash Pathans in the Bhakkar Tahsil, are very strict Sunnis and very particular in the matter of prayers, fasts, etc. They have a great hatred of the Shiahs and Rafzis. An orthodox Pathan regards *tazias* with the greatest repugnance The influence of Sunni Governors too seems to have led to the very general profession of the Sunni faith by the bulk

Muhammadans—Sunnis and

CHAP. I-C. Population. Muhammadans—Sunnis and Shias.

of the mixed Jat population, though the Biluches have as a rule adhered to the Shiah faith. The greater number of the Kachhi Jats, though professing one or other of the two faiths, care little for the distinction between Sunni and Shiah, and though a large proportion of them are regular in repeating the daily prayers, very few make any pretence of keeping long fasts, in which point they differ from the Niazai Pathans and Awans of the upper part of the district. Sayyads have an hereditary tendency to become Shiahs; though some of them profess to be Sunnis, for fear of alienating their Sunni disciples. Most of the Sunni Sayyads, except in the Pathan tracts, are in the habit of constructing *tazias*. They say their forefathers did it.

The Wahabi religion was started some years ago at Paniala across the Indus, but is unsuited to the Muhammadans of this district, who repose great faith in shrines and in the efficacy of pilgrimages to groves and high places. All classes of the people also put great faith in spells and charms.

*Pirs* and *murids*.

Beyond his *nimaz* (prayers) and *roza* (fast), the ordinary Muhammadan, whether Shiah or Sunni, knows little about his religion, but he always has a *pir* or preceptor, whose *murid* or disciple he is, and whatever the *pir* bids him do, whether the commands relate to matters religious or secular, he is generally ready to do it. It is not uncommon for *pirs* to interfere in judicial cases, and the more ignorant classes have such blind faith in their *pirs* that they will sometimes even confess at their bidding to offences which they never committed, in order to screen the real culprit. The *pirs* visit their *murids* at least once a year, or the *murid* may instead visit the *pir*.

*Ziarats* and *jhangis*.

The tomb of every *pir* is a *ziarat*, and the more famous the *pir*, the larger is the number of pilgrims to his *ziarat*. These pilgrimages are made at specified times.

In Bhangi Khel, spots where a violent death, such as murder, has occurred are treated as *ziárats*, at which people pray and ask for boons.

Trees or clusters of trees, called *jhangis*, under which a *faqir* is known to have lived for some time, are also held sacred to that *faqir*, and no one dare touch a branch of such trees. Stories are very common of persons, who, on daring to do so, have come to a violent end.

The people of the district are fond of games and sports. In default of gun licenses, dogs are often kept for baiting jackals and pigs, and the coursing of foxes and hares is also indulged in. Hawks are kept by a few. The most popular forms of sport, however, consist in tent pegging (*n sabasi* or *chapli*), and a game called *doda*. This game, which outdoes tent-pegging in popularity, is essentially a young man's game. Sides are made up and preliminaries arranged, much as in prisoner's base. Next a youth goes out some forty yards towards the centre of the arena, where he turns and faces a pair of youths of the opposing side. He is then pursued by this couple, who endeavour to catch and throw him, while he aims at striking them alternately on the breast as they near him, and effecting his escape at the same time. As he has to face in a different direction to that in which he is running, in order to effect this, his task is an exceedingly difficult one and in the majority of cases he fails to achieve it. When a skilled player, however, does defeat his two opponents, his achievement is always rewarded with prolonged applause from the enthusiastic crowd. It is not counted as a score if he slips in between his two pursuers. Heavy falls often occur at this game, as the pursued and pursuers race at full speed, and as often as not they charge headlong into the surrounding crowd. The players are naked with the exception of a loin cloth, and some very fine specimens of manhood are often seen among them. This game is played throughout the district, and in some of the larger villages regular gatherings take place, at which champions from long distances come to display their prowess. The names of the champion players are well-known far and wide, and when a pair of players has attained to a certain degree of reputation, they will generally refuse to accept a challenge from any other pair, which public opinion does not regard as a match for them in skill. Amusements—Doda.

Dancing is popular throughout the district. In the Bhakkar Tahsil the favourite dance is called the *dhris*. It consists of a Dances.

CHAP. I-C. Population. Amusements—dances.

circle of men who dance round one or more musicians standing in the centre. The movements vary from slow to rapid, and are accompanied by a great deal of clapping of the hands and shuffling of the feet. The dance is a somewhat doleful one, but both performers and onlookers become very enthusiastic over it.

The Khattak Dance.

The Khattaks perform a dance on a large scale round a bonfire, in which as many as 200 men sometimes take part. Even elderly Pathans join in, yelling at the top of their voices. The dance begins slowly, but as it proceeds the performers warm to their work, until gradually both musicians and dancers reach a stage of wild excitement. The piper and drummer begin to dance as they play, and each performer picks out another from the circle and the two vie with each other in the fury with which they twirl and whirl and brandish their arms and the swords which they carry. The bonfire is constantly fed with oil and fresh wood and throws a lurid glare over a most weird scene. The drummer is a most important contributory to the success of the show, which depends mainly on his skill, and the Khattaks will often refuse to dance, if the drummer is not good enough. The dancers continue to spin at the top of their speed, and when they stop for a short interval, individual performers come forward and display dexterous feats of sword play. The dance is followed by a feast, at which sheep are slaughtered, and the mutton is roasted and eaten on the spot.

Other sports.

Weight lifting is a common trial of strength among men, large stones or part of the trunk of a tree with a handle excavated therein being used for the purpose. Wrestling is not much practised except among boys. Swinging is another favourite pastime. At Kalabagh swimming is a popular exercise during the summer. When the river is in flood, people float down it for miles on inflated skins. The Kalabagh people also take outings in large sailing boats, in which they cruise up and down all day long on holidays with drums and music on board, and in the evening they return to a feast of *dodhi halwa*, which is a noted dish cooked at Kalabagh in a peculiar manner. During the spring and autumn the netting of quail is a favourite occupation, and in the Kachhi round Mochh and Kamar Mashani during the month of March the young men turn out after crane (*kunj*), this being the season when these birds are returning from the hills. They go out by moonlight, when the *kunj* have settled down in the bed of the river for the night. The spot having been previously marked at sunset, one man stalks quietly round, while the rest of the party await on the opposite side, each holding in his hand a long cord, to which is attached an iron or lead ball. This weapon

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Population.
Amusements—Other sports.

is known as *sah*. The stalker drives the birds, which fly low over the heads of the party, who fling the balls up into the flights, so that the cords become entangled in the necks or wings of the birds. Large bags are often obtained by this means.

Gatherings, at which *dohras* are sung, are also much frequented. A poet sits in the middle of a circle and sings for long periods at a time, while half a dozen young fellows sometimes join in and sing to the accompaniment of an ordinary pitcher or *gharra*, from which a peculiar drumlike sound is elicited by striking its aperture with the palm of one hand. Another local instrument is an earthen pot with a membrane tied over the mouth and a string fastened into the membrane, on which a few small bells are tied. This instrument is called a *lota*. It is held under the left armpit, the string being grasped in the left hand, and it is then struck with a small stick held in the right hand.

## Section D.—Mines and Mineral Resources.

Rock-salt occurs at many places in the Salt Range and in the Maidani Range across the Indus. It is, however, worked only along the right bank of the river near Kalabagh, where the salt stands out in the form of solid cliffs and is quarried on the surface. Long before the British annexation of the Punjab, Kalabagh was famous for its salt, which is exposed in large quantities, and of which the purity, closeness of grain, and hardness of a great proportion of it are remarkable. The salt occurs underlying Tertiary strata in workable seams of from four to twenty feet thick, alternating with seams of impure salt and marl. The salt outcrops to a height of about 200 feet above the bed of the gorge, the seams striking south to north, and dipping to the west at an angle of about 70°. The quantity of salt is practically inexhaustible, both at Mari and Kalabagh. It is quarried in the usual way by means of powder, broken up into pieces of suitable size, and then conveyed to the Government Depôt on pack animals. There are twelve enrolled miners (Muhammadans). They supply their own powder and pack animals, and are paid by Government at the rate of Rs 4-2-0 per 100 maunds of salt passed over the scales. The whole of the operations connected with the salt up to the time that it is deposited in store at the depôt are in the hands of the miners. At the depôt the salt is weighed out to puchasers on the production of treasury receipts of the duty and price payable, and they make their own arrangements for its removal. The output of salt depends upon the state of the trade which is at its best during the winter months. The average output during the five years ending 1906-07 was 2,19,618 maunds. Salt.

Alum, which is abundant throughout the whole Salt Range, is extracted from pyritous shale at Kalabagh, where there is one factory, and at Kotki (11½ miles off at the mouth of the Chichale Pass), where there are three factories. The industry has greatly declined, owing to competition with other sources of cheaper supply. The total outturn is about 7,000 maunds per annum, while in 1884 it used to amount to as much as 22,000 maunds per annum. The price of Kalabagh alum varies from Rs. 4-8-0 to Rs. 6-0-0 per maund. The manufacture has been carried on for many generations at Kalabagh. The shale from which the alum is extracted, is dug from shafts in the hill-side, sometimes of considerable depth. The shale is first burnt in huge kiln-like mounds varying from 20 to 60 feet in height—a process which occupies from six to eight months. The calcined shale is then thrown into water, which, after the soluble matter has been dis- Alum.

CHAP. II-D. Mines and Mineral Resources.

solved, is drawn off into iron evaporating pans, and there mixed with a coarse kind of salt. As evaporation proceeds, the alum is formed in these pans in crystals of pink colour. Lastly, the crystals are again heated to fusion in iron pans, and poured, while liquid, into jars, where they assume the form of the alum of commerce.

Alum.

Kalabagh alum is not suitable for use in dyeing owing to the large quantity of iron, which it contains, and the fact that suitable methods of purifying it are not available.

Coal or lignite.

Coal or lignite is found in the district of two kinds, oolitic and tertiary. The oolitic coal is most common; it occurs at Jaba, cis-Indus; Kalabagh, Chopri, Chasmian, and Sultan Khel, trans-Indus; and crops out in many other parts of the Salt Range. The largest out-crop is in the hills between Kalabagh and the Chichhale Pass in Isa Khel. It is found in lumps of various sizes among dark bituminous shales, not in beds but in detached masses, which appear to be compressed and fossilized trunks of trees. The occurrence of these masses is altogether uncertain and irregular.

The coal is hard and light, very black, but marked with brown streaks, and often encloses nests of half decomposed wood resembling peat. It is not so easily inflammable as good coal; it burns quickly without coking to a light coloured ash, and emits a large amount of smoky yellow flame with but little heat.

The tertiary coal is found only at Kotki near the mouth of the Chichhali Pass, embedded in the alum shales for which that place is noted. It occurs only in patches, not in regular seams. It is, however, easy of access, and burns well, though containing a large amount of earthy matter. It principally differs from the Kalabagh coal in its lighter colour and in the amount of ash left by it.

A seam of coal of some value was discovered in 1903 near Malla Khel and a lease was taken by Rai Bahadur Anup Singh and Company of Lahore to work it. At Makkarwal also in the Maidani Range a lease to work coal was granted and some coal was taken out. In neither case, however, has the output been large.

Petroleum.

Rock-oil or petroleum is found at Jaba in Masan, near Kundal in the Khisor Range, and in lesser quantities elsewhere in the hills of Isa Khel and Mianwali. At Jaba there are ten springs, which produce about 600 gallons per annum of a thick dark-green sulphuretted liquid. The Garrison Engineer of Rawalpindi Cantonment has used the Jaba product for a great

CHAP. II-E.

Arts and manufactures.

many years, to produce gas for lighting, but, with this exception, the existing springs have as yet proved of no commercial value.

Petroleum.

This oil is also used by the people, like tar, for itch on camels and sheep. The hill at the foot of which the springs lie contains sulphur.

Gold.

Gold is found in minute quantities mixed with the sand of the Indus. It is extracted by a laborious process of washing, and the yield is very small indeed.

Saltpetre.

Saltpetre is made on old village sites on either bank of the Indus and at several villages in its bed. It is extracted by evaporation from water, which has been passed through earth containing the crude salt. It is afterwards refined by further evaporation and boiling. Licenses are issued for its manufacture. At Kamar Mashani in the Isa Khel Tahsil there are seven saltpetre works.

Limestone, fit for ordinary building purposes, and building stone are also obtained in the district.

## Section E.—Arts and Manufactures.

Manufactures.

The only manufactures of any importance in the district are the manufacture of striped cotton cloth (*susi*) and also of iron instruments of all sorts at Kalabagh.

Cotton-weaving.

Common country cloth is woven in almost every large village. Cotton thread and dyes are mostly imported from outside. Striped cotton cloth, called *susi*, which is made at Kalabagh, is sold at from 11 to 40 feet per rupee. *Susis* are exported, mainly to Bannu, Kohat, and Dera Ismail Khan. Simple blue *lungis*, worn by Khattaks, are also made. A few weavers work with their own capital, but the majority obtain their capital on credit. The number of weavers in the district is 6,805, and the total number of persons dependent upon the industry is 16,421. The earnings range from four to twelve annas a day. In Kalabagh there are 600 looms, and in Mari 1,000. In the south of the district at Mankera and Haidarabad, blankets (*lois*) and cotton checks (*khes*) are made of a somewhat superior quality.

Silk-weaving.

Silk-weaving is not carried on in the district.

Printing on fabrics.

*Chhimbas* (dyers) print cloth in various colours, for use as quilts or women's clothing, but on a small scale only.

Carpets.

No carpets are manufactured in the district.

Iron work.

The following iron vessels and instruments are manufactured at Kalabagh; *karahis* (big iron baking pans), *tawas* (cir-

CHAP. II-F. — Commerce and Trade. — Iron work.

cular iron baking plates), *chullh* (fire stands), *dhakwan* (tray and cover), *angithi* (stove), *degchas*, *katoras* (iron cups), kettles, cauldrons, oil lamps, and similar articles. These are all made from imported iron sheets. The workers carry on chiefly on borrowed capital and earn on an average from 8 annas to 2 rupees a day.

Other manufactures.

Fans are made at Kalabagh by Pirachas from *pattha*, the dwarf-palm (Chamocrops ritchiana), which grows wild in the Salt Range. Baskets, shoes and matting are also made from this. No other manufactures call for special mention. Leather goods, pottery, wool blankets (*dhussa*), ropes, sacks and rough blankets, made of hair of camels and goats, are only manufactured to a small extent, and for domestic and agricultural needs within the district. Jewellery is made to some extent from imported gold and silver. Water-mills for grinding corn are worked on the hill-streams in the Mianwali Tahsil and on the Kurram canals in Isa Khel. These are nine in number. The woodwork industry languishes from the lack of raw material, and, though Kalabagh was once a noted centre for boat building, this trade has declined since the railway killed river navigation, and Kalabagh and Isa Khel produce new not more than a dozen boats in a year.

Factory industries.

There are no factories or factory industries carried on in the district.

PUNJAB DISTRICT GAZETTEERS.

VOLUME XVIII—A.

# MONTGOMERY DISTRICT,

## PART A.

WITH MAPS.

BY

F. B. WACE, I.C.S., AND F. C. BOURNE, I.C.S.,

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**1933.**

**Revised Edition.**

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# PREFACE.

THIS is the third edition of the Montgomery District Gazetteer. The first was compiled and published in 1884, and the second by Mr. (now Sir Patrick) Fagan, Settlement Collector, in 1899-1900. This the third edition has been compiled by Mr. F. B. Wace, I.C.S., late Colonization Officer, Nili Bar at Pakpattan and Mr. F. C. Bourne, I.C.S., Settlement Officer, Lower Bari Doab Canal Colony. Since the second edition was published there have been profound changes in the general make up of the district. The considerable trans-Ravi portion has been removed, while agricultural conditions throughout the district have been revolutionised by the construction of the Lower Bari Doab Canal and the canals of the Sutlej Valley Project. The editors have retained such portions of the previous gazetteers as are still relevant. In particular for most of the historical material, for the description of the ancient tribes inhabiting the district and for an exhaustive discussion of the flora the editors are indebted to Mr. Purser's classical Settlement Report of 1878.

In compiling this volume the editors have received invaluable assistance from numerous departmental officers, and in particular from Mr. W. F. G. LeBailly, I.C.S., till recently Deputy Commissioner. The editors desire to acknowledge the courtesy of Mr. Arthur Probsthain of 41-Great Russell Street, London, for according permission to them to incorporate in the gazetteer extracts from Sir John Marshall's book on "Mohenjo-Daro and the Indus civilisation." The Director of Land Records has been good enough to arrange for the compilation of the maps at the end of this Volume. Generally individual contributions have been acknowledged in the text.

The greater part of this revision was carried out in 1933, and no endeavour has been made to bring the gazetteer up to date beyond that year. Publication has since then been delayed mainly in order that Government orders on the Lower Bari Doab Colony settlement might be included.

SIMLA:

*14th July 1934.*

# CHAPTER I.—DESCRIPTIVE.

## Section A.—Physical Aspects.

CHAP. I, A.

Physical Aspects.

(a) Name and area.

The District of Montgomery was so named, to quote a later section of this book, by way of a doubtful compliment to Sir Robert Montgomery, who was Lieutenant-Governor of the Province in the year 1865 when the headquarters were first moved from Gugera. The universally accepted vernacular form of the name is Mintgumri, although from a desire, apparently, to involve more than one ruler of the Province in the doubtful compliment, the form Mintgumartency has also been perpetrated.

The total area of the District is 2,722,412 acres or 4,253 square miles,* slightly larger than the combined areas of Devonshire and Somersetshire. The Headquarters station lies on the main Lahore-Karachi line of the North-Western Railway, and is almost exactly equidistant from Lahore and Multan, its position having been fixed, if tradition is to be believed, with a pair of compasses. The only habitation in the neighbourhood before the foundation of the modern town was a small settlement of local Sahu tribesmen called Sahiwal; even now the headquarters is generally referred to by this name among the Janglis. Its latitude is 30—40′ North, its longitude 73—10′ East, and approximate height above sea level is alleged to be 500 feet.

*Area of Tahsils.

| | Acres. | Sq. miles. |
|---|---|---|
| Okara .. .. .. .. | 460,307 | 719 |
| Montgomery .. .. .. .. | 790,447 | 1,235 |
| Dipalpur .. .. .. .. | 616,482 | 963 |
| Pakpattan .. .. .. .. | 855,176 | 1,336 |
| | 2,722,412 | 4,253 |

(b) Boundaries and general configuration.

The District forms roughly a parallelogram lying in the general direction north-east to south-west, between the rivers Ravi and Sutlej. It is approximately 80 miles from north-east to south-west and 55 miles from north-west to south-east—Ravi to Sutlej. The Ravi now forms the north-western boundary for the whole length of the District, with the District of Lyallpur on its further bank; similarly, on the south-east runs the River Sutlej, dividing the District from the Bahawalpur State and the Ferozepore District. On the north-east and the south-west lie the Districts of Lahore and Multan, but in neither case is there any clearly defined natural boundary. The historical section of the Gazetteer will show that the boundaries of the District have been subject to considerable variation in the past, and it is possible that the future may see still more radical changes, as with the extensive

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CHAP. I. A.

Physical Aspects.

development that has taken place both the Montgomery and the Multan Districts have become almost intolerably heavy charges, and the creation of a new district is much to be desired.

The District now comprises four Tahsils, Montgomery, Dipalpur, Okara and Pakpattan. Of these only Pakpattan has been the headquarters of a tahsil since the inception of the District; the three others were formerly at Harappa, Gugera and Hujra. The Okara and Montgomery Tahsils lie north of the old bed of the Beas, and receive irrigation from the Lower Bari Doab Canal; the Dipalpur and Pakpattan Tahsils lie to the south of it, and are now served by canals of the Sutlej Valley Project.

The extent to which canal irrigation has changed the character and even the physical aspects of the District can best be realised by a reading of the following extract from the last edition of the Gazetteer (1898-99):—

"Almost in the middle of the District in the Bari Doab a ridge of high land runs from north-east to south-west, the whole length of the District. This ridge is often called the Dhaya, though the term is more properly applied to the slope to the top of the ridge from the lowlands at its foot. This slope is generally gradual and in places, especially on the northern or Ravi side of the ridge, almost imperceptible. The slope on the southern or Sutlej side is more marked, and towards the Lahore border it becomes very abrupt, and is cut into deep chasms by the rain-water running down into the valley beneath. The edge of the high bank here bears a remarkable resemblance to the right bank of the Beas as seen at Phillaur. The average breadth of this ridge is about ten miles. The country slopes down from the top of it to the rivers, the slope to the Sutlej opposite Montgomery being about 40 feet and to the Ravi half that. The Sutlej runs at an average distance of 25 miles from the centre ridge, the Ravi nowhere at a greater distance than 16 miles; while from Chichawatni to the Multan District the ridge forms the left bank of the Ravi. It is generally supposed that at some period in the long past, the Beas ran close under the ridge to the south and the Ravi to the north. The latter stream, following the usual course of the Punjab rivers, edged away to the west, while the Beas altered its course and fell into the Sutlej. This centre plateau is almost entirely uncultivated. The soil is generally inferior and saline; in places remarkably so. With a plentiful supply of water and good cultivation the greater portion of the land could be brought to bear fair crops. When the rains have been favourable grass grows abundantly. But even in the best seasons there are vast stretches of land where not a blade of grass is to be seen, and where even the hardy lana, a salsolaceous plant, is unable to live. In other places the lana flourishes; while in the better parts of this arid region the wan, jand and karil, relieved by a rare farash, are the only plants found that can lay claim to be more than mere shrubs. Water lies from 60 to 70 feet below the surface; it is sometimes very good, sometimes so brackish as to be almost undrinkable. The quality seems better towards Multan and worse

CHAP. I, A.

Physical Aspects.

towards Lahore. The wisdom of our predecessors saw fit to locate the Sadr station of the district in one of the most arid and dreary spots to be found in the howling wilderness described above; in consequence whereof Montgomery has earned its unenviable but well-deserved reputation of being the worst penal settlement for Europeans in this part of India. The country between the ridge and the rivers is of a more hospitable character. The soil is generally of good quality; saline tracts are rare, and of no great extent: water is generally sweet and near the surface; vegetation is more abundant; and a considerable portion of the country is under cultivation. The *kikar* is indeed rare, except along the rivers or canals; and the better classes of trees are, of course, still less commonly met; but the *farash* grows in most places where there is a hollow in which the rain-water can lodge; and the trees mentioned in the preceding paragraph are more numerous and of a fairer growth than is usually the case on the ridge. The *farash* is the only tree that flourishes in the district; and the Ravi side appears to agree much better with it than the Sutlej side of the district. The vast extent of uncultivated land forming the north-western portion of Pakpattan, the southern *tahsil* of Montgomery, is, however, very little better than the ridge. Cultivation is chiefly confined to the land close along the rivers and to the tracts irrigated by the inundation canals in the Dipalpur and Pakpattan *tahsils*."

The uncultivated tracts of the district are known as the *bar*. They are thus described in Lieutenant Elphinstone's Settlement Report:—

"This waste is divided by the Jats of the Bari Doab into four distinct tracts—the Ravi *bar*, or jungle traversed by the old Ravi; the Ganji *bar*, which occupies the crest of the ridge called Dhaya; the Bias *bar*, traversed by the bed of the old Bias; and the Nili *bar*, which intervenes between the latter and the cultivated lands adjoining the Sutlej. The Ganji *bar* as might be expected from its elevated situation, is the most arid and naturally barren portion of the whole district. The other divisions of the *bar* jungle are chiefly composed of soil of good quality, which only requires irrigation to produce remunerative crops. The Ravi *bar* is at present remarkable for the dense forest with which it is clothed. This belt of forest, known as the *farash* jungle, extends for about 40 miles from Chuchak, in *parganah* Gugera, to Harappa."

To the ordinary observer, the "ridge of high land" is now unnoticeable; the Lower Bari Doab Canal follows its course for the greater part of its length, and irrigates both it and the lands on both sides of it, up to the Ravi riverain on the north and the Sukh Beas on the south. The "centre plateau", then almost entirely uncultivated, has now received the plentiful supply of water which it needed, and, though there are tracts of land which have defied the efforts of the cultivator and scientific and costly treatment by the Agricultural Department, the estimate that the greater portion of the land could be brought to bear fair crops has been fully justified. Whether the Sadr station has yet lived

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down its unenviable reputation as a penal settlement is a matter of opinion; irrigation has at least made it a station of shady trees and green gardens, and the local Municipal Committee placed it on record, in an address to a visiting Governor, that it was their ambition to make Montgomery "a nice cosy little spot". They have not yet done so.

The Sukh Beas forms the boundary not only between the northern tahsils of Okara and Montgomery, and the southern tahsils of Dipalpur and Pakpattan, but also between the irrigation systems of the Lower Bari Doab and the Sutlej Valley, the latter having been, of course, only recently completed. The "vast extent of uncultivated land forming the north-west portion of the Pakpattan Tahsil" is thus also slowly being transformed into closely-populated agricultural country, though here again there are some parts which have so far refused to bear profitable crops.

Briefly it may be said that there is no part of the District to which the skill and persistence of the irrigation engineers of the Punjab have not brought the means of development and prosperity; new towns, of quite astonishing ugliness, have sprung up, and the distinctive scenery of the district, which was formerly that of the open and untrammelled, if arid, desert, has now been replaced by the soul-destroying regularity of rectangulated fields and villages built to type. The Ravi and Sutlej riverains and the older-populated parts of the Dipalpur Tahsil afford a welcome relief from this monotony.

(c) River system.

The only natural streams of the District are the Sutlej and the Ravi, which form its southern and northern boundaries.

The Sutlej.

The Sutlej is generally known by that name in the Dipalpur Tahsil; in Pakpattan its traditional name is the Nili, on account of the colour of its waters; in most circumstances this colour is not very obvious, but it is noticeable in shallow, slow-moving channels which are clear of silt. The course of the river, which was described in the last edition of the Gazetteer as "tolerably straight" but very changeable, has been greatly affected by the construction of the weirs at Ferozepore, Sulemanke and Islam (the last being in the Multan District). It is not only that at these points the river is tied down to definite channels, but that at most times of the year the volume of water left in the river is so greatly diminished that there is less tendency to wander. Nonetheless, the variations are still considerable in some reaches, the short but very violent flood season often blocking old channels and opening out new for the ordinary winter flow. The bed of the river has presented new and difficult problems to the engineers responsible for designing and maintaining the weirs; a sufficient

period has not yet elapsed since the building of the weirs to judge of their full effect on the inundations in the riverain villages above and below them. The average discharge in the river above Sulemanke in each month (measured over a period of three years) is as follows :— CHAP. I, A. Physical Aspects.

| | Cubic feet per second. |
|---|---|
| January .. .. .. | 4,719 |
| February .. .. .. | 3,068 |
| March .. .. .. | 4,526 |
| April .. .. .. | 4,557 |
| May .. .. .. | 6,921 |
| June .. .. .. | 15,088 |
| July .. .. .. | 66,338 |
| August .. .. .. | 119,502 |
| September .. .. .. | 39,312 |
| October .. .. .. | 29,388 |
| November .. .. .. | 5,176 |
| December .. .. .. | 3,806 |

This discharge of course depends to some extent on the amount of water that is being taken off from the weir at Ferozepore.

The surface slope of the Sutlej varies much in short lengths, and has been found to range from 1 in 10,150 to 1 in 3,333; the average slope is about 1 in 5,000. The silt carried by the Sutlej, compared with that in the other Punjab rivers, is small in quantity and deficient in fertilizing quality. The bed of the river is broad and sandy, and the bank generally abrupt, but not more than 10 to 12 feet high; large islands are found in the river, known as *donas* in Dipalpur and *bilaras* in Pakpattan. The river was formerly not fordable in Montgomery, but now in years of low supply, when the canals are drawing up to their indent, it can be crossed on foot in many places in the winter.

The Ravi has a longer course than the Sutlej, but is a much smaller river. Its banks are generally well defined and its course is considerably less tortuous than it used to be. The bed is less sandy than that of the Sutlej and the soil deposited by floods is of exceedingly good quality. But the volume of water in the flood season seems during the last 50 years to have decreased remarkably. Its stream dwindles to a very small size in the cold weather when it is fordable in many places and in some is less than 50 yards across. Of course with such a small stream islands can rarely be formed. Mr. Fagan in 1900 reported the average cold weather discharge at Shahdara—near Lahore—over a period of five years to have been 1,310 cusecs. The opening of the Upper The Ravi.

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Bari Doab Canal had naturally caused a great diminution in the amount of water in the stream during the cold season, but Mr. Fagan thought it doubtful whether it could seriously diminish the supply when the river was in flood. It is sometimes stated that the construction of the weir at Balloki on the opening of the Lower Bari Doab Canal tended further to decrease the water supply. Under the rules now in force the Lower Bari Doab Canal can for the most part only use the water brought down by the Upper Chenab Canal and passed over the level crossing at Balloki. The Lower Bari Doab Canal has no claim on Ravi water unless more than the indent of the Sidhnai Canal (usually 5,000 cusecs) reaches Balloki, in which case the Lower Bari Doab Canal is entitled to take the surplus. There is one exception to this rule, *viz.*, if the discharge reaching Sidhnai Head falls below 100 cusecs, then the Lower Bari Doab Canal is entitled to use the Ravi water reaching Balloki until such time as the discharge at Balloki rises above 700 cusecs. The average discharge in cusecs passing over the weir at Balloki during the winter months in the last five years was as follows :—

| Months. | 1928-29. | 1929-30. | 1930-31. | 1931-32. | 1932-33. |
|---|---|---|---|---|---|
| October .. .. | 5,506 | 5,943 | 5,301 | 5,994 | 4,186 |
| November .. .. | 4,335 | 3,626 | 4,577 | 4,667 | 3,472 |
| December .. .. | 3,183·8 | 4,564 | 2,013 | 1,991 | 891 |
| January .. .. | 1,663 | 1,688 | 1,274 | 3,212 | 4,443 |
| February .. .. | 3,057 | 3,796 | 4,317 | 2,993 | 3,312 |
| March .. .. | 6,012 | 5,581 | 5,945 | 5,152 | 5,764 |

Under these rules it is clear that the Sidhnai Canal must have the first claim on practically all the Ravi water in the cold weather, while in the flood season the full indent of the Lower Bari Doab Canal is generally provided by the Upper Chenab Canal and Ravi water is not required.

Thus the continued failure in whole or in part of the inundations of the Ravi *cannot* with certainty be attributed either to the Upper Bari Doab Canal or to the Lower Bari Doab Canal. The main cause is probably to be found in the straightening of the bed of the river. The flow of the water being in consequence less checked by bends a smaller quantity spills over the country.

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As the fall of the river is much less than that of the Sutlej, the volume smaller, and the soil of the banks of firmer quality, the adjoining villages are less liable to be completely annihilated than they are on the southern river. There is no boat traffic on the Ravi.

Budhs.

Along the rivers numerous inlets or creeks are to be found. Sometimes a branch of the river runs all the year round through these. But generally the entrance of these channels or creeks is higher than the cold weather level of the rivers. During the flood they are filled, and when the rivers fall they are transformed into lakes; a considerable quantity of water remains, which is used for irrigation by means of *jhallars*. These inlets are known as *budhs*. They are the places most suited for the heads of the small water-courses which the people sometimes construct. For as they are withdrawn from the main course of the stream, there is less chance of the head being swept away; and as the velocity of the water falls off when it enters one of these inlets, the sediment it brings down settles to a considerable extent in the *budh*, and the silting of the water-course is checked. Most of the fishing in the District is carried on in the *budhs*. As a rule the water in them does not last till the rivers rise again; indeed in many cases it does not last long enough to mature the spring crops. The construction of the great irrigation weirs has, of course, had the effect of decreasing both the number and size of these inlets; at the same time the extension of non-perennial canal irrigation far down into the Sutlej riverain has rendered less necessary the irrigation which used to be supplied by the *jhallars*.

Drainage channels and *nalas*.

The old Gazetteer has the following observations on the subject of old nalas:—

> A glance at the map will show the remarkable manner in which the whole district between the central ridge and the rivers is cut up by old nalas. These are not only interesting to the antiquarian and student of history, but are also of considerable importance as regards the extension of irrigation in the district, as most of the proposals to this effect make the utilization of one or more of these channels their basis. In some of these nalas bordering on the rivers, a precarious supply of water is even now obtained. The principal nalas are, between the Ravi and the ridge:—

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The nalas in the Dipalpur and Pakpattan tahsils which still merit description are the Khanwah Sohag, the Para, the Khad, the Bisharat and the Ding.

The nalas south of the Sukh Beas.

The Khanwah, the Sohag and the Para exemplify the older practice of making use of old stream beds to supply irrigation; the Khanwah is now almost exclusively an irrigation channel, whereas the Sohag and Para are used only partially, some portions having recently been thrown out of use as a consequence of the construction of the Sutlej Valley system, and some in previous remodellings of the original inundation canals. The Khanwah enters the Dipalpur Tahsil east of Hujra and following a winding course flows past Dipalpur and Shah Yakka; it is now difficult to say where the original nala ended and where it begins to be a modern irrigation channel; for a description of the new canal system, reference should be made to the appropriate section of the Gazetteer. The original Sohag nala left the Sutlej near Lalu Gudar, flowed past Haveli and from there runs in a westerly direction to some distance past Pakpattan; it then turns due south, but gets lost before it reaches the river again. The capacity of the nala at the head was estimated at 10,000 cubic feet per second. The bed is now generally sandy, and the banks steep; it is about as deep as the old Beas and from 200 to 400 feet broad. The name Sohag is said to mean a place where verdure and cultivation abound. Popular tradition has it that when, about 1760, the Nakkai Sikhs were defeated by the Diwan of Pakpattan near Bhuman Shah, many of the Sikhs were drowned in the Sohag. The Para is a branch of the old Sohag, which it leaves a little below Bunga Hayat, on the Pakpattan-Dipalpur road. The Para is 500 feet broad at its mouth; after one mile the breadth falls to 350 feet, which is again reduced to 200 after five miles; this is maintained for forty miles. The average depth is 10 to 15 feet. A large branch then goes off to the Beas, called the Nawabbin from a Nawab of Multan, who is said to have dug it in the eighteenth century to enable his wife to come down by water to Multan. The width is here 100 feet, which gradually diminishes till at the junction of the Para with the Sukhnai it is only 15 to 16 feet; the depth is three feet. The banks are generally steep. It is the lower reaches of the Para which have caused such difficulties with irrigation in the north-west of the Pakpattan Tahsil.

The Khad.

The Khad belongs to Dipalpur. It commences at Thakarke Mahmud, about nine miles to the east of Haveli, and runs thence to Izzatke Kala. From there, one branch goes straight to Nama Jindeke, one *viâ* Mulia Chishti, Nur Shah, Kanduwal, etc. From Nama Jindke it goes into the Pir Ghani budh. This nala, which

is not more then 20 miles long, is known by no less than four names in different parts of its course. To Maneke Nikkiwala it is called the Nikki; thence to Bukan Gudarke the Budhi, from there to Nama Jindeke the Khad and after that the Warnal. This is a fine deep nala with very steep banks; jhallars were used on it, and sometimes there was fine sailab. These conditions have now been changed, as the new Pakpattan Canal has cut across its course, and stopped off the river floods. The soil on its banks is generally very bad, and impregnated with kallar.

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The Bisharat.

The Bisharat is a more famous nala than the Khad, of which it is probably the continuation. It issues from the Pir Ghani *budh*, and after a remarkably tortuous course, passing close to Pakpattan, it falls into the Sohag at Pakka Sidhar. It is said to have been excavated by one Bisharat Khan about the beginning of the 14th century. This is clearly wrong. There are no signs of excavation, and it is incredible that anyone would dig such a winding channel, even with the object of diminishing the velocity of the stream, and thereby increasing its irrigating capacity. It was from a ferry on this nala that Pakpattan derived its name. It is a shallow and generally narrow nala; it dried up over 100 years ago, though water has since been occasionally found in it.

The Ding.

The Ding is a continuation of an old channel near Pakpattan which was known as the Kamalwah on account of its having been constructed or adapted for irrigation purposes by Khan Kamal, Governor of Dipalpur in Akbar's time. Owing to the changes brought about by successive irrigation schemes in the area, it is now no longer possible to trace the course of the Ding in detail, but the name survives in the village of Darya Ding, south of Arifwala.

Jhils.

There are no marshes or lakes in the District worthy of the name. There are a few low-lying places where water collects after heavy rain, or where spill water from the canals is apt to collect, but these are dry for the greater part of the year and are of little interest to either the farmer or the sportsman.

Deserted villages. Thehs. Kholas.

In all parts of the district, mounds covered with the remains of earthen vessels and broken bricks are to be met, marking the site of what was once a village or town. These are known by the general name *theh* or *khola*, but each mound has a further distinguishing name, to which the general name is prefixed. These remains of former habitations are frequent along the old Beas. It should be remembered that these *theh* are not necessarily the ruins of villages inhabited at the same time. If a village is once abandoned from any cause, it is considered unlucky to build a new village on the old site. So many of these mounds

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merely represent the same village at different periods of its existence. If the history of this part of the Punjab during the 18th century is considered, the perpetual wars, desolating famines, and the general state of insecurity, will be found to afford other and strong reasons, besides the drying up of the irrigating streams, why many cultivated tracts should have relapsed into their primitive state of waste. But to the last-mentioned cause must be attributed the fact that the land was not again brought into cultivation. Not only did the stoppage of the water-supply necessarily lead to the abandonment of land irrigated by flow, but it was accompanied by a serious fall in the level of the water in the wells in the vicinity of the old nalas. Old wells exist all over the District; but most of these had fallen into complete disrepair on the coming of perennial irrigation.

(d) Brief sketch of geology and botany. Geology.

Our knowledge of Indian geology is as yet so general in its nature, and so little has been done in the Punjab in the way of detailed geological investigation, that it is impossible to discuss the local geology of separate districts. But a sketch of the geology of the province as a whole is published *in extenso* in the Provincial volume of the Gazetteer series, and also as a separate pamphlet.

*Kankar.* Saltpetre, *Kallar.*

The mineral products of the district are few and unimportant. Saltpetre used to be made extensively in this district. The method of manufacture is described in "Punjab Products." Saltpetre is made from saline earth called *kallar*, found on the site of deserted villages, and in the streets and the walls of old towns. This substance is used as a top-dressing by agriculturists. Some found at Dipalpur yielded about six per cent. of saline matter, which, on analysis, was found to consist of common salt mixed with a less quantity of sulphate of soda, and, in addition, very small quantities of lime and magnesian salt. This *kallar* must be carefully distinguished from *kallar shor*, the *reh* of Hindustan, which is most injurious to all cultivation. *Kallar shor* consists principally of sulphate of soda. When strongly developed, *kallar shor* seems to render all vegetation, except that of *phesak lani*, impossible. Soil impregnated with soda and other salts and known as *kallarathi* is common. It is found extensively in the Ganji Bar: in the north-western part of the Pakpattan tahsil; and in a good many of the older estates in Dipalpur which have been long under canal irrigation, and in the higher portions of several estates in the Sutlej riverain tract; in the last named area it appears to be extending with the extension of irrigation from the new canals. Mention should also be made of a variety of soil that is characteristic of some parts of the district, known as *bara* or, in its less virulent form *bari*. This has so far defied all efforts at profitable cultivation, in spite of the establishment of

a special experimental farm by the Agricultural Department at a heavy cost. It appears to be fine clay, heavily impregnated with alkali; when dry it is hard, smooth and shiny, and gives out a resonant tone when ridden over; when wet it is thin, glutinous and as treacherous as a quicksand. It is completely bare of all vegetation and affords a complete effect of mirage in the distance.

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Physical Aspects.

## Section B.—History.

The previous Gazetteer did not trace the history of the district beyond the time of Alexander—the fourth century B. C. Now we are enabled to go 3,000 years further back. It was known as early as 1826 that ruins of historical interest existed at Harappa. Masson is supposed to have visited Harappa that year and Burnes five years later. General Cunningham visited Harappa in 1853 and 1856, and he wrote an account of the mounds there which was printed in Volume V of the reports of the Archæological Survey of India 1875. "The ruins of Harappa," he says, "are the most extensive of all the old sites along the banks of the Ravi. On the north-west and the south there is a continuous line of mounds about 3,500 ft. in length, but on the east side, which is only 2,000 feet in length, there is a complete gap of 800 feet, for which I am unable to account. The whole circuit of the ruins is therefore about 12,500 feet, or nearly 2½ miles. The highest mound is that to the north-west which is 60 feet above the fields. On the south-west and south the mounds range from 40 to 50 feet in height, and on the north side towards the old bed of the Ravi 25 feet, to 30 feet." Unfortunately before the archæologist was in a position to make expert investigations into the contents and history of these mounds, the bricks of which the old buildings were constructed proved an irresistible temptation to the gangs engaged in constructing the Lahore—Multan railway line. General Cunningham observes that

Harappa.

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these bricks more than sufficed to furnish brick ballast for about a hundred miles of that line. With these bricks are also built the Police Station, Serai (now ruined) and most of the houses in Harappa village as well as some of those in neighbouring villages.

The discovery at Harappa of the remarkable seal mentioned by General Cunningham, and later of a few more, now in the British Museum, suggested that at this site there existed the remains of a city of very great antiquity and of seemingly quite peculiar culture, as the legends on the Harappa seals are one and all totally unlike any other form of script known in India. In his annual report for 1920-21, Sir John Marshall, Director General of Archæology in India, shows how a beginning was at last made in the exploration of these remains. As he points out, the field is so large that to locate points of real value therein was a matter of extreme difficulty. Rai Bahadur Daya Ram Sahni made a start, however, in 1920-21 and the results, though meagre, were described by Sir John Marshall as encouraging. Most of the mounds were completely honeycombed with the diggings of the modern brick-hunters. The mounds which appeared to have suffered least from this cause were selected for the preliminary excavations. Some seals were discovered similar to that found by General Cunningham, all exhibiting the device of a bull, without the hump so universal in Indian cattle, and legends in the same inscrutable pictographic script. The other objects recovered, though not numerous, all pointed to a high antiquity. These finds established the fact that the upper strata at Harappa related to a period of greater antiquity than has up-to-date been associated with Indian historical investigations, and that there were several lower strata from which it was anticipated that much information could be obtained of the highest value to the archæologist.

Sir John Marshall gave some indication of the wide field of speculation and surmise opened up by the discoveries at Harappa and at the same time at Mohenjo-Daro in Sind, in the annual report of the Archæological Survey of India 1923-24. He says :—

"In the field of exploration, it is natural this year to give the premier place to the remarkable discoveries made by the Department in Sind and the South-West Punjab; for it is safe to say that no such epoch-making discoveries have ever fallen to the lot of an Archæologist in this country. Hitherto India has almost universally been regarded as one of the younger countries of the world. Apart from palæolithic and neolithic implements and such rude primi-

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tive remains as the Cyclopean walls of Rajagriha no monuments of note were known to exist of an earlier date than the 3rd century B. C., when Greece had already passed her zenith and when the mighty empires of Mesopotamia and Egypt had been all but forgotten. Now, at a single bound, we have taken back our knowledge of Indian civilization some 3,000 years earlier and have established the fact that in the 3rd millennium before Christ and even before that the peoples of the Punjab and Sind were living in well-built cities and were in possession of a relatively mature culture with a high standard of art and craftsmanship and a developed system of pictographic writing."

He goes on to say that the site at Harappa though manifestly that of a great city covering a vast area and containing many strata of successive buildings, will probably never prove so lucrative as that of Mohenjo-Daro, for the reason that it was further removed from the main centre of the Indus culture in Sind, and it cannot, therefore, be expected to have been so rich in articles of luxury. Sir John Marshall was not prepared at that time to issue any detailed memoirs on the subject of the excavations. He considered that further progress should be made first. He definitely stated, however, that there could then no longer be any doubt that the Punjab and Sind antiquities were closely connected and roughly contemporary with the Sumerian antiquities of Mesopotamia dating from the 3rd or 4th millennium before Christ.

Excavation work at Harappa was carried on in the next few years. Mr. Madho Sarup Vats succeeded R. B. Daya Ram Sahni as from 1926-1927 and has been in charge of the work since then. There is now a small museum on the site with a permanent custodian in charge who is prepared to take visitors round the site and give some account of the antiquities discovered. These consist mainly of seals (six or seven hundred have been found), vessels, figures and children's toys made of earthenware, and faience, some funerary urns, human and animal bones and a certain amount of jewellery. The objects in themselves, apart from their antiquity, have on the whole little interest to the layman. No doubt the successive cities at Harappa were abandoned and rebuilt as part of a gradual process, and it would be unreasonable to expect the inhabitants, as each site was abandoned, to have left numerous articles of value lying about. It is believed that the portions of the site that have already been excavated are fairly representative,

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and although the area which still remains to be explored is very large, Mr. Madho Sarup Vats considers that future excavation, unless it penetrates to very early levels of which there is little hope in the near future, is likely in the main to result in no more than corroboration of the evidence already unearthed.

Architecturally the excavators have been handicapped, as previously stated, by the depredations of brick hunters, and there is little in what remains of the buildings to suggest anything in the way of beauty or grandeur. The most important architectural discovery appears to be that of a building whose purpose and character is still shrouded in mystery. This building, which as excavated up-to-date, measures 155 ft. × 134 ft., consists of two series of parallel walls opposite each other opening on to a central corridor 24 feet wide. It has been named the Corridor Hall. Excavation in this curious structure has uncovered very few portable objects of interest or importance which suggests that whatever purpose the building was intended to fulfil, it was not devoted to ordinary domestic uses.

But the connection definitely established by these discoveries between the Indus civilization and the Sumerian civilization in Mesopotamia is in itself of most absorbing interest. Dr. Langdon, Professor of Assyriology at Oxford, discusses the Sumerian kingdoms in Chapter X to XII of the first volume of the Cambridge Ancient History. He considers that the Sumerians probably descended into the valley of the two rivers in Mesopotamia from the highlands of Iran and Central Asia by the pass in the Zagros mountains known as the "Median Gate" near the source of the river Diyala. In his opinion the entry of the Sumerians into Mesopotamia and Egypt heralded the dawn of civilization in the ancient worlds, and with their decline and disappearance the most talented and humane of the earlier peoples became extinct. He considers them to have been without warlike ambitions, but with a genius for agriculture (witness the irrigation system of lower Mesopotamia dating from the 5th milleninum B. C.), and for religious speculation, in which their influence may be said to have permeated the religions of Babylonia and Assyria and to have survived until the last century before our era. In the annual report of the Archæological Survey of India 1923-24, Sir John Marshall indicated the possibility of India having been the cradle of this civilization. But eight years further work has led him to modify his views in some degree. He has now published a complete account of the excavations at Mohenjo-Daro in a three volume book entitled "Mohenjo-daro and the Indus Civilisation" published by Arthur Probsthain, 41 Great Russell Street, London,

W. C. 1., in 1931. For detailed information the reader is referred to this work. In order to indicate here the general nature of the discoveries and the inferences drawn from them up-to-date permission has been obtained to reproduce the following extracts from the Preface to Volume I. Though Harappa is not directly made one of the subjects of this book and will be discussed in detail in a subsequent volume the remarks quoted are generally applicable to both sites :—

> "They (the discoveries at Mohenjo-daro and Harappa) exhibit the Indus peoples of the fourth and third millenia B. C., in possession of a highly developed culture in which no vestige of Indo-Aryan influence is to be found. Like the rest of Western Asia, the Indus country is still in the Chalcolithic Age—that age in which arms and utensils of stone continue to be used side by side with those of copper or bronze. Their society is organized in cities: their wealth derived mainly from agriculture and trade, which appears to have extended far and wide in all directions. They cultivate wheat and barley as well as the date palm. They have domesticated the humped zebu, buffalo, and short-horned bull, besides the sheep, pig, dog, elephant and camel; but the cat and probably the horse are unknown to them. For transport they have wheeled vehicles, to which oxen doubtless were yoked. They are skilful metal workers, with a plentiful supply of gold, silver and copper. Lead, too, and tin are in use, but the latter only as an alloy in the making of bronze. With spinning and weaving they are thoroughly conversant. Their weapons of war and of the chase are the bow and arrow, spear, axe, dagger and mace. The sword they have not yet evolved; not is there any evidence of defensive body armour. Among their other implements, hatchets, sickles, saws, chisels and razors are made of both copper and bronze; knives and celts sometimes of these metals, sometimes of chert or other hard stones. For the crushing of grain they have the muller and saddle-quern, but not the circular grindstone. Their domestic vessels are commonly of earthen ware turned on the wheel and not infrequently painted with encaustic designs; more rarely they are of copper, bronze, or silver. The ornaments of the rich are made of the precious

metals or of copper, sometimes overlaid with gold, of faience, ivory, cornelian and other stones; for the poor, they are usually of shell or terra-cotta. Figurines and toys, for which there is a wide vogue, are of terra-cotta, and shell and faience are freely used, as they are in Sumer and the West generally, not only for personal ornaments but for inlay work and other purposes. With the invention of writing the Indus peoples are also familiar, and employ for this purpose a form of script which, though peculiar to India, is evidently analogous to other contemporary scripts of Western Asia and the Nearer East."

* * * * * *

"But it is in regard to the early civilization not of India alone, but of the whole Ancient Orient that these new discoveries seem likely to revolutionize existing ideas. The importance of the role played by palæolithic man in India has long been recognised, and from a typological comparison of palæolithic and neolithic artefacts the inference has been drawn that it was actually on Indian soil that the latter were first evolved from the former. Be this view correct or not, there can be no question that the north-west of India, with its vast, well-watered plains, with its abundance of game, its warm but variable climate—more propitious perhaps then than now—and with its network of rivers affording ready means of communication and intercourse, must have offered a specially favourable field for the advancement of early society, alike when man was in the hunting stage and later when he had turned himself to agriculture and the domestication of animals or was opening up commerce with distant lands. At present, our researches carry us back no further than the fourth millennium B. C., and have lifted but one corner of the veil that hides this remarkable civilization, but even at Mohenjo-Daro there are still several earlier cities lying, one below the other, deeper than the spade has yet penetracted, and though the permanent rise of the subsoil water precludes the hope of our ever being able to explore the earliest settlements on this site, it can hardly be doubted that the story already unfolded

will be carried still further back on other sites, of which there are a multitude waiting to be excavated in Sind and Baluchistan. One thing that stands out clear and unmistakable both at Mohenjo-Daro and Harappa, is that the civilization hitherto revealed at these two places is not an incipient civilization, but one already age-old and stereotyped on Indian soil, with many millennia of human endeavour behind it. Thus India must henceforth be recognised, along with Persia, Mesopotamia and Egypt, as one of the most important areas where the civilizing processes of society were initiated and developed. I do not mean to imply by this that India can claim to be regarded as the cradle of civilization; nor do I think on the evidence at present available that that claim can be made on behalf of any one country in particular. In my view, the civilization of the Chalcolithic and succeeding Ages resulted from the combined efforts of many countries, each contributing a certain quota towards the common stock of knowledge. From the neolithic, if not from the palæolithic Age onwards the most populated regions were undoubtedly the great river valleys of South and South-west Asia and Northern Africa, where the cold was never intense, where food and water were ready to the hand of man, where pasturage was good, irrigation feasible, and communication easy along the courses of the natural waterways. In each of these river valleys on the banks of the Nile and the Euphrates as on those of the Karun, the Helmund or the Indus, mankind may be assumed to have had equal chances of development, and it is natural to suppose that progress in one direction or another was being made in all these regions simultaneously and doubtless in many others besides. If this view, which is surely the most rational one, be accepted, if we regard this wide-flung civilization of the Afrasian belt as focussed in various centres and developed by the mutual efforts of different peoples, we shall better understand how, despite its general homogeneity, it nevertheless comprised many widely differing branches, each of which, in its own sphere, was able to maintain its local and individual character."

The previous editions of the Gazetteer brought the history of the district down to 1898 and for that period it has seemed best

CHAP. I, B. History. to adopt almost word for word the account given in that edition. Here and there a verbal alteration has been made to avoid anachronism, but such alterations have been very few. When that account was written, the district included a large area north of the Ravi now in the Sheikhupura and Lyallpur districts. Consequently some passages in the following pages will be found not to be strictly relevant to the district of Montgomery as now constituted. But this is unavoidable, if the general structure of what is undoubtedly a careful and interesting historical survey is to be maintained.

Alexander's invasion.

The history of the district is chiefly that of certain wild pastoral tribes which appear to have occupied the Rachna Doab from time immemorial, maintaining a sturdy independence of the successive rulers of northern India, and ever noted for their lawless turbulence. Some account of them is given in the next chapter. Their history goes back, probably, as far as the time of Alexander. From the historians of his expedition, we learn that the northern part of the district was at that time held by a race whom they called Kathæans,* and the southern part by another race, the Malli, whose capital town was Multan. Both these tribes in turn severely tested the valour of the Macedonian troops. The history of the Malli is now relevant to the Multan district and need not be discussed here. General Cunningham supposes Harappa to have been the "another city of the Malli, into which a great body of the Indians had fled for safety," against which Perdikkas was sent with the cavalry. The similarity between the name Kathaioi, the people whose capital city, Sangla, was stormed by Alexander, and that of the present Ravi tribe, the Kathias, has often been noticed. Sangla, situated in the Rachna Doab, is at no great distance from the country now occupied by the Kathias: and it is not improbable that they are the descendants of the old Kathaioi, though they claim a very different origin. They say they came from Kathiawar. But the Kathiawar Rajas, on the other hand, trace their origin from the Punjab. The history of Alexander's campaign against the Kathaioi is given in the *Gazetteer* of the Jhang district.

Antiquities.

The towns of Pak Pattan, and Dipalpur, are places of great antiquity, and once were places of importance. An account of each is given in Part C (*b*) of this Chapter. The villages of Akbar and Satgarah, both of them in the neighbourhood of Gugera, the former six miles to the south-west, and the latter 18 miles to the east, are also old towns containing interesting remains. They have been examined and described by General Cunningham, who is

*Arrian, Lib. V., Caps. 22, 23, 24.

unable, however, to suggest any clue to their former history.* All seems to point to a time when Montgomery was a populous country, with towns large and flourishing, and resources at least equal to those of the more northern portions of the province. The antiquities of the district are fully described in the Archæological Survey Reports, Vol. V., pages 103 to 111; Volume XIV, pages 139 to 145; and at pages 208—219 and 244 to 248 of Cunningham's *Ancient Geography of India*. For nearly 1,600 years after the capture of Harappa, there is a great blank in the history of the district, for the accounts about Rasalu, son of Salvahan, are vague and unreliable. He is said to have lived much about Dhaular, a very old town in the Pak Pattan *tahsil*, and there is still an old mound in the jungle called after him. In the reign of Firoz, Shah Tughlak (1351—1388), Dipalpur was a favourite residence of the Emperor. He "erected a mosque outside the city and drew a canal from the Sutlej for the irrigation of its lands" (*Ancient Geography of India*, page 213).

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Rasalu, son of Salvahan.

Firoz Shah Tughlak at Dipalpur.

In 1398, Tamerlane marched from Multan to Pak Pattan. No resistance was made, and the place was spared out of respect for the memory of Baba Farid Shakarganj, who had died and been buried there about 1264-65.† After the lapse of nearly a century-and-a-quarter, another conqueror, a descendant of Tamerlane, entered the district. This time the invasion came from the north. Daulat Khan

Tamerlane takes Pak Pattan.

*Ancient Geography, page 212.

†A legend of Pak Pattan relates that Ghazi Beg Tughlak was a poor village-boy living in the neighbourhood of Baba Farid. Thanks to the spiritual influence of the saint, this poor boy became governor of Multan and, finally, King of Delhi. He then visited Pak Pattan, and, to show his gratitude, had the Bisharat *nalla* dug by one of his officers, Bisharat Khan. It is an objection to this story that Ghazi Beg did not come to the throne till 1321, or at least 56 years after the death of the saint. Bisharat Khan may have opened the mouth of the *nalla*; but the channel is certainly not artificial. The legend continues that when the Bisharatwah was dug, the stream ran so deep and strong that it was necessary to have a ferry over it, where there is now a bridge between the town and *tahsil*. One evening, Baba Farid came down to the ferry and saw the sun shining on the rippling waves, people in bright attire bathing and drawing water, while the boats glided backwards and forwards. Enraptured with the sight, he exclaimed: *Ai kya pak pattan*? "Oh, what a beautiful ferry," and after that the old name of the town Ajudhan was given up, and Pak Pattan adopted. The truth of the story is doubtful. The name may have been changed to Pak Pattan on account of a ferry over the Bisharatwah, but the town was known as Ajudhan in Tamerlane's time. In the *Ain-i-Akbari* it is called simply *pattan* or "the ferry." *Pak* is probably an epithet applied to the town on account of its containing the tomb, and having been the residence of such a famous saint, much the same way as Mecca is called *sharif*. In fact, Pak Pattan means simply the holy *pattan*. It is difficult to see how it could mean "the ferry of the pure one," as has been stated. The comparison of a spiritual teacher, who carried his disciples across the river of existence into paradise, with a ferry man, has been made in respect of Pir Baka, another celebrated holy man of the district, who lived at Shergarh. Of him it is said—

*Bari bahti shah darya vich,*
*Par sade lawan sun;*
*Pir Baka mallahi karda,*
*Bhar bhar par langhaida.*

"A boat is floating in the mighty river to carry us over, Pir Baka is acting as boat man. He ships a boat-load and carries it across."

CHAP. I, B. History. Babar takes Dipalpur.

Lodhi was then governor of the Punjab under Ibrahim Khan Lodhi, the Afghan King of Dehli (1517—1526). He encouraged Babar, the ruler of Kabul, to attempt the conquest of India. It is probable that at that time the south-west portion of the district was subject to the Langah chiefs of Multan; but the upper portion was held by the Viceroy of the Punjab. In 1524 Babar, having taken Lahore, marched on Dipalpur, and took it by storm. The country attached to Dipalpur was then made over to Sultan Ala-ud-Din Lodhi, who had been an unsuccessful competitor for the throne of Dehli. Babar had to fall back on Kabul owing to the defection of Daulat Khan, who drove Ala-ud-din out of the country. Next year Babar incited Shah Hassan, the ruler of Sindh, and Arghun Tatar, to attack Multan. After a siege of 15 months the place was taken. In 1526 Babar, having returned to India, defeated Ibrahim Khan Lodhi at the battle of Panipat, and became King of Dehli. Shortly after, the Arghuns were expelled from Multan, and Shah Hassan made over the country to Babar, who conferred it on his son Askari. Thus the whole of the district came into Babar's hands. On his death Humayun had to give it up to his brother, Mirza Kamran, who held it till the successful revolt of Sher Shah in 1540.

Sher Shah builds a fort of Shergarh.

Sher Shah spent some time at the commencement of his reign in the Punjab, and is said to have built a fort at the town of Shergarh to protect the Nakka country. But it is not known against whom the country was to be defended. On Humayun's return, one of his lieutenants, Abu Moali, defeated the Afghans in 1555 at Dipalpur. On Akbar's accession the district passed into his hands. One naturally turns to the *Ain-i-Akbari*, compiled in his reign, to obtain information concerning the district. The result is most unsatisfactory. Almost all that can be made out is this. The *suba* of Multan seems to have included the whole of the present district. Of the three *sarkars* into which the *suba* was divided, one was Dipalpur, containing 20 *mahals* or *parganas*. The names of only five of these can be identified, *viz.*:—

1. Pattan.
2. Dipalpur.
3. Kabula.
4. Satghara.
5. Faridabad.

In *sarkar* Multan appear the *parganas*—

1. Chukandi.
2. Shergarh.
3. Haveli Shahr.
4. Deg Ravi.
5. Jalalabad.

1, 2 and 4 of which were in this district, and 3 and 5 may have been. Of course nothing is known about the limits of the *parganas*. Six *parganas* of *sarkar* Dipalpur lay on the left side of the Sutlej. The Deg Ravi is the country about Kot Kamalia, and Jalalabad

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may be the town, the abandoned site of which is still to be seen on the old Beas to the south of the Dipalpur and Gugera road. But native report gives that *theh* a different origin. It seems in the same *dastur* as Shergarh, near which it is actually situated. It was during Akbar's reign that the Khan-i-Khanan is said to have restored the Khanwah canal. This was Mirza Abdul Rahim, son of Bairam Khan. He held Multan in *jagir* about A. D. 1590. He is also said to have re-built Dipalpur, which had not recovered from the effects of the attack by Babar.

The Khan-i-Khanan.

In Alamgir's reign (1658-1707) the old term for a cluster of *parganas*, *karori*, was changed to *chakla*. Dipalpur is said after that to have been called *chakla* Dipalpur. In the time of Alamgir the foundation of the Hans' power was laid. The Hans were simple *zamindars*, living a little to the north-west of Pak Pattan. Among them was a learned man Sheikh Kutb Hans, who appears to have been a teacher of some of the Dehli nobility. He obtained some influence in this way, and finally, in 1663 Alamgir conferred a *sanad* on him, granting him several villages in the *taluka* of Kutbábád. The deserted site of Kutbábád may still be seen on the bank of the old Sohag, nearly south of Malka Hans. The villages were considered worth Rs. 10,000 per annum. Owing to his ability and court influence, Sheikh Kutb became a powerful man, and as the Para, Sohag, and Dhaddar flowed through his lands, he rapidly became rich. At the downfall of the Moghal empire, his descendant made himself independent, as will be noticed further on. *Tappa* Hansan belonged to *pargana* Kabula. But Alamgir founded a new *pargana* and named it Alamgirpur, to which the *tappa* Hansan, with most of the Deg Ravi *pargana*, was attached. This connection with the Ravi may have been the main reason why the Hans ruler afterwards threatened the independence of the Kamalia Kharrals—a proceeding which ended in his downfall. Alamgirpur is supposed to have been situated on the old Beas, a little north of Kabir, on the Harappa and Pak Pattan road. The site is marked on the map as Shahjahanpur.

Chaklas; rise and fall of the Hans.

Pargana Alamgirpur founded.

It was in the time of Alamgir that the Kot Kamalia Kharrals rose to some importance. The fact of their chief still drawing considerable *taluqdari* allowances and occupying a position of some dignity, seems to show that they must have been powerful once. According to their own accounts, their leader was much superior to the princes of the royal family, though not quite as great a man as the emperor. But, from the facts incidentally ascertained, they appear to have had no power at all, and to have been at the mercy of all the neighbouring tribes. Saadat Yar Khan was the son of one of the Kharral chiefs, who held some post at the court of Delhi.

The Kamalia Kharrals.

CHAP. I, B. — History. Saadat Yar Khan succeeds.

He followed the vocation of all noble families in those days, and robbed every one he could. The emperor was pacified by Saadat Yar Khan's father, until some presents from the King of Persia to him were appropriated by the Kharrals. Then Saadat Yar Khan was called to account, arrested and sent to Delhi. Here his witty excuses resulted in his obtaining honorary dresses, a *jagir* worth Rs. 1,09,000 per annum, and being sent with 12,000 men to punish some rebellious Afghans at Pind Dadan Khan. This rebellion seems to have been that which occurred in 1672, in which prince Sultan led the Imperial forces. He is probably the prince who insulted the Sials by proposing that Ghazi Khan, the eighth Sial chief, should betroth his daughter to Saadat Yar Khan.* The fact of this proposal being considered insulting, makes one suspect that Saadat Yar Khan's *jagir* cannot have been so large as it is said to be. He succeeded his father Mahabbat Khan, who was murdered at the instigation of a Multan Kureshi in 1706. He again went to Delhi, and was sent by Alamgir with prince Muiz-ud-din to put down the Lughari Biloches, who had revolted under one Rughu.† Just then Alamgir died, Muiz-ud-din went off post haste to Lahore, leaving Saadat Yar Khan to bring up the baggage behind. On the return of the latter, coming down the Ravi in boats, he got involved in a quarrel with the Upera Kharrals, and a great battle was fought at Danabad, in which the Uperas were totally defeated. It seems probable that there was a riot in the jungle, and that the Montgomery men came off victors.

Quarrels of the Ravi tribes.

After this the Kamalia or Lakhera Kharrals with their allies the Kathias, Baghelas, Wahniwals, and other lower Ravi tribes, appear to have been engaged in constant quarrels with the Kharrals of the upper Ravi, and desperate battles took place at Waliwala, Pindi Khai, and elsewhere. Sometimes one party succeeded in carrying off the stolen cattle, and sometimes the other succeeded in recovering them. In spite of his court influence, experience in war and valuable *jagir*, Saadat Yar Khan could not protect his country against Walidad Khan, the Sial chief of Jhang. The Sials held the country till the death of Walidad Khan in 1747. This chief effected great improvements. With the usual exaggeration of native stories, he is said to have set 125,000 *pakka* wells at work in the tract called Jhangar, and to have taken one rupee and a blanket annually from each as revenue. There is no doubt he greatly extended cultivation, sunk wells, dug water-courses, and put down

The Jhang Sials occupy Kamalia.

*The Punjab Chiefs, vol. I (Ed. 1909), pp. 229 *et seq.*

†This is probably the expedition mentioned by Elphinstone (*History of India*, page 588, Ed. 4). He considers the insurgents were Sikhs. But the Sikhs were not in force about Multan so early as 1707. The rebels seem to have been Afghans. The Kharral account is that given above.

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robberies vigorously. Saadat Yar Khan seems to have died before Walidad Khan. On the death of the latter, the Kamalia Kharrals became their own masters again, till they were conquered by the Nakkai Sikhs.

Ahmad Shah's invasions; break up of the empire.

After the death of Alamgir in 1707, the Moghal power, already grievously shaken, hastened with accelerated pace to its overthrow. Internecine struggles for the throne indirectly favoured the rise of the ferocious and enthusiastic Sikhs at the same time that the Mahrattas and Afghans made themselves masters of the best provinces of the empire. In 1739 Nadir Shah took the emperor Muhammad Shah prisoner and sacked Delhi. In 1747 the first invasion of Ahmad Shah took place. He is said to have come back seven times; the last invasion took place in 1767. The complete manner in which the country was swept of everything valuable by the Afghans is forcibly expressed in the couplet:—

*Khada pita la-he-da.*
*Te rehnda Ahmad Shahi da.*

implying that what one eats and drinks is of profit to one, and anything that remains goes to Ahmad Shah. In 1758 the Mahrattas overran the country and took Multan and Lahore. Next year Ahmad Shah drove them out again. The next invaders were the Bhangi Sikhs.

Independent states formed.

Till the incursions of the Durrani monarch commenced, the present Montgomery district was subject to the governor of Lahore. After that various men of influence made themselves independent, and exercised all the privileges of independent rulers, as regards fighting with their neighbours and robbing and murdering those weaker than they. The manner in which the country was parcelled out among these separate states is roughly shown in a map attached to Mr. Purser's Settlement Report of the district. The following paragraph contains a brief account of each.

The Bahrwal Nakkais.

The Nakka country lies between the Ravi and Sutlej, in the south of the Lahore district. The word *nakka* means border edge. Hira Singh was a Sikh *zamindar* living at Bahrwal in the Nakka. He took possession of the country, and founded a *misl* or confederacy, which was known as the Nakkai *misl*. He seems to have joined the Bhangis in their plundering expedition under Hari Singh about 1760 (?), when they were beaten back from Multan. He had always an inclination to extend his territory to the south; and forming an alliance with the Hans, he attacked the Diwan of Pak Pattan, who was supported by the Wattus. A battle was fought at a place called Bhuman Shah or Kutbwala on the old Sohag. The Sikhs and Hans, who were probably in small numbers,

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were beaten, and many of them drowned in the river. Hira Singh was killed. He was succeeded by his nephew, Nar Singh, who was killed in 1768 at Kot Kamalia, fighting against the Kharrals. His son, Ran Singh, was the most important of the Nakkai chiefs. He extended the possessions of his *misl*, and held the *talukas* of Bucheke, Faridabad, and Jethpur. He also got possession of Saiyadwala, which had before been held by Kamr Singh, of the Gugera Nakkai family. On Ran Singh's death, Wazir Singh, brother of Kamr Singh, recovered Saiyadwala from Bhagwan Singh, the son of Ran Singh. After the marriage of Bhagwan Singh's sister to Ranjit Singh, the Nakkais seem to have turned their attention to Pak Pattan again, and finally conquered the country of the Hans. This they retained till Ranjit Singh seized all their possessions in 1810.

The Gugera Nakkais.

Kamr Singh, of the Gugera Nakkais, was a greater man in this part of the country even than Ran Singh. He occupied both sides of the Ravi, from Faridabad to the Multan border. When the Hans threatened Kamalia, or, as one account says, actually took it, the Kharrals called on Kamr Singh for help. He drove off the Hans and kept Kamalia for himself. He took away the *jagir* of the Kamalia chief, and gave him a *taluqdari* allowance, locally known as *athog*, of five *pais* in the *kharwar* of *nijkari* crops, and Re. 1 per *kanal* of *zabti* crops. He rebuilt Satghara, which had been sacked by the Sikhs about 1745, and abandoned by the inhabitants. He built a brick wall, still in good preservation, round the town. This was in 1775. He also constructed forts at Harappa and Kabir. He was an able ruler, and kept the Ravi tribes in good order. The Kathias, Kharrals, and other robber clans settled down to comparatively quiet lives. A great increase in cultivation took place in his time. In this respect, considering the difficulties under which he laboured, his rule will compare not unfavourably even with that of Sawan Mal. The country subject to him seemed to have been divided into two *parganas*, Satghara and Saiyadwala, and five *garhis*—Kilhanwala, Dhaulri, Kamalia, Chichawatni, and Harappa. He died about 1780 after having been engaged in constant warfare with the rival house of Bahrwala. It is said he was murdered by an Upera Kharral at Rahna Moharan near Saiyadwala. He was succeeded by Wazir Singh, his brother, who more than held his own against Bhagwan Singh. In 1783 Jai Singh, Kanhaia, seized his country. After two years the Kanhaia *misl* was shattered at Batala. Wazir Singh assisted in its overthrow and recovered his country. In 1790 he was murdered by Dal Singh, of Bahrwal, and was succeeded by his son, Mahar Singh. In 1798, when Shah Zaman invaded the Punjab, Muzaffar Khan, governor of Multan, attacked Kamalia and

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expelled the Sikhs. In 1804 Ranjit Singh appropriated all the territory still held by Mahar Singh.*

The Hans.

The rise of the Hans has been already noticed at pages 83—84 of this chapter. About 1764 Muhammad Azim was chief of the Hans clan. He seized as much of the country round about Malka Hans as he could. When Jhanda Singh and Ganda Singh, the Bhangi *sardars*, invaded Multan in 1766, they seized upon the country of Muhammad Azim Hans. After they had come to terms with the Bahawalpur Khan they seem to have almost deserted the country, so that the Hans easily expelled the remaining troops. It must have been before or about this time that the battle in which Hira Singh Nakkai was killed occurred, as Abdus-Subhan, the Diwan of Pak Pattan, was murdered in 1767. About this time, too, Muhammad Azim, Hans, was treacherously taken prisoner by Kamr Singh Nakkai, and died in confinement. He was succeeded by his brother Muhammad Haiyat, who quarrelled with Ghulam Rasul, the successor of Abdus-Subhan. Getting the worst of the contest, he called in the Bahrwal Sikhs to assist him, promising them half his country. They came, took the land, and did not interfere with the Diwan, but they did interfere with cow-killing and the calling to prayers (*bang*). So Muhammad Haiyat was not pleased and called on the Dogars, who were then numerous in the district and desperate characters, to help him. The Nakkais were expelled, and the Hans ruled again. Before this the Para, Sohag, and Dhaddar had dried up, and with the water the source of wealth and power of the Hans had gone; so when the Sikhs returned, after the betrothal of Mai Nakkaian to Ranjit Singh, Muhammad Haiyat could not resist them, and sought refuge with the Diwan of Pak Pattan, and the Nakkais occupied the country till Ranjit Singh took it from them.†

The Ísakhi occupied by Bahawalpur.

About the same time that the Hans shook off their allegiance, the ruler of Bahawalpur, Mubarik Khan, moved across the Sutlej and annexed the strip of land lying along the right bank of the river,

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*The accounts of these petty states are derived from oral tradition. They are of doubtful authenticity. The only check on them is Mr. Griffin's history of the Punjab Chiefs, which has been constantly referred to for the purpose. The history of the Punjab Chiefs says, on Kamr Singh's death Kamalia fell into the hands of Ram Singh (son of Nar Singh), head of the rival Nakkai house. Tradition says Ram Singh was Wazir Singh's servant. Ram Singh's name does not occur in the pedigree table of the Bahrwal Nakkais given on page 266 of the Punjab Chiefs, Vol. I (Ed. 1909).

†This account of the Hans is far from satisfactory. Considering that the Bhangi invasion of Jhanda Singh and Ganda Singh occurred in 1766, and that Abdus-Subhan, fighting against whom Hira Singh was killed, died in 1767, it is impossible to reconcile the statements given above. It can only be supposed that Muhammad Azim lost his country during Hari Singh's invasion, and was captured before the Bhangis appeared for the second time, and that Muhammad Haiyat formed an alliance with the Nakkais against Abdus-Subhan as well as against Ghulam Rasul. The Dogars afterwards emigrated and went up through Chunian into Mamdot, where they retained their reputation for lawlessness.

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from about Pir Ghani southwards, called the *kachhi*, a word meaning simply lowland lying between a river and highland. When the Bhangis invaded Multan in 1766, Mubarik Khan joined the Afghans and assisted in the indecisive battle that was fought on the Sutlej. Peace being made, he retained the *kachhi*. In 1772 the Bhangis defeated the Afghans and Daudputras, but the latter kept the land to the north of the Sutlej. In 1779 Diwan Singh Bhangi was driven out of Multan. In 1810 Sadik Khan, of Bahawalpur, was obliged to assist Ranjit Singh against his old allies, the Afghans, at the siege of Multan. Next year, after the repulse of the Sikhs, the Afghans attacked Bahawalpur, but were defeated. About this time Ranjit Singh demanded tribute for the Bahawalpur territory north of the Sutlej. Sadiq Muhammad Khan sometimes refused payment altogether, and always resisted till he succeeded in gaining more favourable terms. The demand was successively raised till the Khan could no longer pay it. Ultimately, in 1831 General Ventura occupied the country on the part of the Lahore Cantonment.

The Diwans of Pak Pattan.

The Diwan of Pak Pattan is the successor of Baba Farid Shakarganj. The respect inspired by the memory of this saint was shown as early as the invasion of Tamerlane, when it procured the safety of the town. The succeeding Diwans had great influence over the wild clans of the country, and were much respected by the Imperial officials. They held a good deal of land on a sort of *jagir* tenure. They received the government share of all crops on which revenue was levied in kind. But indigo, cotton, tobacco, and sugarcane were *zabti* crops, and paid in cash. All revenue paid in cash was taken by the *kardars*. It was then the interest of the Diwan to induce the people to sow crops of which the revenue was paid by divisions of the produce, and to neglect those paying in cash. As, moreover, cash rents were collected, whether the crops matured or not, he was able to make a show of seeking the benefit of the people when he exhorted them to sow only such crops as would pay nothing if there was no outturn. As might be supposed, the Diwan, being a man of influence and having a brick fort at Pak Pattan, was determined to be independent if possible; and when the Hans and Daudputras seized on all the land they could, he appropriated a small tract of country in the west and south-west of the present Pak Pattan *tahsil* estimated to yield a revenue of Rs. 30,000. The Diwan then was Abdus-Subhan. He is said to have made himself independent in 1757. He entered into an alliance with Mubarik Khan, and joined in an attack on the Bikaner Raja. This resulted in his getting some land on the other side of Sutlej. He then fought the Nakkai Sikhs, and defeated them. His territory was then occupied by the Bhangis. In 1767 he was killed

by an Afghan retainer by mistake. This Afghan had a grudge against one of the Hujra Saiyads. The Saiyad came on a visit to the the Diwan, and the Afghan resolved to shoot him. He lay in ambush as the Saiyad and Diwan were riding past, and observed the Saiyad was first. When the cavalcade got close to him, he fired at the foremost man, who turned out to be the Diwan, as the Saiyad had fallen back. In this way Abdus-Subhan came to his death. After the expulsion of the Bhangis his successors recovered their territory till Ranjit Singh appropriated it in 1810; but they had to pay tribute to the Sikhs who held the Hans' country.

Death of Abdus-Subhan.

The Wattus, Lakha and Ahmad Yar The Bhangis.

The situation of the Wattus on the Sutlej is described in Part C (*m*) of this Chapter. Not only do they occupy a large tract of country on the right bank of the river, they also extend for some distance on the left bank, principally in the Sirsa district. There was a famous Wattu *chaudhri* called Lakha, who used to pay in the revenue of a considerable part of the Wattu country on both sides of the river. About the middle of the eighteenth he became independent. He held the villages about Atari and Haveli, and some 40 more on the other side of the Sutlej. He built an enclosure or *haveli* near the latter village, hence the name Haveli, though the present village does not stand on the same site as Haveli Lakha Wattu. This chief seems to have had to fight for his territory, and to have been able to retain only the Wattu villages. It does not appear when he died but he was succeeded by his grandson, Ahmad Yar Khan, who was present at the defeat of Hira Singh Nakkai. His triumph was short-lived, for very soon Fateh Singh Bhangi attacked him, over-ran the country, and, after defeating him at Khadwali, drove him across the Sutlej. One account says the leader of the Bhangis was Sardar Budh Singh. He improved the country greatly, and the Wattus, who had been ill-used before, were well off and as contented as they could be under the Bhangis. An occasional attempt was made to oust the latter, but ineffectually. It would seem as if the Bhangis treated Jahan Khan, successor of Ahmad Yar, with consideration, and did not entirely despoil him of his property. The territory of the Bhangis extended from Maruf in the east to Bhangianwala near Pak Pattan in the west. The Sutlej bounded it on the south, and it ran up nearly to the old Bias on the north. Atari fell to the lot of some *sardar* about whom nothing is known. The famine of 1788 A.D. occurred in Budh Singh's time. He is said to have sold all his property, and to have fed the people with grain bought from the proceeds. In 1807 Ranjit Singh took the country from the Bhangis, and made it over to Kahn Singh Nakkai.

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The Afghans of Dipalpur.

There was an Afghan, belonging originally to Kasur, called Daud Khan. He lived near Shergarh, and seems to have been a freebooter. About the time of the Mahratta invasion he settled at Jalalabad on the old Beas, about 10 miles north-west of Dipalpur. He built a mud fort and collected a number of similar characters to himself, and plundered right and left. Thus he became a man of influence. At that time Dipalpur, which had brick wall and bastions, was held by one Hari Singh, apparently a *thanadar* of the Mahrattas. His position soon became difficult; for the people did not care to have him, and the Mahrattas were driven out by the Afghans. He therefore entered into an agreement with Daud Khan to make over the town to him on payment of Rs. 4,000. Daud Khan paid Rs. 2,000, and was admitted into the town. Hari Singh was very anxious to get the balance due; and Daud Khan was equally anxious to get back what he had paid. In the end, Hari Singh found it advisable to get away as fast as he could. Daud Khan then became ruler and oppressed the people of the Dipalpur *ilaka* most grievously. He died after 10 years, and was succeeded by his son, Jalal-ud-din Khan, after whom the mud fort had been called. He was a greater tyrant than his father. As he found persons of property who were worth fining absconded, he made them give sureties not to leave without permission. Hence it became a saying that one should be careful to take one's sureties with one when going off " *sane zaminan jana bhai, sane zaminan jana!*" He appears, however, to have kept a hold of the territory till the last decade of the century. Then the Gugera and Bahrwal Sikhs seized all his villages to the north and west, while the Kanganpur *sardars*. who occupied Maruf, took the remaining villages and built a fort under the very walls of Dipalpur, where the canal bridge now stands. Finally, peace was made on the basis of the *status quo*, which left Jalal-ud-din Khan simply Dipalpur, and when his cattle went out to graze, the neighbouring villages stole them. He appears to have died in 1804. His successor and son, Ghias-ud-din, was expelled in 1807 by Ranjit Singh, who made over the place to the Bahrwala *sardar*. Afterwards Ghias-ud-din took service with Ranjit Singh. His son, Mohi-ud-din, owned two villages —Ghias-ud-din and Mahtaka Nauabad—in the Dipalpur *tahsil*. He was not a man of any importance.

The Saiyads of Hujra and Basirpur.

In the town of Hujra are the shrines of two saints, Miran Lal, Bahawal Sher and his great-grandson, Shah Mukim. The incumbent was always a man of influence, and held some villages in *jagir*. When the Moghal empire broke up, the incumbent was Saiyad Sadr-ud-din. He made himself master of the *taluka* of Hujra which he and his successors seem to have held till 1807. The country about Basirpur was inhabited chiefly by Muhammadans,

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Wattus, and Arains. When the Bhangis occupied this part of the Doab, Basirpur seems to have been made over to Karm Singh, Chahal. The Wattus preferred their old master, Lakha. Both they and the Arains were discontented, because Karm Singh paid scant attention to their old customs. They resolved to get rid of the Sikhs. The Arains wanted to call in the Saiyads of Hujra, the Wattus preferred their connections, the Afghans of Dipalpur. They finally arranged to send for both, and that the place should be given to those who came first. Now there was a fort at Basirpur and a garrison in it, and it was necessary to get rid of the latter. The Afghans and Saiyads were summoned one evening, and during the night a great noise of people crying for help was heard outside the fort at a little distance. The men in the fort went out to see what was the matter, when the *zamindars* set on them in the dark, and killed many of them. The rest fled. In the morning the Saiyads came up, and the fort was made over to them. Next the Dipalpur forces came up; but they were too late. The Saiyads after that held the Basirpur *taluka* till 1807. It does not appear when the Chahals were ejected; but it was probably about 1780, when the Bhangi *misl* was growing weak. Sadr-ud-din was succeeded by Saiyad Kutb Ali, and he by Sardar Ali Shah a cruel tyrant. He appears at first to have been kept in some sort of order by the Gugera Nakkais, but afterwards he gave loose rein to his bad disposition. After the conquest of Kasur in 1807, Ranjit Singh made over the Hujra and Basirpur territory to Bedi Sahib Singh in *jagir*. The end of Sardar Ali Shah was tragic. He went to Una, got involved in a quarrel with the Bedis, and was put to death by them. Sadr-ud-din seems to have been a good ruler, and to have encouraged agriculture, to have laid out gardens, and sunk 150 wells.

The Saiyads of Shergarh.

The incumbent of the shrine of Daud Bandgi Shah at Shergarh had also some *jagir* villages during the Moghal empire. He set up as independent chief on the downfall of the empire, and held his three villages till Ranjit Singh took them away and made them over to Fateh Singh, Gandhi. Sardar Lal Singh resided at Shamkot, in the south of the Lahore district. When the Sikhs were seizing all the country round about, he made himself master of the *talukas* of Kanganpur in Lahore (which also extended a little way into this district) and of Maruf. Subsequently, when the Dipalpur Afghans grew weak, he seized on their villages to the south up to the gates of Dipalpur. In 1807 Ranjit Singh deprived him of his possessions, and made over the *talukas* of Maruf in *jagir* to Fatah-ud-din Khan, nephew of the chief of Kasur, which had just been conquered.

The Sardar of Shamkot.

The country under Ranjit Singh.

Thus between 1804 and 1810 Ranjit Singh had taken possession of all the country except a small strip on the Sutlej held by the

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Khan of Bahawalpur, who paid tribute for it. The old divisions were abolished, and the country parcelled out into *talukas*. Over each a *kardar* was appointed, who was very nearly independent. He exercised judicial and executive powers. He collected the revenue and settled disputes. The revenue collected in the shape of fines was not much less than the actual land revenue. Almost the whole of the Dipalpur *tahsil* was held by influential *sardars* in *jagir*, with the exception of Chendpur and a block of land south of Faridabad : the rest of the district was *khalsa*. Occasionally, a *taluka* would be given in *jagir* and almost immediately resumed. Thus Kanwar Khark Singh held Kamalia from 1814 to 1816. The *talukas* seem to have been farmed to the highest bidder. As might be expected from such a system, oppression flourished. There was little security either. The people had only two ways of protecting themselves,—the first was to go to Lahore and complain : the second to murder the *kardar* : neither was very satisfactory, as the result was only to introduce a still more rapacious party on the scene. The ruins of old forts are still numerous in the district. Wells used to be provided with little towers to which the cultivators might fly on the approach of danger. A couple of matchlocks were kept in them, and beneath, there was an enclosure for cattle. Thus cultivators carried on their work. Ranjit Singh had a *thana* at Kabula, and there was another belonging to Bahawalpur at Tibbi, four miles off, yet the country was so unsettled that people scarcely dared to cross between the two if they had anything worth stealing with them. About 1830 Diwan Sawan Mal, governor of Multan, obtained charge of a considerable portion of the district ; almost all, in fact, except the Dipalpur *tahsil*. His rule was decidedly vigorous. At first, villages in which serious crimes took place were burnt as examples. The track law was strictly enforced. He had canals dug, and by light rents and a just administration caused large areas to be brought under cultivation. The tribes of the Ravi were, however, not to be weaned from evil ways in a hurry, and in 1848 they were out and plundered half the country. The Wattus on the Sutlej were very little better. In 1844 Sawan Mal was killed. Next came the first Sikh war. The Kharrals and Sials rose again, but were severely handled by Sadik Muhammad, the *kardar* of Mulraj. The result of the war was the establishment of the English residency at Lahore. A summary settlement was made : but otherwise no startling changes occurred. The second Sikh war ended with the introduction of British rule in 1849.

The country under Diwan Sawan Mal.

Political divisions under the Sikh monarchy.

The state of things, towards the end of Ranjit Singh's reign, is shown in a map appended to Mr. Purser's Settlement Report, in which the approximate limits of the country subject to Sawan Mal

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are marked. After Dipalpur *taluka* had been taken from the Nakkais, about 1810, it was given in *jagir*, to Kanwar Khark Singh, and in 1828 to Sardar Jawand Singh, Mokal. He held it till his death in 1840. Then his son, Bela Singh, succeeded. He was drowned in the Sutlej when the Sikhs were defeated at Sobraon. The *jagir* was then resumed. Hujra and Basirpur *talukas* were held in *jagir* by Bedi Sahib Singh. On his death, his son, Bishan Singh, succeeded. He was followed by his son, Atr Singh. Ranjit Singh and Bishan Singh died about the same time. A court intrigue ended in the resumption of Atr Singh's *jagirs*, while he himself was shortly after murdered by his uncle, Bikrama Singh. The *talukas* were farmed to Sawan Mal, and then to Fakir Chiragh-ud-din. In Maharajah Dalip Singh's reign the sons of Atr Singh, Babas Sampuran Singh and Khem Singh, recovered a considerable number of their villages in the Basirpur *taluka*. They then divided them, not being on good terms with each other. Their descendants are still in possession of extensive *jagirs*. *Taluka* Atari was held for some time by the Bahrwalias. Then Dal Singh (Nabarna) Kalianwala, and after him his son, Atr Singh, held it in *jagir*. It was resumed in 1851 on his death. It was for some time under Sawan Mal. *Taluka* Jethpur, consisting of 40 villages, was another *jagir* of the Kalianwala family. It was held by Chatar Singh, brother of Atr Singh. He was killed at Ferozeshah (Ferushahr), and the *jagir* was then resumed. A portion of the Dipalpur *tahsil* was at that time attached to the Chunian *ilaka*, which belonged to Kanwar Khark Singh. It was managed for him by Mangal Singh (Siranwali), who appears afterwards to have enjoyed himself. It was subsequently made over to Atr Singh (Nabarna), probably on the accession of Maharajah Sher Singh. *Taluka* Maruf had been given to Fatah-ud-din Kasuria by Ranjit Singh. It was held by him till 1845, when he was killed at the battle of Ferozeshah. The Kanganpur *taluka* belonged to Lahore. It appears to have been held by the Bahrwal family, and then by Jawand Singh, Mokal. *Taluka* Shergarh belonged to Fateh Singh, Gandhi, who is said to have been a follower of Sardar Gyan Singh, Nakkai. So was Sardar Sada Singh, who held the *taluka* of Shadiwala, consisting of only two villages. It does not appear when these two *talukas* were resumed. Indeed, it seems hardly correct to give them such a grand title, as they were simply parts of *talukas* Hujra and Jethpur till granted in *jagir*. Haveli was held in *jagir* till the death of Khark Singh, first by a member of the Kalal family and then by Mahan Singh Datt. Chendpur (or Kot Tahir) was part of the *jagir* of Sardar Dal Singh.

British Rule.

On the occupation of the country in 1849, a district was constituted with its head-quarters at Pak Pattan. It included so much

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of the present district as lies between the Ravi and the Sutlej, the trans-Ravi portion belonging to the Jhang district. In 1852 this latter tract was attached to the district, and the head-quarters transferred to Gugera, near the south bank of the Ravi, and upon the old military road from Lahore to Multan, about 30 miles to the north of the present station of Montgomery. In 1855 twenty villages were transferred from the Lahore to the Gugera district. On the opening of the railway, Gugera was abandoned as a civil station, and the head-quarters of the district transferred to the village of Sahiwal which became the half-way station on the line between Lahore and Multan. This took place in 1864. Subsequently in 1865, by way of compliment to Sir R. Montgomery, the new station received the name of Montgomery. About the same time the interior arrangement of the district was re-cast. It has previously been divided into five *tahsils* having their head-quarters at Gugera, Saiyadwala, Hujra, Pak Pattan, and Harappa. Now, however, Saiyadwala and Harappa ceased to be *tahsil* stations, and the district was divided into four quarters, the *tahsil* of Gugera, in the north, of Hujra, in the east, of Pak Pattan in the south, and Montgomery in the west, the trans-Ravi or Saiyadwala *parganah* being included in the Gugera *tahsil*. Subsequently, in 1871, the head-quarters of the Hujra *tahsil* were removed to Dipalpur.

The Mutiny of 1857.

The more turbulent tribes of the district had, during generations of anarchy, become too much accustomed to robbery and violence to settle down with pleasure to a quiet humdrum life. the invariable concomitant of British rule. When the mutiny broke out in 1857, they thought the time had come to resume their old habits, and the district was the scene of the only popular rising which took place north of the Sutlej. Emissaries from Delhi appeared before the end of May to have crossed the river from the direction of Sirsa and Hissar, which districts were already in open rebellion, and to have commenced an agitation. The Kharrals are divided into many *gots* or sub-divisions. Among them are the Upera and Lakhera *gots*. The Upera Kharrals belong principally to Jhamra and Danabad, in the Gugera *tahsil*. The Lakhera Kharrals are found about Kamalia. There is little love lost between these kinsmen. The battle of Danabad, in which the Lakheras beat the Uperas, has been mentioned. The Kathias, who hold with the Lakheras, have always been engaged in quarrels with the Uperas. In 1857 Ahmad, a resident of Jhamra, was the leader of the Uperas; and Sarfraz Khan, of Kamalia, was the chief of the Lakheras. Ahmad was a man above the average—bold and crafty. In 1848 he had induced Dhara Singh, of the Gugera Nakkai, to hold Satghara against the English, and then betrayed him. It was this man who roused the tribes. All the

important Ravi tribes rose, but the Sutlej tribes, with the exception of the Joyas, kept generally quiet. News of the Meerut mutiny and massacre and of the disarmament of the native troops at Mian Mir reached Gugera *viâ* Lahore on the 13th May. The Deputy Commissioner, Captain Elphinstone, forthwith disarmed the detachment of the 49th N. I. stationed there as Treasury guard, and sent it back to Lahore; their place was taken by sepoys of Captain Tronson's Police battalion, for whom were substituted at the Jail the retainers of Babas Khem Singh and Sampuran Singh who remained in active attendance on the authorities all through the disturbances. About the end of May news was received of the mutiny of the Hariana Light Infantry and the 14th Irregular Cavalry at Hansi, Hissar and Sirsa, and the accompanying massacres of Europeans. In reply to an appeal for assistance from Mr. Oliver at Fazilka a force of 226 men was despatched across the Sutlej under Lieutenant Pearse, who subsequently took part in the operations of the Hariana Field Force. June passed away without any overt act of rebellion taking place. By way of precaution arms licenses were withdrawn, and extra police and *sowars* recruited to replace those despatched to Fazilka. On the 8th July and subsequent days a slight disturbance occurred at Lakhoke in the Pakpattan tahsil. The Joyas of that place assisted by their clansmen across the Sutlej in Bahawalpur refused to pay balances of land revenue, and assumed a threatening attitude, but quickly dispersed on the arrival of reinforcement from Gugera. The first real precursor of the storm that was brewing occurred on the night of July 26th in the shape of an outbreak in the Gugera Jail. This appears to have been in all probability the work of Ahmad Khan, as he had managed with the connivance of the *darogah* to pay an unauthorized visit to the jail during June, when he no doubt conferred with the more turbulent of its inmates. Shortly after his visit a large quantity of tobacco, sweetmeats and other prohibited articles were discovered under the prisoner's cots. The *emeute* in the jail was promptly suppressed: 51 prisoners were killed and wounded. Apparently no satisfactory proof could be found against Ahmad Khan, who, however, had promptly fled from Gugera as soon as the jail outbreak occurred. He was brought back, and together with other chiefs of the predatory tribes on the Ravi and Sutlej required to enter into heavy recognizances not to leave the Sadr without special permission. August passed without any important occurrence. A local military levy was raised, and 200 of its recruits had been despatched to Peshawar on the 15th September. Two days subsequently the storm broke. At 11 P.M., on the night of the 16th September Sarfaras Khan informed Captain Elphinstone that all the chiefs of

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the Ravi tribes who had been called into Kamalia had fled, evidently with the intention of rising in their villages. A force was at once despatched to protect Kamalia, and expresses were sent to inform the Commissioner at Multan and the tahsil officials at Harappa. Both messengers were stopped by the Murdanas of Muhammadpur. Mr. Berkley, Extra Assistant Commissioner, was despatched on the 17th with 20 *sowars* to capture Ahmad before he could cross the Ravi on his way to his village Jhamra. In this, however, he was unsuccessful, but an interview appears to have taken place at which Ahmad renounced his allegiance to the British, and gave himself out as a subject of the King of Delhi, from whom he had received orders to raise the whole country. Meanwhile the Government treasure and records were removed into the tahsil at Gugera, and the jail was vacated, the prisoners, being placed in a *serai* near the tahsil. Captain Elphinstone on the same day, the 17th, then joined Mr. Berkely with re-inforcements. The Ravi was crossed, and the rebels were put to flight on the first slight skirmish. Some 20 prisoners and 700 head of cattle were taken, and Jhamra itself was burnt. This effectively quelled the Kharrals of that part of the country, and Ahmad had in future to rely upon the support of the neighbouring Wattu tribe to the west of Jhamra. On the 18th Mr. Berkley was sent towards Kaure Shah in order to re-open communications with Multan, and to give needful assistance to the tahsil at Harappa. Meanwhile troops were moving down from Lahore. Lieutenant Chichester, with a detachment of the 1st Sikh Cavalry, reached Gugera on the 19th, and was sent across the Ravi on the 20th to scour the country westwards. On the same day in their rear Ahmad accompanied by a large body of Wattus crossed to the south bank of the Ravi with the intention of attacking the Sadr station. The re-inforcements from Lahore, under Colonel Paton, consisting of three horse artillery guns, one company of the 81st, one company of a Native regiment, and a party of mounted police accordingly hurried forward to Gugera, and messages were sent recalling Mr. Berkley and Lieutenant Chichester. Meanwhile the rebels had advanced close to the Sadr station; the troops were moved out to meet them, and after receiving a few rounds of grape and shrapnel they retreated slowly beyond Fattehpur into the jungles near the river. They do not appear to have been hotly pursued, and suffered but small loss. On the next day, the 21st, reliable information was received to the effect that Ahmad with a large body of Wattus had retreated into the jungle near Gashkori, some six miles south of Gugera. Captain Black was sent with a detachment of cavalry to destroy them. He was joined by Lieutenant Chichester. A sharp skirmish took place in which the cavalry

had to retreat. They were, however, rallied, and Ahmad together with Sarang, chief of the Begke Kharrals, was killed. Our losses were severe, nearly twenty of the *sowars* being killed. Meanwhile Mr. Berkley was at Kaure Shah with the object of re-opening communication with Harappa which had been interrupted by the Murdanas of Muhammadpur under their headman, Walidad. On the 21st, with 60 horsemen, he dispersed near the above place a large gathering of Fattiana, Tarana and Múrdana Siyals, killing 14 of them. On the next day he marched towards Muhammadpur, taking a circuitous route towards the Ravi in order to disperse any bodies of insurgents which might again have assembled. He was suddenly attacked in a riverside jungle near Kaure Shah by a considerable body of them. In the confusion Mr. Berkley was cut off, and, after making a gallant resistance single-handed, was killed. More than 50 of his detachment were also killed. The remainder rallied, and returned to Nur Shah. On the afternoon of the 23rd Captain Elphinstone, accompanied by Captain Black and Lieutenant Chichester, started for that place. On the way he learnt of the sack of the Harappa tahsil, and that the whole country down to Tulamba in Multan was in open insurrection. Next day he was joined by Captain Paton from Gugera with the whole of his infantry and the three guns. On the 25th Harappa was reached, and then information was received that Captain Chamberlain who had marched with a party of cavalry from Multan, was surrounded by the rebels in the *serai* at Chichawatni who were about to attack him. On the 26th Colonel Paton's force advanced from Harappa: the insurgents were met with about two miles from that place. They were dispersed by artillery fire, and no very effective pursuit appears to have been made. The force then marched to Chichawatni, where it halted several days. It was reinforced on the 28th by fresh detachments from Lahore under Captains Snow and MacAndrew. On the 30th Colonel Paton's force returned towards Gugera after leaving garrisons at Chichawatni and Harappa. On the way an unsatisfactory skirmish with the rebels took place in which Captain Snow was wounded. At Gugera that force was joined by a party of the Lahore Light Horse. In the early part of October some ineffectual operations were carried out on the north side of the Ravi against the Fattianas, Murdanas, etc., who had collected in the dense Jalli jungles after being joined by the Bhainiwals and Baghelas, who had previously aided the Kathias, in thoroughly sacking Kamalia. Meanwhile the Kharrals submitted and the Wattus returned to their villages, but the tribes assembled at Jalli and the Kathias broke across the *bar* towards the Sutlej, and concentrated near Jamlera and Lakhoke, Joiya villages. There they were brought to action and defeated. By

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the 4th November the insurrection was over, and the force employed in its suppression broke up. The Joiyas, even now a turbulent tribe, had risen and murdered an English officer, Lieutenant Neville, who was travelling on the Sutlej. They also plundered Kabula. Their leader, Lukman, behaved in the most ludicrous manner, and looked heartily ashamed of himself when twitted by the people about his conduct.

Claims for compensation for property destroyed or plundered by the insurgents were admitted to the extent of Rs. 5,22,104 ; of this nearly three lakhs was on account of the sack of Kamalia alone. Against this, plundered property to the value of Rs. 1,18,000 was recovered and restored to the owners. The result of the insurrection was not such as to encourage similar attempts. The leaders were executed or transported, and many persons sentenced to other punishments. Over four lakhs of rupees were realized from the insurgent tribes by fine or by confiscation and sale of property, much of which consisted of cattle.

Mutiny worthies.

It is more pleasant to record the names of those who were conspicuous for their loyalty, and were rewarded accordingly. They were :—

(1) Babas Khem Singh and Sampuran Singh, Bedies, whose families are still prominent in the District. Baba Khem Singh's grandson Baba Harbans Singh is now President of the Montgomery Municipality and was till recently Vice-Chairman of the District Board. (*cf.* pages 107—108).

(2) Kanhaya Ram, Arora, whose son Lala Charan Das is now a Zaildar of Chichawatni and Vice-President of the Notified Area Committee in that place. This zaildar is held in much respect and has recently been awarded the title of Rai Sahib. His son Lala Sher Bahadur is a member of the District Board.

(3) Dhara Singh Nakai mentioned on page 44 above whose grandson Teja Singh is now lambardar of Gashkauri in the Okara Tahsil.

(4) Jiva Khan, Lambardar of Akbar. His family is now represented by Mian Chiragh Din, Zaildar of Akbar, who is Senior Vice-Chairman of the District Board, and whose brothers, Mian Nur Muhammad and Abdul Wahab, are also members of the District Board, while Mian Abdul Wahab is also a Zaildar. (*cf.* page 109).

(5) Sardar Shah whose son Bahadur Shah is now a Zaildar of Khunda in the Montgomery Tahsil.

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(6) Machhi Singh, Arora, of Kaliana, whose son Hukam Singh is still a Zaildar. His grandson Sardar Datar Singh is Junior Vice-Chairman of the District Board.

(7) Gulab Ali, Chishti of Tibbi. His son Pir Allayar, Zaildar and Divisional Darbari died in the year 1932. Pir Allahyar's son Pir Gulab Ali is a member of the District Board.

(8) Jamiyat Singh, Khatri, whose grandson Hukam Singh is Zaildar of Dipalpur.

(9) Murad Shah whose grandson Sher Shah is now a Lambardar and *Muafidar* of village Daula Bala. His family are co-sharers in the village with the descendants of Sardar Shah No. 5 above, but do not appear to be related to him.

It is satisfactory to find that the families who rendered conspicuous service to the Crown in 1857 are still taking their proper place in the public life of the District.

From the above sketch of the history of the district it will be seen that except for the archæologist there is no prosperous past on which to look back with pleasure. From the earliest times the district has been inhabitated by robber tribes; for centuries it has been a prey to anarchy and savage warfare; it has been traversed by the most ferocious and sanguinary conquerors of whom we read in history. Nature itself has affected the district unfavourably; tracts of country once irrigated from branches of the large rivers had to be abandoned when the water ceased to flow. Every inducement was in the past given to the people to adopt a restless and roving life. That they should have clung to their old habits is not surprising. Retrospect.

Immediately after the Mutiny, roads were made for military purposes and additional police were entertained. Gradually a more organized and generally more effective administration turned the inclinations of even the more-turbulent tribes towards peaceful pursuits. Even before the introduction of the large irrigation schemes which have transformed the district, a good deal of land was broken up, wells were sunk and a taste for agriculture developed.

The development of the district on its present lines however may be said to date from 1886 when colonization of the Sohag Para Canal Colony area began. This, with the Sidhnai Canal Colony in the Multan district, was one of the first ventures of the Punjab Government into the field of colonization which was afterwards to prove so fruitful. For many reasons a long interval divided the Canal irrigation starts. Sohag Para Colony.

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Canal irrigation starts. Sohag Para Colony.

completion of the Sohag Para scheme from the undertaking of the more important developments that were to follow, but it none the less pointed the way to progress: the scheme contained elements which have characterized all the colonization which has followed, the chief being the extension of irrigation to areas hitherto lying waste as well as to existing settlements, and the introduction in large numbers of peasant colonists, whose standard of farming was high, from other districts of the province. The original scheme involved the formation of 54 new estates, to which 9 more were added on extensions opened 8 years later. The immigrant colonists were largely Jat Sikhs and Kambohs from Lahore and Amritsar districts, but there was a large element of Kambohs already in the district who joined in the development. The gross area ultimately commanded by the Sohag Para system was 242,241 acres of which 86,315 acres was Crown waste. The area has now been merged in the Sutlej Valley irrigation system, which has superseded the old Lower Sutlej Inundation Canals. The irrigation from the old canals was in the Kharif season only, as there was no control at their heads and they depended for their supplies solely on the seasonal river floods.

Inundation Canals.

An intermediate episode was the irrigation of certain villages and a considerable area of crown waste in the Pakpattan Tahsil by means of inundation canals locally designed, excavated by local labour, and managed by the Deputy Commissioner or the District Board. Payment for the labour of excavation was given in the form of temporary leases of the area of crown waste to which water was brought and this system attracted and settled on the land the numerous Mahtams or Ra-Sikhs, who now hold colony grants between Arifwala and Kabula. The chief of these inundation canals bore the names and commemorated the efforts of two Deputy Commissioners of the district, Messrs. Kitchin and Irving: they have now been superseded by channels of the Sutlej Valley system.

Lower Bari Doab Canal.

The next and by far the most important development was the construction of the Lower Bari Doab Canal as part of the great Triple Project in the years 1906 to 1913.

Triple Canal Project.

A full account of the construction of this canal is given in the completion report of the Triple Canal Project which was published in 1919. The original idea of irrigating the Lower Bari Doab with water taken not from the rivers Sutlej, Beas or Ravi, but from other Punjab rivers north of the Ravi, emanated from Sir James Wilson who was then Settlement Commissioner. In a note dated 22nd October 1901 which he presented to the Indian Irrigation Commission, Mr. Wilson drew attention to the possibility

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of using the surplus winter flow of the rivers Jhelum and Chenab for the irrigation of the Lower Bari Doab. Colonel S. Jacob, C.I.E., late Chief Engineer, Punjab, prepared a memorandum expressing the same idea in May 1902. It devolved on Sir James Benton, C.I.E., then Chief Engineer, to carry out an investigation into these proposals. The enquiry showed that there was surplus water in the Jhelum to irrigate an area larger than could be commanded by the Lower Bari Doab Scheme. Also that by taking out a canal from the river Chenab well above Khanki it would be possible to command the upper section of the Rechna Doab above the Chenab Colony Canal before crossing the Ravi to feed the canal on the alignment proposed for the Lower Bari Doab Canal. The complete Triple Canal Project consists of—

(*a*) the Upper Jhelum Canal taking out from the Jhelum river at Mangla in Kashmir territory and conveying water to the Chenab at a point immediately above Khanki, the off-take of the Lower Chenab Canal;

(*b*) the Upper Chenab Canal taking out of the Chenab river at Merala near Sialkot;

(*c*) the Lower Bari Doab Canal constructed in continuation of the Upper Chenab Canal and crossing the river Ravi at Balloki about 45 miles from Lahore.

The waters in the river Jhelum are thus made available for use in the Lower Chenab Canal thereby permitting the withdrawal of a certain portion of the supply of the river Chenab for use on the Upper Chenab and Lower Bari Doab Canals.

In the early days of annexation it was believed that there was sufficient water in the Ravi to irrigate the entire Doab right down to Multan. This supposition was found to be incorrect and the Upper Bari Doab Canal had to be cut short leaving the lower portion of the Doab unprovided for. From 1854 onwards various schemes were propounded for withdrawing water from the Beas or Sutlej for the irrigation of this area but were dropped owing mainly (1) to the short winter supply in the Ravi, and (2) to the fact that if waters of the Sutlej were used for irrigating the Bari Doab westward the upland along the east bank of the river all the way to Rajputana would for ever be deprived of its only source of possible supply. The Triple Canal Scheme outlined above solved this problem.

Balloki Head-works.

The Ravi Tahsils of the Montgomery District and the Khanewal Tahsil of the Multan District are irrigated by the Lower Bari Doab Canal taking off at Balloki. Balloki is in the Lahore District,

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but some account of the Headworks will be of interest here. They are described as follows in the completion report :—

"The Headworks of this canal are in the form of a level crossing where the supply from the Upper Chenab is dropped into the river on the right bank, crosses it at bed level and is taken off on the left bank at Balloki. The group of works consists of an inlet, a barrage, a regulator and training works."

"The barrage consists of a low weir 1,646·5 feet extreme length divided into 35 bays each 40 feet clear by piers 7·25 feet wide. In this locality where fine sand forms the river bed the floor is specially wide to reduce the danger from blowing up. The flank walls and piers are 22·34 feet high and are surmounted by steel trestles, which carry the operating platform. The gates are 12·5 feet high, counterbalanced on the Stoney principle and the machinery is geared to lift the gates at short notice and lower them according to the requirements of regulation. A roadway crosses the barrage, on the downstream side of the gates."

"The regulator has 15 bays each 20·0 feet clear divided by piers 3·8 feet wide. There is a permanent sill 6·41 feet high and a further temporary sill of 2·5 feet height obtained by a rising gate 2·75 feet high, making it possible to exclude heavy silt from the canal channel. The gates are in two parts, the upper falling and the lower rising to shut the vents. There is a roadway over the regulator and upstream of this is the platform carrying the operating machinery, which has been geared to close the vents quickly and open at leisure."

"The training works consist of a number of bunds and groynes and are intended to bring the stream true to the barrage and convey it to a safe distance downstream."

Construction.

Although the full development of this canal was not possible until the Upper Jhelum and Upper Chenab Canals were complete and water in the winter season for the Rabi crops had been made available thereby, it was considered advisable to push on with its construction, as Kharif irrigation alone would be of considerable benefit to the Bet land bordering the Bar. Work on the Main Canal started in December 1906. Some delay arose by reason of

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investigations into the best site for the Ravi crossing and into the nature of the work to be constructed for that crossing. Further the great and unexpected rise in prices that took place in about 1909 together with the expenses incurred in importing labour for construction work and the decision to substitute a level crossing at the Ravi for a syphon, necessitated the preparation of a revised estimate. This estimate was sanctioned on 17th February 1911. In the spring of 1913 the canal was considered in a fit state to be opened for Kharif irrigation in settled tracts, and on the 12th April of that year the canal was opened by the Hon'ble Sir Louis Dane, Lieutenant-Governor of the Punjab, at Balloki. There was still much work to be done in the way of completing distributaries and water-courses and in getting things generally in order for colonization. In 1915 the completion of the Upper Jhelum Canal assured to the Lower Bari Doab Canal a satisfactory winter water supply.

Lower Bari Doab Canal Colony.

The first Colonization Officer was appointed in 1912 and allotments began in the following year. Nearly 600,000 acres had been allotted by 1920, progress having been retarded by the fact that the military reward grantees for whom large areas had been set aside did not begin to arrive till that year. The total area of crown waste which the canal was designed to serve, including the Khanewal Tahsil in the Multan District, was about 1½ million acres. The colonization scheme contemplated the distribution of the Crown waste area in the colony as follows. The indigenous population, immigrant peasant settlers and auction purchasers combined were to absorb 67 per cent. of the available area. The colonization scheme included comprehensive arrangements for horse-breeding under the supervision of the Army Remount Department of which an account is given in Chapter II, part A, Section (*g*). Of the immigrant peasants some were selected because they would be likely to be good horse-breeders; others, from the agricultural tribes of the Central Punjab, to form a leaven to counteract the pastoral tendencies of the indigenous inhabitant and to improve by their example the poor husbandry of the horse-breeders; and others, the military grantees, for their conspicuous service in the army. The remaining 33 per cent. of the colony was to be devoted to various special objects as follows:—

(*i*) To depressed classes, 2 per cent.

(*ii*) Non-peasant grants to landed gentry and for services rendered to Government, 7½ per cent.

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(iii) Grants on service conditions, 10 per cent.

(iv) Grants for special objects, such as irrigated forests, horse-runs, cattle-farms and the like, 18½ per cent.

As has been pointed out in the Colony Manual an outcome of this scheme is that 29 per cent. of the land in the colony is held by persons who need not reside there unless they wish, whose only interest in the colony is the amount of money that can be got out of it. As the Manual observes "the best Punjab type of agricultural community, which it is Government's aim to reproduce in the new colonies, does not include the absentee landlord."

Colonization Officers.

A list of Colonization Officers from 1912 to 1923 when the post was abolished is given below :—

| Serial No. | Name. | From. | To. |
|---|---|---|---|
| 1 | E. A. Joseph, Esquire, I.C.S. .. | 23-11-1912 | 31-7-1915 |
| 2 | R. D. Thomson, Esquire, I.C.S. | 1-8-1915 | 12-4-1915 |
| 3 | E. A. Joseph, Esquire, I.C.S. .. | 13-4-1915 | 1-5-1917 |
| 4 | R. D. Thomson, Esquire, I.C.S... | 2-5-1917 | 30-7-1918 |
| 5 | Chaudhri Mohammad Din, P.C.S. | 31-7-1918 | 30-8-1918 |
| 6 | J. G. Beazley, Esquire, I.C.S. .. | 31-8-1918 | 9-11-1918 |
| 7 | Chaudhri Mohammad Din, P.C.S. | 10-11-1918 | 18-12-1918 |
| 8 | J. G. Beazley, Esquire, I.C.S. .. | 19-12-1918 | 14-1-1920 |
| 9 | F. H. Puckle, Esquire, I.C.S. .. | 15-1-1920 | 14-3-1922 |
| 10 | F. B. Wace, Esquire, I.C.S. .. | 15-3-1922 | 20-11-1922 |
| 11 | F. H. Puckle, Esquire, I. C.S. .. | 21-11-1922 | 25-10-1923 |
| 12 | F. B. Wace, Esquire, I.C.S. .. | 26-10-1923 | 23-11-1923 |

Sutlej Valley Project.

The final stage was reached with the undertaking of the Sutlej Valley Project on which work actually began in October 1922. A brief history of this scheme was given by Mr. E. R. Foy, C.I.E., Chief Engineer, on the occasion of the opening of the Suleimanke Headworks on the 12th April 1926 :—

"In 1854 while the Bari Doab Canal Project was under preparation, Lieutenant Anderson, R.E., proposed a scheme for the construction of a Weir and a Bridge across the Sutlej near Ferozepore. This, however, was not adopted on the score of expense. In 1866 Colonel Strachey, R.E., proposed a scheme for taking out a canal from the right bank of the Sutlej, a short

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distance below Harike where the Sutlej and Beas meet, and this scheme was submitted in 1872 as the Lower Bari Doab Project by Colonel Gulliver, R.E. In 1878 the Government of India decided that owing to the high cost of the scheme it would be better to begin with Inundation Canals so designed as eventually to fit in with a Weir and Dam on the Sutlej later on."

"Prior, however, to this, in 1868 the Sirhind Canal, taking out from the Sutlej at Rupar, was started but no serious effects caused by withdrawal of the supplies in the Sirhind Canal were felt till 1887. About this time, however, Punjab Irrigation Officers were beginning to get interested in more important schemes further north which eventually resulted in the Chenab Canal—the first of our big and successful Colony Canals—and they were not able to attend to less promising schemes elsewhere."

"In 1897 Colonel Ottley, R.E., brought forward the Montgomery Canal Project. It was again proposed to locate the Weir at Harike and practically all the perennial irrigation was to be in the Montgomery Bar. Sir Thomas Higham, Inspector-General of Irrigation, favourably considered this scheme; but it was laid down that full provision ought to be made in the final Project to meet the legitimate claims of the Bahawalpur State and in consequence new surveys were instituted in 1900. The final Project was submitted in October 1901, but before orders on it were received the Indian Irrigation Commission had been convened, and they recommended the postponement of the construction of the Montgomery Canal, eventually deciding that the waters of the Sutlej and Beas should not be utilised on the west where the land could get water from the surpluses in the Jhelum, but that they should be reserved for the desert land on the left bank, *i.e.*, to the south and east. The result of these recommendations by the Irrigation Commission was the splendid Triple Canal Project, of which the last link was completed in 1915, bringing water from the north to the Montgomery Bar thereby still leaving free the Sutlej and Beas supplies."

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History. Sutlej Valley Project.

"Acting on the recommendations of the Irrigation Commission, Sir John Benton, when Chief Engineer, in July 1905, recommended a scheme of three Weirs. This was a very comprehensive Project, but its details were reviewed by Mr. Kennedy, Chief Engineer, and Mr. Preston, Inspector-General of Irrigation, and eventually the Government of India approved of an alternative proposed by Mr. Kennedy having a Weir at Harike and a second Weir much lower down near the borders of Multan District. In this scheme it was proposed to include irrigation in the desert tracts of Bahawalpur and Bikaner with full provision for safeguarding the existing Khadir Canals of the former State. Further investigation was ordered by the Government of India."

"In 1906 Mr. F. C. Glass was appointed to take charge of detailed surveys in Bahawalpur and Bikaner States and in the Nili Bar tract of British territory, and from the excellent maps prepared by him many alternative schemes were drawn up by Messrs. Woods and Stoddard up to the year 1918."

"Unfortunately none of the various proposals suggested since 1902 were acceptable to the State of Bahawalpur; a period of controversy intervened, and for a time it was not possible to gain the agreement of the Council of Regency, which, owing, to the minority of His Highness the Nawab, was then in office. In 1919, however, under the able guidance of Mr. H. W. M. Ives, C.I.E., Chief Engineer, fresh proposals were submitted and thrashed out in committee by Punjab Officers, with Sir T. R. J. Ward, C.I.E., Inspector-General of Irrigation, on one side, and the Council, with the technical advisers of the State, Sir John Benton, C.I.E., and Mr. Davis, on the other, and it is a subject of congratulation to all concerned that in September 1920 after some weeks of close scrutiny by the Council and Colonel A. J. O'Brien, C.I.E., Political Agent, of the details of the Project prepared by Mr. H. W. Nicholson under Mr. Ives' guidance, the objections were removed and the two great States of Bahawalpur and Bikaner with the British Government were able to give a joint acceptance to the Project."

Suleimanke Headworks.

The Suleimanke Headworks was the second unit of the Sutlej Valley system counting the upstream weir at Ferozepore as the

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first. The other weirs were downstream at Islam and Panjnad. It was taken in hand first because the canals which were to get their supplies from it would open up most of the desert lands from the sale of which the Punjab Government and the State of Bahawalpur expected to get those funds which were necessary to finance the Project. Owing mainly to the economic depression which supervened from 1930 onwards, these expectations have not as yet been fulfilled. The Headworks at Suleimanke consists of a barrage or weir having at either end under-sluices each consisting of 8 bays of 30 feet, while between them there is a raised crest divided into 24 bays each of 60 feet. The weir is provided with a combined road and railway bridge downstream of the sluice gates. On the British side the Pakpattan Canal is fed through a regulator of 8 bays with a discharge of 5,981 cusecs. This is a perennial canal with one large non-perennial branch irrigating the southern point of the Pakpattan Tahsil and passing on into the Mailsi-Tahsil.

Ferozepore Headworks.

The other unit of the Sutlej Valley system with which the Montgomery District is concerned, is the Headworks at Ferozepore which was opened by His Excellency the Viceroy, Lord Irwin, in October 1927. This headwork is the furthest upstream of the four headworks of the Sutlej Valley Project. The weir across the river is intended to head up water for use in three canals—the Dipalpur Canal on the right bank and the Eastern and Gang Canals on the left. The Dipalpur Canal was designed to replace and absorb the Upper Sutlej Inundation Canals in the Montgomery District, substituting non-perennial channels getting a controlled supply from the weir. It was hoped that they would open in April instead of in May or June and continue to flow well into October instead of frequently having a diminished supply in September. The annual irrigation of the Dipalpur Canal was expected to cover an area of 600,000 acres.

The weir at Ferozepore consists of 29 spans of 60 feet each. The total length of the weir between abutments is 1,956 feet and the gates are designed to hold up a depth of 15 feet of water above the crest of the weir. Actual work on this weir started in the autumn of 1924. This weir also carries a railway bridge and a road bridge.

Colonisation in Sutlej Tahsils.

The development in the Dipalpur Tahsil, therefore, consisted in the main of the remodelling (with considerable extensions) of existing irrigation; the crown waste remaining vacant was distributed to local peasants who had previously made their living out of these areas or whose holdings in the neighbourhood were seriously congested. In the Pakpattan Tahsil the irrigation supplied, as indicated above, is partly perennial and partly non-

CHAP. I. B. History. Colonization in Sutlej Tahsils.

perennial. *The area of single harvest irrigation is partly on the tail of the Dipalpur channels in the north-east of the tahsil and* partly on the Khadir branch of the Pakpattan Canal which skirts the Sutlej riverain on the south; the crown waste in these areas also was distributed mainly to local tribes, who have had thus to abandon their former nomadic existence for the more settled and confined life of the peasant farmer. The principal elements in the perennial area are military grantees of all castes, progressive but somewhat quarrelsome, and the former temporary lessees on the Kitchin and Irving Canals; the colonization is grouped round Arifwala which is the market town of the area and the head-quarters of a colony sub-tahsil. Colonization operations in the Sutlej Valley area began in 1924 and are still (1933) in progress although the great bulk of the area in the Pakpattan Tahsil has by now been colonized, except where the quality of the soil or difficulties of irrigation have hindered progress. The colony in these tahsils is known as the Nili Bar Colony after the local name of the river Sutlej.

It will be seen, therefore, that development by means of canal irrigation has extended to the whole area of the district, and the effect has been completely to change its character. Where formerly there was a nomadic race, of markedly distinct characteristics, finding their living over a wide and sparsely-populated waste, and owning fealty to powerful tribal chiefs and local Pirs, there is now a loosely-cemented congeries of immigrants from nearly all the districts of the Province, diligently seeking their own profit and owning loyalty to no one who does not seem likely to bring them nearer to that goal. The original inhabitants themselves are fast losing many of their characteristics (and those the most likeable) in their changed conditions, and the former tribal leaders are becoming merely querulous seekers after additional *murabbas*. The following quotation from an (unpublished) Annual Colony Report for the Sutlej Valley area pictures one aspect of the change :—

"The year has been one of real progress. The open spaces of the desert have everywhere been portioned out in meticulous rectangles; jungle trees have been felled, and the wandering camel-tracks of the waste have given place to the durable macadam of public roads, running for miles without a curve and without a gradient. The goat-herd's pipe and the quavering love-song of the camelman are mute, and in their place we hear the Klaxon of the motor-lorry and the folding harmonium of the peripatetic preacher.

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The reed encampments of the nomads, their *jhoks* and *rahnas*, open to sun and wind and clean as a dancing-floor, have been replaced by the midden-infested mud-houses of the Central Punjab. The nomad himself, once free of the Bar and of his neighbour's cattle, has been pegged out, Prometheus-like, on his 25 killas, while the vultures of civilization bury their ravenous beaks in his vitals."

Colonization Officers, Pakpattan.

A list of officers appointed to hold charge of colonization operations in the Sutlej Valley area from 1924 to the present date is given below :—

| Serial No. | Name. | From. | To. |
|---|---|---|---|
| 1 | F. B. Wace, Esquire, I.C.S. .. | 18-11-1924 | 10-3-1928 |
| 2 | J. A. Mackeown, Esquire, I.C.S... | 11-3-1928 | 17-11-1928 |
| 3 | F. B. Wace, Esquire, I.C.S. .. | 18-11-1928 | 8-3-1931 |
| 4 | H. D. Bhanot, Esquire, I.C.S. .. | 9-3-1931 | to date. |

District Boundaries.

As was noted in Section (*b*) of Part A of this Chapter the boundaries of the District have been subjected to considerable variations in the past. The changes of head-quarters and Tahsil divisions in the first twenty years of British rule have already been noticed in this Part, while the present arrangements in this respect are shown in Section (*b*) of Part A. After the revision of Tahsils in 1865, several villages on each side of the Ravi were transferred from Gugera to the Montgomery Tahsil, 19 villages and a large area of waste land were transferred from Tahsil Pakpattan to Tahsil Dipalpur and other villages from the same Tahsil to Bahawalpur by river action. Since 1902 all the villages previously in the Montgomery District north of the Ravi have been transferred to the Lyallpur District. Twenty-eight villages from the Montgomery Tahsil and 40 villages from the Gugera (now Okara Tahsil) were so transferred between 1902 and 1905. From 1906 to 1912, 8 villages were transferred from Montgomery Tahsil to Lyallpur District and 15 from the Gugera Tahsil. In 1913, 137 villages from the Gugera Tahsil and 3 from the Montgomery Tahsil were transferred to the Lyallpur District. One village came back from Lyallpur to Montgomery in 1911 and two in 1915. In 1926 two villages were transferred from Montgomery Tahsil to Lyallpur District. Finally in 1930 the remaining block of

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land north of the Ravi in the neighbourhood of Kamalia was transferred from Montgomery Tahsil to the Toba Tek Singh Tahsil of Lyallpur District. In the early days of the colonization of the Lower Bari Doab Colony 51 villages were transferred from the Montgomery Tahsil to Okara Tahsil and 71 villages from the Kabirwala and Mailsi Tahsils of the Multan District were transferred to the Montgomery Tahsil. In 1905, 7 villages from the Ferozepore District were transferred to the Dipalpur Tahsil. Four villages were transferred from Gugera Tahsil to Lahore District in 1906, 3 in 1912 and 2 in 1913. Out of these 3 were re-transferred from Lahore District to the Okara Tahsil in 1922. Three villages in the Dipalpur Tahsil were transferred to the Okara Tahsil in 1921.

Deputy Commissioners.

The following table shows the officers who held charge of the District since 1873. No similar information is forthcoming for the preceding years: -

| Serial No. | Name. | From | To |
|---|---|---|---|
| 1 | Mr. T. W. Smyth .. | .. | 4-11-1873 |
| 2 | Lieutenant-Colonel F. M. Birch .. | 5-11-1873 | 3-5-1875 |
| 3 | Mr. F. E. Moore .. .. | 4-5-1875 | 19-6-1875 |
| 4 | Lieutenant-Colonel F. M. Birch .. | 20-6-1875 | 25-2-1876 |
| 5 | Mr. M. Macauliffe .. .. | 26-2-1876 | 29-7-1876 |
| 6 | Mr. A. H. Benton .. .. | 30-7-1876 | 1-10-1876 |
| 7 | Mr. M. Macauliffe .. .. | 2-10-1876 | 26-6-1877 |
| 8 | Mr. G. L. Smith .. .. | 27-6-1877 | 30-7-1877 |
| 9 | Mr. M. Macauliffe .. .. | 31-7-1877 | 16-5-1878 |
| 10 | Lieutenant-Colonel H. V. Riddell | 17-5-1878 | 23-12-1878 |
| 11 | Mr. A. R. Bulman .. | 24-12-1878 | 24-1-1879 |
| 12 | Lieutenant-Colonel H. V. Riddell | 25-1-1879 | 3-2-1879 |
| 13 | Mr. A. R. Bulman .. .. | 4-2-1879 | 29-3-1879 |
| 14 | Lieutenant-Colonel H. V. Riddell | 30-3-1879 | 27-3-1881 |
| 15 | Mr. H. W. Steel .. .. | 28-3-1881 | 11-5-1881 |
| 16 | Lieutenant-Colonel H. V. Riddell | 12-5-1881 | 14-3-1882 |
| 17 | Major R. Bartholomew .. | 15-3-1882 | 30-4-1882 |
| 18 | Major H. J. Lawrence .. | 1-5-1882 | 21-8-1882 |
| 19 | Mr. G. L. Smith .. .. | 22-8-1882 | 13-11-1882 |
| 20 | Mr. G. Knox .. .. | 14-11-1882 | 16-3-1883 |
| 21 | Major C. McNeile .. | 17-3-1883 | 12-8-1883 |
| 22 | Mr. J. G. Silcock .. .. | 13-8-1883 | 12-11-1883 |
| 23 | Major C. McNeile .. .. | 13-11-1883 | 3-3-1884 |
| 24 | Mr. T. O. Wilkinson .. | 4-3-1884 | 6-8-1884 |
| 25 | Mr. C. E. Gladstone .. .. | 7-8-1884 | 25-6-1885 |
| 26 | Mr. T. Troward .. .. | 26-6-1885 | 17-4-1886 |
| 27 | Mr. J. G. M. Rennie .. .. | 18-4-1886 | 29-4-1886 |

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History.
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| Serial No. | Name. | From. | To. |
|---|---|---|---|
| 28 | Mr. T. Troward .. .. | 30-4-1886 | 19-4-1887 |
| 29 | Mr. A. H. Diack .. .. | 20-4-1887 | 8-9-1887 |
| 30 | Mr. T. Troward .. .. | 9-9-1887 | 8-2-1888 |
| 31 | Mr. T. J. Kennedy .. .. | 9-2-1888 | 31-1-1889 |
| 32 | Colonel C. Beadon .. .. | 1-2-1889 | 6-3-1889 |
| 33 | Mr. T. J. Kennedy .. .. | 7-3-1889 | 5-5-1890 |
| 34 | Sardar Muhammad Afzal Khan | 6-5-1890 | 10-10-1890 |
| 35 | Mr. T. J. Kennedy .. .. | 11-10-1890 | 30-3-1891 |
| 36 | Mr. H. Scott-Smith .. .. | 31-3-1891 | 24-11-1891 |
| 37 | Mr. J. M. Douie .. .. | 25-11-1891 | 23-2-1892 |
| 38 | Mr. R. M. Dane .. .. | 24-2-1892 | 21-3-1892 |
| 39 | Mr. H. Scott-Smith .. .. | 22-3-1892 | 27-8-1892 |
| 40 | Mr. A. I. Harrison .. .. | 28-8-1892 | 9-11-1892 |
| 41 | Mr. T. J. Kennedy .. .. | 10-11-1892 | 13-4-1893 |
| 42 | Mr. A. I. Harrison .. .. | 14-4-1893 | 13-7-1893 |
| 43 | Mr. T. J. Kennedy .. .. | 14-7-1893 | 1-12-1893 |
| 44 | Captain C. P. Egerton .. | 2-12-1893 | 9-12-1893 |
| 45 | Mr. T. J. Kennedy .. .. | 10-12-1893 | 14-5-1894 |
| 46 | Mr. P. J. Fagan .. .. | 15-5-1894 | 21-10-1894 |
| 47 | Mr. W. C. Renouf .. .. | 22-10-1894 | 10-4-1895 |
| 48 | Mr. P. J. Fagan .. .. | 11-4-1895 | 10-5-1895 |
| 49 | Diwan Narindra Nath .. | 11-5-1895 | 11-2-1897 |
| 50 | Khan Abdul Ghafur Khan of Zaida | 12-2-1897 | 18-11-1898 |
| 51 | Mr. A. J. W. Kitchin .. | 19-11-1898 | 28-2-1901 |
| 52 | Mr. J. P. Thompson .. | 1-3-1901 | 30-9-1901 |
| 53 | Mr. C. W. Loaton .. .. | 1-10-1901 | 22-1-1902 |
| 54 | Captain C. H. Buck .. .. | 23-1-1902 | 31-7-1902 |
| 55 | Lala Harnam Das .. .. | 1-8-1902 | 31-8-1902 |
| 56 | Captain C. H. Buck .. .. | 1-9-1902 | 10-4-1905 |
| 57 | Mr. Miles Irving .. .. | 11-4-1905 | 15-6-1906 |
| 58 | Mr. D. J. Boyd .. .. | 16-6-1906 | 20-7-1906 |
| 59 | Lala Ganga Ram .. .. | 21-7-1906 | 4-8-1906 |
| 60 | Mr. Miles Irving .. .. | 5-8-1906 | 8-8-1906 |
| 61 | Captain C. H. Buck .. .. | 9-8-1906 | 3-9-1907 |
| 62 | Mr. E. H. Wakefield .. | 4-9-1907 | 8-10-1907 |
| 63 | Captain C. H. Buck .. .. | 9-10-1907 | 7-3-1908 |
| 64 | Captain F. C. Nicholas .. | 8-3-1908 | 9-9-1908 |
| 65 | Sheikh Nasir-ud-Din .. | 10-9-1908 | 26-9-1908 |
| 66 | Captain F. C. Nicholas .. | 27-9-1908 | 31-10-1908 |
| 67 | Mr. A. Langley .. .. | 1-11-1908 | 2-3-1909 |
| 68 | Mr. Miles Irving .. .. | 3-3-1909 | 12-7-1911 |
| 69 | Mr. C. F. Strickland .. | 13-7-1911 | 2-10-1911 |
| 70 | Mr. Miles Irving .. .. | 3-10-1911 | 27-3-1913 |
| 71 | Mr. E. A. Joseph .. .. | 28-3-1913 | 20-5-1913 |
| 72 | Pt. H. K. Kaul, R. B., C.I.E. .. | 21-5-1913 | 11-12-1913 |

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| Serial No. | Name. | From | To |
|---|---|---|---|
| 73 | Mr. E. A. Joseph .. .. | 12-12-1913 | 20-12-1913 |
| 74 | Major J. C. C. Angelo .. | 21-12-1913 | 23-3-1914 |
| 75 | Mr. R. D. Thompson .. | 24-3-1914 | 20-4-1914 |
| 76 | Pt. H. K. Kaul, R. B., C.I.E. .. | 21-4-1914 | 17-5-1915 |
| 77 | Lala Tilok Chand, R. B., I.S.O... | 18-5-1915 | 29-6-1915 |
| 78 | Pt. H. K. Kaul, R. B., C.I.E. .. | 30-6-1915 | 23-3-1916 |
| 79 | Mr. J. R. S. Parsons .. | 24-3-1916 | 24-4-1916 |
| 80 | Mr. F. A. Ferguson .. .. | 25-4-1916 | 30-7-1916 |
| 81 | Mr. J. R. S. Parsons .. | 31-7-1916 | 1-9-1916 |
| 82 | Pt. H. K. Kaul, R. B., C.I.E. .. | 2-9-1916 | 4-11-1916 |
| 83 | Khan Bahadur Shaikh Rahim Bakhsh. | 5-11-1916 | 1-4-1917 |
| 84 | Mr. Q. Q. Henriques .. | 2-4-1917 | 29-8-1917 |
| 85 | Khan Bahadur Sheikh Rahim Bakhsh. | 30-8-1917 | 6-10-1917 |
| 86 | Mr. Q. Q. Henriques .. | 7-10-1917 | 5-7-1918 |
| 87 | Mr. R. D. Thompson .. | 6-7-1918 | 30-7-1918 |
| 88 | Lala Ghanshyam Dass .. | 31-7-1918 | 1-8-1918 |
| 89 | Mr. Q. Q. Henriques .. | 2-8-1918 | 2-12-1919 |
| 90 | Mr. J. D. Penny .. .. | 3-12-1919 | 20-2-1920 |
| 91 | M. Muhammad Hayat Khan .. | 21-2-1920 | 31-3-1920 |
| 92 | Lala Labhu Ram, R. S. .. | 1-4-1920 | 16-12-1920 |
| 93 | Lieutenant-Colonel G. B. Sanford | 17-12-1920 | 16-2-1921 |
| 94 | Khan Bahadur Chaudhri Sultan Ahmad. | 17-2-1921 | 4-11-1921 |
| 95 | Mr. A. W. J. Talbot .. | 5-11-1921 | 8-5-1922 |
| 96 | Khan Sahib Malik Zaman Mehdi Khan. | 9-5-1922 | 23-11-1923 |
| 97 | Mr. F. B. Wace .. .. | 24-11-1923 | 13-11-1924 |
| 98 | Mr. A. V. Askwith .. .. | 13-11-1924 | 3-10-1925 |
| 99 | Mr. R. B. Beckett .. .. | 4-10-1925 | 20-5-1926 |
| 100 | Mr. W. G. Bradford .. | 20-5-1926 | 31-5-1926 |
| 101 | Mr. S. K. Nawabzada .. | 1-6-1926 | 1-8-1926 |
| 102 | Mr. W. G. Bradford .. .. | 2-8-1926 | 27-3-1928 |
| 103 | Mr. Ram Chandra, M.B.E. .. | 28-3-1928 | 2-4-1928 |
| 104 | Pandit Siri Kishan .. .. | 3-4-1928 | 13-5-1928 |
| 105 | Mr. J. E. Keough .. .. | 14-5-1928 | 30-11-1928 |
| 106 | Pandit Siri Kishan .. .. | 1-12-1928 | 9-1-1929 |
| 107 | Mr. S. Partab .. .. | 9-1-1929 | 23-7-1929 |
| 108 | Mr. F. C. Bourne .. .. | 24-7-1929 | 10-9-1929 |
| 109 | Mr. S. Partab .. .. | 11-9-1929 | 15-8-1931 |
| 110 | Mr. H. D. Bhanot .. .. | 15-8-1931 | 28-9-1931 |
| 111 | Mr. S. Partab .. .. | 29-9-1931 | 14-4-1932 |
| 112 | Mr. W. F. G. LeBailly .. | 15-4-1932 | to date. |

CHAP. I, C. Population. (b) Towns and villages.

There are only two towns (worthy the name) of the old type in the whole District, Pakpattan and Dipalpur; Montgomery itself, partaking as it does of the worst features of both types, is a little hard to classify. Such places as Gugera, Hujra, Basirpur, and Qabula are little more than large villages. The towns of the newer type are Okara, Chichawatni (the new mandi town has entirely displaced the old village), and Arifwala.

Pakpattan.

Pakpattan is a town of considerable antiquity and interest. It lies in north latitude 30·21 degrees and east longitude 73·25 degrees, and its population in 1931 was 11,311. The town itself is situated on an eminence of 40 to 60 feet in height, at a distance of about eight miles from the right bank of the Sutlej. The country round is fairly well-wooded. There is no wall round the town, and extensive suburbs stretch from its foot for some distance. The town is traversed by six main streets running from north to south and from east to west, these are in many places narrow, crooked and steep, but have mostly been paved in the past. The arrangements for drainage are rudimentary and the suburbs at the foot of the town receive and retain all the waste water from the houses and streets above. Water is obtained from wells dug within and without the town, or, during the flow season, from the channels of the canal. The principal building of antiquarian interest is the shrine of Baba Sheikh Farid-ud-Din Sahib Shakar Ganj, with a few cloisters around it (see below). Public buildings in the immediate neighbourhood of the town are the High School, Primary School, Hospital (which sadly needs new and more commodious buildings), Veterinary Hospital, Tahsil and Thana, Sub-Divisional Officer's Court, and Civil and Public Works Department Rest-house. In the year 1910, the Sutlej Valley Line of the Southern Punjab Railway was laid, passing through Pakpattan, which became the principal station between the junctions of Kasur and Lodhran and was at first the head-quarters of a Railway Division. The railway station lies at a distance of about ¾ miles to the north of the town, and the Railway bungalows and Rest-house stand between the city and the railway. In anticipation of a considerable increase in trade as a result of the coming of the railway, a mandi was designed and built close to the station, but owing mainly to the fact that the railway line was torn up and sent to Mesopotamia during the war the mandi never prospered as such, but, being outside the municipal octroi limits, has been occupied almost entirely by retail shops, to the great detriment of shops inside the city and of the municipal finances.

In the course of the last few years, Pakpattan has spread still further to the north. Plans were at one time formed for the establishment here of the head-quarters of a new District and of two

Irrigation Circles, and an extensive site was selected between the railway and the Pakpattan Canal. These plans were later greatly curtailed, but the head-quarters of the Nili Bar Colony moved here from Montgomery in 1927, and of two Irrigation Divisions (the Khadir Division of the Pakpattan Canal Circle and the Sohag Division of the Dipalpur Canal Circle) three years later. The houses and offices of all these have been built on a portion of the site originally selected for the larger Civil Station, in which also are the Irrigation Rest-house, Sub-Judge's Court and the Police Post. A large Government serai, intended for the use of persons having business at the Colony Office, has also been built close by. Adjoining the Montgomery road, between the canal and the railway, are the houses and Church of the American United Presbyterian Mission.

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*Pakpattan*, anciently Ajudhan, is recognized by General Cunningham as one of the towns of the people variously mentioned by Alexander's historains and other classical writers as Ohydrakæ, Sydrakæ, Sudrakæ, Surakousæ, and Hydarkæ,* whose country extended up the Sutlej, to the north of that of the Malli, a people in conjunction with whom they are always mentioned :—

"The place has always been one of some importance. It was for centuries the principal ferry of the Sutlej. Here met the two great western roads from Dera Ghazi Khan and Dera Ismail Khan—the first *viâ* Mankhera, Shorkot and Harappa, the second *viâ* Multan. At this point the great conquerors Mahmud and Taimur, and the great traveller Ibn Batuta, crossed the Sutlej. The fort is said to have been captured by Sabuktagin in A.H. 367, or A.D. 977-78, during his plundering expedition in the Punjab; and again by Ibrahim Ghaznavi, in A. H. 472, or A. D. 1079-80. On the invasion of Taimur, the mass of the people fled to Bhatner, and the few people that remained were spared by that ruthless barbarian out of respect for the famous saint, Farid-ud-Din Shakar Ganj whose shrine is at Ajudhan."

It is to this Farid-ud-Din, familiarly and better known as Baba Farid, that the name of Pakpattan, or "ferry of the pure one," is ascribed. See footnote to page 31, Chapter I-B. He is one of the most famous saints of northern India, and to him is attributed the conversion of the whole southern Punjab to Muhammadanism. It is said that in his progress through the Punjab the saint was opposed at Ajudhan by a Hindu Jogi, Birnath, whom, however, he conquered and subsequently converted under the Muhammadan title of Pir Kamal. The town thenceforth became his principal residence. "By continual fasting, his body is said to have become so pure that whatever he put into his mouth to allay the

*See Gazetteer of the Multan District.

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cravings of hunger, even earth and stones, was immediately changed into sugar, whence his name of Shakar-Ganj, or sugar-store.* This miraculous power is recorded in a well-known Persian couplet :—

> "*Sang dar dast o guhar gardad,*"
> "*Zahar dar kam o shakar gardad.*"

which may be freely rendered :—

> "Stones in his hands are changed to money (jewels),
> And poison in his mouth to honey (sugar)."

From another memorial couplet, we learn that he died in A. H. 664, or A. D. 1265-66, when he was ninety-five lunar years of age. But as the old name of Ajudhan is the only one noted by Ibn Batuta in 1334, and by Taimur's historian in A. D. 1397, it seems probable that the present name of Pakpattan is of comparatively recent date. It is perhaps not older than the reign of Akbar, when the saint's descendant, Mir-ud-Din, revived the former reputation of the family by the success of his prayers for an heir to the throne.† The sanctity of the town and of its shrine is acknowledged far beyond the boundaries of the Punjab, even in Afghanistan and Central Asia, and pilgrims are constantly flocking to it. The principal festival is at Muharram, when crowds that have been estimated at between fifty and sixty thousand, are collected at the shrine. The festival lasts from the first to the fifth day of the Muharram. On the afternoon and night of the last and great day, takes place the characteristic ceremony of the festival. There is a narrow opening in a wall adjoining the shrine, 5 feet by 2¼ in size, called "the gate of paradise;" and whosoever during the prescribed hours can force his way through this passage is assured hereafter a free entrance into paradise. Special arrangements are made by the District Authorities for the control of the crowd of pilgrims and for their orderly passage through the gate. The stream flows on ceaselessly all night until sunrise the next morning, the local athletes making a point of going through several times. Women are not allowed to pass through. The lineal descendants of the saint are still represented at the shrine, of which they are the managers and guardians. They enjoy a reputation for the utmost sanctity, and receive the honorific appellation of Diwan. The present head of the family is twenty-fifth in descent from Baba Farid, if we exclude the temporary incumbencies entailed by the litigation described below.

*Another version of the story is that the saint, when hungry, used to tie a wooden cake (*chapatti*) or a bunch of wooden dates to his stomach, and that this composed his sole nourishment for thirty years. The truth of the story is vouched for by the preservation of the identical cake and dates to this very day. They are kept at his shrine at Pakpattan, and are objects of reverence and worship to the faithful.

†General Cunningham, Anc. Geog., i., p. 218.

He enjoys a handsome revenue grant *jagir* from the British Government, in addition to the revenues of the shrine itself, which are considerable. A list of the lineal representation of Baba Farid is given below. Baba Farid himself arrived at Pakpattan in H. 584 and died in H. 664. His successors were— CHAP. I, C. Population.

| | *Name.* | *Date of succession.* | | *Name.* | *Date of succession.* |
|---|---|---|---|---|---|
| 1. | Badr-ud-din .. | H.664 | 16. | Muhammad Din .. | H. 1019 |
| 2. | Ala-ud-din .. | 668 | 17. | Muhammad Ashraf | 1057 |
| 3. | Muaf-ud-din .. | 722 | 18. | Muhammad Saiyad | 1090 |
| 4. | Fazl-ud-din .. | 738 | 19. | Muhammad Yusaf | 1120 |
| 5. | Manohar .. | 755 | 20. | Muhammad .. | 1135 |
| 6. | Nur-ud-din .. | 805 | 21. | Muhammad Ghulam Rasul. | 1179 |
| 7. | Bahawaldin .. | 823 | 22. | Muhammad Yar .. | 1223 |
| 8. | Muhammad .. | 855 | 23. | Sharf-ud-din .. | 1248 |
| 9. | Ahmad .. | 879 | 24. | Allah Jowaya .. | 1261 |
| 10. | Ataullah .. | 901 | 25. | Abdurrahman .. | 1300 |
| 11. | Muhammad .. | 918 | 26. | Said Muhammad .. | 1304 |
| 12. | Ibrahim .. | 940 | 27. | Abdurrahman .. | 1307 |
| 13. | Taj-ud-din .. | 982 | 28. | Fateh Muhammad .. | 1307 |
| 14. | Faizulla .. | 1008 | 29. | Said Muhammad. .. | 1311 |
| 15. | Ibrahim .. | 1010 | | | |

The last five changes followed the course of litigation, which began in 1898, after the death of Diwan Allah Jowaya. Abdurrahman, the uncle of the deceased, succeeded to the *gaddi*, but Said Muhammad, the deceased's daughter's son, sued for it and obtained a decree under which he was installed four years later. An appeal was preferred by Pir Abdurrahman in the Chief Court, in which he succeeded and was accordingly reinstalled. Said Muhammad made a further appeal to the Privy Council, but before any decision was made, Abdurrahman died and was succeeded by his son Fateh Muhammad. Said Muhammad's appeal to the Privy Council was accepted and Fateh Muhammad had to vacate the *gaddi*, which was taken by Said Muhammad, the present incumbent or Sajjada Nashin (as he is called) of the shrine.

The principal elements in the population are Khatris, Aroras, and Brahmans and of Mussalmans, Arains, Qureshis, Chishtis and Sayyids. There is no trade or commerce worth mentioning. There is a mandi of sorts founded in the second decade of this century, but it is not flourishing at present. The principal industries are concerned with the making of wood work toys and lacquered articles and the weaving of Lungis and bed sheets.

Local self-government is entrusted to a municipal committee of the II class with 9 members, all nominated. Compulsory

P. I. C. education is enforced in the town and the municipal committee maintains a flourishing primary school.

Dipalpur is a small place of some 5,000 inhabitants, situated about 17 miles from Okara railway station, 12 miles from Basirpur railway station, and 20 miles north of the river Sutlej. In 1870 the *tahsil* headquarters were transferred from Hujra to Dipalpur, where there was no *tahsil*. Before the extension of the railway the place used to be frequented by traders from Dera Ismail Khan and other places towards the frontier, on account of the main road from Okara to Fazilka passing through that place. The town itself is an unpretentious collection of *kacha* and *pakka* native houses surrounded by an old wall with three gates, one *Thattiyari* towards the east, *Multani* towards the west, and the third, being newly opened, is called *Shumali Darwaza*, towards the north. The important buildings in the town are the temple of Lalu-jas-raj where an annual fair is held in the month of Magh; an old *masjid*, built at the time of Khan Khanan, Wazir of Shah Jahan, Emperor of Delhi; and a tomb of Imam Shah, where also an annual fair is held. It has two *bazars* well paved, the main street of one passing from east to west, and of the other from the middle of the first *bazar* towards the north. There is no grain market in the town. The other buildings are a *tahsil* and *thana*, police *chauki*, municipal committee house, post office, school-house, *lambarkhana*, dispensary Veterinary Hospital and *sarai*. There is also an encamping-ground with a good well on it. The land around the town is irrigated by the channels of the Khanwah Division of the Dipalpur Canal. Formerly the place was a small agricultural village, but the transfer of the headquarters of the *tahsil* here from Hujra, greatly increased the importance of the place, besides adding much to the public convenience. Its importance, however, has, under modern conditions, greatly declined. Its decay has been assisted, first by the colonization of the Lower Bari Doab Colony, and the establishment of a new tahsil headquarters at Okara instead of Gugera, and, later, by the laying of the Sutlej Valley Railway about 12 miles to the south, coupled with the starting of a mandi at Basirpur; as communications both with Basirpur and Okara have been of the worst, Dipalpur has been left high and dry between them. The improved agricultural condition which it is hoped that the Sutlej Valley Canal Project will bring to the surrounding area may lead to some revival, and when the projected Lyallpur-Chananwala railway is built, Dipalpur will be accessible by rail. There is now a metalled road from Dipalpur to Okara.

There has been for some years a more or less self-appointed panchayat, which collected a small cess from the inhabitants to

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defray the costs of elementary sanitation and lighting of the town. In 1925 Dipalpur was declared a Small Town under the Small Towns Act. It was divided into 5 wards as shown in Punjab Government Notification No. 20971, dated the 30th September 1925. Each ward was to return one member, the voting strength being 494 Muslims and 396 Hindus and others. The election duty took place and 3 Muslims and 2 non-Muslims were elected. The President of the Committee was to be the Tahsildár. The townspeople objected so strongly to the constitution of the small town committee that in 1926 the original notification was cancelled and the committee abolished. The town has now reverted to its former happy state of torpid squalor.

Dipalpur is a very old city indeed. It is said to have been founded by one Sri Chand, after whom it was called Srinagar. Sri Chand had no children. His priest, Chandar Mani, stood on one leg for 5 months and 27 days; after which the goddess Devi gave him her two sons, Bhim and Lalujas Raj. He brought them to Dipalpur, and two of Sri Chand's wives adopted them. One day on the way to the temple they indulged in a game of tip-cat. The cat struck one of Sri Chand's wives, who expressed in vigorous language her opinion that they ought to be swallowed up by the earth. Almost immediately Bhim disappeared in the ground, and Lalujas Raj went after him. Chandar Mani had just time to catch him by the lock of hair at the back of his head (*choti*) before he vanished. He then directed that every Khatri of the Khanna sub-division should offer up his *choti* in that place before marriage, and so should other tribes when making vows. He then disappeared. This legend, and the old name of the town, may have some bearing on the question of who were the Oxudrakæ (Ancient Geography of India, page 214). But it is incredible that the Kathias should ever be allies of the Khatris. The present name of the town is said to be derived from Dipa, one of Raja Salvahan's sons, who re-founded the town. Risalu, another son, lived at Dhaular. The love adventures of his queen Kokilan and Raja Hodi are still sung by Mirasis. There are, however, several other stories concerning the name Dipalpur. According to General Cunningham.* "the foundation of the place is attributed to Raja Deva Pala, whose date is unknown." Another tradition, however, given by the Deputy Commissioner of the district, is to the effect that the town was founded by one Bija Chand, a Khatri; that it was originally called Sripur, after the son of the founder, Sri Chand, and that subsequently a Raja, by name Har Singh, surrounded it with a wall and changed its name to Dipalpur.

*Ancient Geog. 1, p. 213-14.

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This tradition also mentions no date. The antiquity of the town, however, is clearly established. General Cunningham remarks that "the interior surface on which the houses are now built is on a level with the terreplein of the ramparts. The old coins, also, which are found there in great numbers, show that Dipalpur was in existence as early as the time of the Indo-Scythians." Being thus persuaded of the ancient origin of the town, General Cunningham is "inclined to identify it with the Daidala of Ptolemy, which was on the Sutlej, to the south of Labokla and Amakatis, or Lahore and Ambakapi.* In the 14th century the emperor Firoz Tughlak frequently visited the town, his hunting excursions extending in this direction from the neighbourhood of Sirsa and Hissar.† He is said to have erected a large mosque outside the city, and drawn a canal from the Sutlej for the irrigation of its lands. It is repeatedly mentioned by the early Muhammadan historians, and must have retained some of its importance in the time of the emperor Babar, who says, speaking of the garden he laid out at Kabul, "in the year in which I defeated Bihar Khan and conquered the countries of Lahore and Dipalpur."

At the time of Taimur's invasion the town was second only to Multan in size and importance, and was popularly said to possess 84 towers, 84 mosques and 84 wells. At present it is nearly deserted, there being only one inhabited street running between the two gates. In shape, it is a square of nearly 1,600 feet, with a projection 500 feet square at the south-east quarter. To the south-west there is a high ruined mound, connected with the town by a bridge of three arches which is still standing; and from its high and commanding position, General Cunningham is inclined to believe that popular tradition is right in affirming this mound to be the remains of a citadel. To the south and east there are also long mounds of ruins, which are doubtless the remains of suburbs. The existing ruins, including the citadel and suburbs, occupy a space ¾ mile in length by ½ mile in breadth, or 2¼ miles in circuit. But in its flourishing days the town must have been much larger, as the fields to the east are strewn with brick right up to the banks of the Khanwah canal, near which was situated the mosque built by Firoz Shah, Tughlak. This extension of the town beyond the walls may also be inferred from the fact that the people of Dipalpur, on Timur's invasion, sought refuge in Bhatner, which they would not have done had their own city

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*Ancient Geography, i. p. 214. As to Ambakapi, see Gazetteer of Gujranwala district. In an earlier publication (Arch. Rep. i., p. 140) General Cunningham suggests the identity of Daidala with Delhi.

†See Gazetteer of the Hissar district.

been defensible.* The complete decay of the town in modern times is probably to be attributed to the drying up of the old Beas. It is said that many of the inhabitants migrated, after the failure of the river, to Hyderabad in the Deccan, and large numbers of Khatris in Sind and Kach assert Dipalpur to be their original home.

The most noticeable feature in the modern town is the shrine of Baba Lalu-jas-raj, a saint much venerated by Khatris of the three highest classes—Khanna, Kapur and Marotra. The male children of these classes throughout the greater part of the province are taken to this shrine in or about their tenth year for the purpose of dedication to the saint. The ceremony consists in shaving the child's head, after which the lock on the top of the head (*choti*) is considered sacred, and may never afterwards be shaved or cut. Other classes besides those mentioned resort to the shrine for the same purpose, but only in fulfilment, generally, of a special vow, the saint being by no means universally venerated. The sacred days upon which the ceremony can be performed are the Sundays in the month of Magh. The attendance in the course of the month averages 11,000. The town is the chief seat of the Khatris. It has a very bad reputation as regards the honourableness of its inhabitants. The following verse expresses this :—

*Shor Shoron, te kur Lahoron, jhagra Chinioton,*
*Peo putr te chughli kare, Dipalpur te koton,*

Which implies that Shorkot is the place for uproars, Lahore for falsehood, Chiniot for quarrelling, and the town of Dipalpur is the place where the father tells tales on his son.

Dipalpur is the headquarters of a Sub-Divisional Officer of the Canal Department and of an Inspector, Co-operative Societies. It contains a hospital, a high school, two small girl schools and a veterinary hospital. It is probable that the Panchayat at present in charge of local affairs will be superseded before long by a regular small town or municipal committee.

Montgomery.

The following remarks about Montgomery quoted from the last edition of the Gazetteer show what that town was like before colonization :—

"The town was founded in 1865 by Mr. Blyth, then Deputy Commissioner of Gugera district ; the headquarters of the district being transferred to it from Gugera in order to be on the line of rail and for the more easy provision of medical and spiritual privileges

*General Cunningham's Anc. Geog., i., p. 213.

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to its European inhabitants. The spot where it stands was then occupied by the small village of Sahiwal, and is about 27 miles south of Gugera. It received its present name by way of a somewhat dubious compliment to Sir Robert Montgomery, then Lieutenant-Governor of the Punjab. The town lies in the midst of a sterile plain unbroken by vegetation and covered with saline efflorescence, and the surrounding scenery, desolate beyond description, harmonises well with the rows of empty shops and houses which an intelligent people has declined to inhabit. The town itself is a collection of *kacha* native houses without a wall; and the four sides of the town are open towards the jungle or *bar*. It has two bazars (Blyth Ganj and Ford Ganj); the streets are wide, but except one not paved "...... " In the words of the Imperial Gazetteer the situation of the station is almost unequalled for dust, heat and general dreariness "........." The town has little or no trade, and is in fact nothing but the headquarters of the district staff."

Since those words were written the "sterile plain unbroken by vegetation" has been changed into a prosperous expanse of fields and homesteads. The old town still occupies its original site but would probably not now be recognizable to the writer of the above extract.

The Railway Station and Mandi and the factory area are all on the south of the main line of the Lower Bari Doab Canal. The canal is crossed by two bridges. The road over one leads direct from the Railway Station to the old town, *viâ* the Pakpattan bazaar and the Dipalpur bazaar. If the road be followed past the Railway Station to the south the traveller will eventually find himself in Pakpattan. Following on to the north crossing the Dipalpur bazaar one comes into the original residential area which is now fully populated, and though the roads are largely *kacha* and badly drained, the area on the whole is considerably more open and cleaner than the above account would lead one to expect. In case of heavy rain at present the unmetalled link roads in this area become very marshy, but a drainage scheme has been sanctioned and work on it has actually begun. North of the old town lies what is known as the Indian Civil Station where bungalow sites have been sold to prominent residents in the locality and where many of them have erected very respectable houses, surrounded in some cases by well-kept gardens. West of the old town and

the Indian Civil Station lies the Civil Station proper with the District Courts, High School, Hospital and Rest-house. Adjoining the old town on this side lies the Partab Bagh, a park which was originated by Mr. Partab then Deputy Commissioner, Montgomery, and opened by His Excellency the Governor in November 1929. This park was intended mainly to enable women and children resident in Montgomery to take the air in clean and pleasant surroundings and in reasonable privacy. The expenses connected with the laying out of this park were met by private subscriptions and it is controlled by a local committee assisted by a grant-in-aid from the municipality. The Secretary of the Committee is Mr. Rajindro Lal Sahni, Municipal Commissioner, who was Mr. Partab's right-hand man in the original prosecution of the scheme. Included in the park are the premises of two Ladies Clubs each fitted with a badminton court. It is hoped that this park will be a real addition to the amenities of Montgomery. The second bridge over the Canal brings the Arafwala road into the Civil Station, *via* the Church and the District Courts. The Church is surrounded by a large oval of grass on which are situated a cricket ground, a football ground and tennis courts. West of the Church are the Police Lines, the Aerodrome and the Central Jail— which is a large institution devoted to the incarceration of long-term prisoners. To the north of the Civil Station lie the residences and offices of the Army Remount Department, the Montgomery Club and the Cattle Fair ground and Race course.

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In the cold weather the monthly race meetings provide amusement to a large number of people. These races are organized by the Army Remount Department in the interests of horse-breeding. It is a sound plan for fillies before they are absorbed in the establishment of mares maintained under the Ghoripal scheme for breeding purposes, to be tried out on the race course. The races each year are thus restricted to three-year old fillies, who in the following year are to enter on their career as brood mares.

The Montgomery Cattle Fair takes place every year in February or March and is attended by cultivators and stock-breeders from all over the District.

The town has always had an excellent reputation as a health centre. The old residents say that this was due to the fact that no noxious bacteria were able to survive owing to continuous dust storms. There are less dust storms now than there used to be by reason of the introduction of canal irrigation. But Montgomery is still considered to be a very healthy station.

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The population residing within municipal limits was recorded as 2,416 souls in 1868. By 1891 the number had risen to 5,159. By the 1931 census it is now 26,164.

Okara.

The town of Okara is situated on the Lahore-Multan Railway line about 25 miles east of Montgomery. It is now the headquarters of what used to be the Gugera Tahsil. Before colonization started, though there was no actual mandi at Okara, produce destined for other mandis in the neighbourhood used to pass through the town and sites there were bought and sold for very fair prices. The sites now occupied by the factories were all in private hands before colonization started. The Mandi and the residential area are north of the railway line. The area originally occupied for residential purposes has now been more or less abandoned. The Tahsil, Veterinary Hospital, Police Station and the District Board Rest-house are all to the north-east corner of the town. To the west of them lie the high school, the public gardens, the Civil Hospital and the Municipal Office. Between these institutions and the Railway Station lies the town proper. This is divided up by broad metalled roads into six blocks consisting of residential and shop sites. The link roads within these are unmetalled and liable to flooding when rain falls. It is hoped that the local committee will be able to afford a proper drainage scheme before long. Both to the west and to the east of the town proper are situated a number of orchards planted on Government land leased out to prominent residents in the locality for that purpose. It is hoped that in time these orchards will not only prove a source of profit to the lessees, but will also serve to beautify the neighbourhood of the town. The public garden which is maintained by the Committee near the High School and Civil Hospital is a credit to Okara and it is hoped that the park for the use of women and children which is being laid out not far from the railway station in a vacant portion of one of the residential blocks, will in due course prove as popular as it ought to be. Adjoining the railway to the west are the Grain Mandi and the Lakkar Mandi. Beyond them to the north of the railway station as well as to the south-east lie the factory sites. These factories are mostly concerned with the ginning and pressing of cotton.

Okara is supposed to have got its name from the *Ukan* (Tamarisk) tree. There was nothing on the site originally but a few thatched huts situated on the south of the present railway line. When the railway was built, the residential quarter, such as it was, was removed to the north of the railway line, but this was demolished in 1915 when on the arrival of the Lower Bari Doab Canal the present town was founded. The Mandi was opened

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in that year and a number of sites were put up for auction. Auctions have taken place on six occasions since, the last one being held in 1931. There are still a fair number of shops and residential sites remaining to be sold. Drainage and waterworks schemes are under consideration by the Notified Area Committee to whom matters of local self-government have been entrusted. Apart from the land which has been utilised for the construction of the town proper with its hospital, schools, parks and so on, the Committee has a considerable area of crown land at its disposal for agricultural purposes. The income from the lease of this land is of great assistance to the committee's finances.

The population of the town in 1921 was returned as 4,975. In 1931 the figure advanced to 10,712. About 3/5 of the population is Hindu and about 30 per cent. Musalman and 15 per cent. Sikh. No industry of note is carried on in the town. The residents are occupied principally with the wheat and cotton trade.

Chichawatni.

Before the Lower Bari Doab Canal began to run the area at present occupied by the Chichawatni Mandi and connected dwelling places was waste land in possession of Government. There was a railway station called Chichawatni Road near which there were a few *kacha* shops and a District Board Dak Bungalow. The real village of Chichawatni was about 3 miles north of the railway line on the banks of the Ravi. This village owed such importance as it had to the fact that it lay on the old main road from Ferozepur to Jhang.

When colonization started, the site of the present Mandi was selected to the south-west of the old railway station and the first auction took place in 1916. The Mandi stands between the Tunnanwala Minor and the railway line. The town is built to the south of the Distributary. The old railway station was abandoned and a new railway station built near the Mandi. Further auctions of sites were held in 1918, 1919, 1920, 1926 and 1933. There are still a certain number of sites available for sale in due course.

The population of the town numbers 4,387. The residents are mostly shop-keepers or dealers in agricultural produce and their assistants. There are 3 factories in the town for the ginning and pressing of cotton. Local affairs are in the hands of the Notified Area Committee of which the Revenue Assistant for the District is President, the Sub-Assistant Surgeon and Naib-Tahsildar are *ex-officio* members, and there are 3 nominated non-official members as well. The income of this committee is based mainly on terminal-tax realized through the railway department on goods imported by train and octroi levied on goods imported otherwise.

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The Committee have sunk wells in several places, while the main bazaar roads have been metalled and the connecting unmetalled roads are kept more or less in good order. The Committee maintains a hospital, two primary schools for girls and a boys high school. The District Board has opened a veterinary hospital. There is further a female hospital built and maintained by the American Presbyterian Mission. At this hospital midwifery is taught. The Committee have constructed a vegetable market, meat market, slaughter house and *Jhatka Khana*. On the whole therefore the needs of the residents are adequately supplied.

The Police Station lies to the north-east of the town across the railway line, while to the west of it lies the Public Works Department Rest-house on the site previously occupied by the old District Board Rest-house. The Canal Rest-house, the offices of the Canal Sub-Divisional Officer, the Local Forest Officer and the Superintendent, Criminal Tribes, are all located near the main line of the canal to the north to the Committee area.

A start has been made with the construction of a public park in a plot of land adjoining and to the south of the Distributary.

Arifwala.

Arifwala is the youngest of the colony market towns in the district. Before the coming of the Sutlej Valley Project Chah Arifwala was a well and 50 acre patch of cultivation in the Bar, lying on the Kamir Tibbi Road, which was then one of the only trails running north and south across the Bar. On the relaying of the Sutlej Valley Railway on its new alignment, Arifwala was selected as the site of one of the new mandis, and as it is the centre of a fertile, well-irrigated tract, and is moreover excellently served by the new system of roads, its progress has been rapid. The first sale of town sites was held early in 1926, and the first shops in the bazaar and mandi were formally opened in April 1927. Its population at the 1931 census was 3,201, and it contains a Dispensary, Anglo-Vernacular Middle School, Veterinary Hospital, Police Station, Public Serai and combined Public Works Department and Civil Rest-house. The town is laid out on lines similar to other colony mandis, but there has been more effort to provide such amenities as public gardens and open spaces.

Various sites in the new town were sold every year from 1925-26 to 1931-32. The town plan provides in all 587 sites including mandi shops, bazaar shops, combined shops and residences, residences, flour mills, wood market shops, and godowns and offices. Out of these 278 have been sold so far. Four sites have been reserved for cotton ginning factories of which two were sold in 1925-26 and one in 1929-30. These factory sites cover

10 acres each and the price paid for them works out on the average at Rs. 8,908 per acre. The average price realised for the other miscellaneous sites works at about Rs. 200 per marla. CHAP. I, C. Population.

The town has developed and is developing somewhat rapidly. There is as yet no special industry there. The population consists mainly of retail and whole-sale traders. The retail shops supply the ordinary necessities of life to the residents in the neighbourhood, while the wholesale shops deal in cotton, grain and pulses. The Notified Area Committee has provided slaughter-houses, meat and vegetable markets, and a Town Hall. It remains for Government to carry out drainage and water works schemes. The Committee maintains two excellent public parks, while a new park for women only is being made.

As indicated above there are no towns worthy of the name in the District beyond those already described. But there are some large villages of considerable historical interest. Other places of historical interest.

For instance, Hujra (Dipalpur Tahsil) though its population is only a little over 3,000 was the headqurateres of a Tahsil in the time of Maharaja Ranjit Singh and is said to have been founded by Hazrat Shah Mukim, the great great grandson of Hazrat Miran Bahawal Shah Kalandar said to have migrated to the banks of the Beas from Gilan in the time of Akbar. It is said that Hazrat Miran Bahawal Shah built himself a mosque and a Hujra (enclosure) and that Hazrat Shah Mukim having been born in this Hujra gave the name of Hujra Shah Mukim to the town he founded. The tombs of Hazrat Miran Bahawal Shah Kalandar, Hazrat Shah Mukim and Hazrat Sheikh Muhammad Barri are the principal show places in Hujra. There is a Canal Rest-house, a police station, a middle school and a dispensary. The endowments and Jagir enjoyed by the descendants of Hazrat Shah Mukim from the days of the Moghul Emperors are said to have been taken over by Bedi Sahib Singh who occupied Hujra in Maharaja Ranjit Singh's time. Most of the Syeds were then killed. After annexation to the British Government Madad Ali Shah, a descendant of Hazrat Shah Mukim, established himself as Sajada Nashin and his grandson Imdad Ali Shah holds that position at present. He holds a Jagir of several villages together with a cash Jagir of Rs. 700. A fair is held at this place annually when a number of pilgrims are entertained by the Sajada Nashin.

*Kabula* (Pakpattan Tahsil) is a place of no importance economically or politically, but its foundation dates from the time of Ghias-ud-din Tughlak when this potentate visited Pakpattan to pay homage to the shrine of Baba Farid. The Hindu tribe

CHAP. I, C. Population.

(Khakhris) who were there in occupation were turned out and Dhudhis, who claimed to be descended from the Suraj Bansi Rajas and had been converted to Islam, were settled in their place. Subsequently in Akbar's time the Dhudhis were turned out by reason of their thieving propensities and the place was made over to a family of Qazis. Pilgrimages are made to the tomb of Shah Mohsan Kamal in Ramzan every year and in Jeth to the tomb of Buland Shah. There is a Hindu Mela at Kabula also in Baisakh.

*Basirpur* (Dipalpur Tahsil) where there is now a railway station on the Kasur-Lodhran line, in the time of the Moghul Emperors belonged to Arains. The original owners are said to have been turned out by their Qazi, also an Arain, who represented to the Emperor that the owners were not paying their land revenue, which he had in fact himself misappropriated. The Qazi's descendants are in possession still. Baba Sahib Singh Bedi was awarded a Jagir of 3 lakhs by Maharaja Ranjit Singh in 1842 which included land in the neighbourhood of Basirpur. His son built a fort in this place and the Bedi's descendants still live there. There is now a Mandi at Basirpur and a vernacular middle school. It is hoped that a hospital will be constructed shortly. Fairs are held on the 25th and 26th of Sawan at the mausolea of Mulla Farid the Qazi who turned out the original Arain owners and of Hamun Sachiar. The population is about 3,000. The principal occupation in the village is tanning.

*Malka Hans* (Pakpattan Tahsil) has a population of about 3,000 persons and lies 10 miles north-west of Pakpattan near the main road connecting Pakpattan with Montgomery. It is said to have been founded by Malik Muhammad, *alias* Malka, a member of the Hans tribe about 650 years ago. He and his family appear to have been of some importance in this neighbourhood until Sikh times. There is now a lower middle school, a dispensary and a police station in the place. The only buildings of historical interest are the Waras Shah mosque built by the Hans in Hijri 740 (1340 A. D.) and the Parnami temple which was built by Mahant Darbara Singh about 200 years ago. A *Mela* in this temple is held in Chet every year.

*Haveli* (Dipalpur Tahsil) has a population according to the 1931 Census of 3,240. It is said to have been originally founded in the time of the Mogul Emperor Muhammad Shah by a Wattu Lakkha Khan. His descendants crossed over to Bahawalpur in Sikh times, but regained in some degree at least their former position after annexation by the British. But Sikhs, Hindus and Arains have now a share in the proprietorship. The village is famous for the manufacture of *Huqqas* and cotton bed sheets.

## Section E.—Arts and manufactures.

(a) Hand industries.

The district is not conspicuous for its arts and manufactures. There is no mill in the district manufacturing cloth. Ordinary country cloth known as Khaddar is woven on handlooms in nearly every village. In towns and large villages, *e.g.*, Pakpattan, Malka Hans, Kabula, Dipalpur, Hujra, Attari, Haveli, Basirpur, Harappa and Fatehpur cotton carpets, sheets and *lungis* are made, but these articles are only sold locally. In the old villages and in such parts of the colony as has been allotted to local grantees weaving is done by *Paolis*. The immigrant colonists have brought their own weavers with them. The work of the indigenous *Paoli* has the better reputation.

The printing of cloth in various coloured patterns for use in quilting or for women's clothing is carried out by the dyer class (*Chhimbar*). This work is not done extensively.

The only regular factory for cotton and woollen goods, *e.g.*, carpets, rugs and blankets is in the Central Jail at Montgomery, but most of the products of this institution are supplied on indent to Government departments.

Most of the jewellery and metal work of any value is imported. There is an industry of sorts connected with the manufacture of tin boxes and trunks in Montgomery, Okara, Chichawatni and Arifwala. Large tin boxes are becoming popular for the preservation of cloth goods. Prices of such boxes vary from Rs. 5 to Rs. 25 and the materials are imported from Amritsar and Karachi. Such material is imported into Montgomery to the value of Rs. 3,000 annually.

Wooden bodies for motor lorries and tongas are made in Montgomery and Arifwala to some extent, while household furniture of a simple nature is made in Montgomery, Okara, Arifwala, Pakpattan and Chichawatni. The usual woods used are Deodar and Shisham. Deodar comes from Jhelum or Wazirabad and Shisham from Chhangamanga forest plantation. The woods

mostly used by village carpenters are Kikar (*acacia*), Okan (Farash) and Shisham. Kikar and Okan are readily obtainable locally. CHAP. II, E. Arts and Manufactures.

The commonest type of factory in the district is that concerned with the ginning and pressing of cotton. A list of the factories at present in existence with details of the work done in the past 3 years is given below:— (*b*) Factory industries—cotton factories.

| Name of factory with year in which started. | 1930-31. | | 1931-32. | | 1932-33. | |
|---|---|---|---|---|---|---|
| | Cotton ginned. | Cotton pressed. | Cotton ginned. | Cotton pressed. | Cotton ginned. | Cotton pressed. |
| | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. |
| 1. Rai Sahib Dhanpatmal-Dewanchand, Montgomery, 1919 .. | 2,900,000 | 2,900,000 | 2,506,800 | 2,506,800 | 2,597,200 | 2,597,200 |
| 2. Japan Cotton Factory, Montgomery, 1919 .. | 1,[illegible] | 1,[illegible] | 1,340,000 | 1,340,000 | 1,427,600 | 1,427,600 |
| 3. Rai Sahib Dhanpatmal-Jowaladas, Montgomery, 1919 .. | 3,049,200 | 3,049,200 | 1,762,200 | 1,762,200 | 1,[illegible] | 1,[illegible] |
| 4. Lala Gopalshah-Nathumal, Chichawatni .. .. | 2,780,000 | 2,780,000 | .. | .. | 1,[illegible] | 1,[illegible] |
| 5. Gianasingh-Bahadursingh, Chichawatni .. .. | .. | .. | 1,980,184 | 1,980,184 | 1,[illegible] | 1,[illegible] |
| 6. Amirchand-Jowaladas, Chichawatni .. .. | Not available. | | | | | |
| 7. B. C. G. A. Cotton Factory, Iqbalnagar, 1924 .. .. | 1,[illegible] | 4,160,000 | .. | .. | 3,034,080 | 1,025,000 |
| 8. Wassuram-Dilbaghrai, Nundah, 1924 .. .. | .. | .. | .. | .. | .. | .. |
| 9. Sundagarmal-Mohrishah, Nundah, 1925 .. .. | .. | .. | .. | .. | .. | .. |
| 10. Kirparam-Brijlal, Okara, 1915 .. | 91,656 | 9,643 | 67,754 | 7,182 | 74,272 | 7,218 |
| 11. Fatehchand-Rai-ditta Mal, Okara, 1915 .. .. | 100,688 | 10,506 | 31,758 | 3,824 | 108,188 | 11,383 |
| 12. Rauiji Dinshaw, Okara, 1923 .. | [illegible] | 9,087 | 33,382 | 3,514 | 44,640 | 4,699 |
| 13. Bhai Dial Singh, Okara, 1919 .. | 33,350 | 3,500 | 28,500 | 3,000 | 23,750 | 2,500 |
| 14. Krishna Factory, Okara, 1919 .. | 74,100 | 7,800 | 75,060 | 7,901 | 82,650 | 8,700 |
| 15. Birla Brothers, Okara, 1925 .. | 95,352 | 10,037 | 106,400 | 11,200 | 115,556 | 12,164 |
| 16. Sir Gangaram-Balakram Okara, 1916 .. .. | 61,[illegible] | 6,306 | 33,012 | 3,475 | 29,374 | 3,092 |
| 17. Kanpur Cotton Factory, Dipalpur, 1924 .. .. | [illegible] | .. | 200,400 | .. | .. | .. |
| 18. Krishna Factory, Dipalpur, 1928 .. | .. | .. | .. | .. | 112,500 | .. |
| 19. A. C. Ice and Cotton Factory, Pakpattan, 1927 .. .. | [illegible] | .. | .. | .. | 647,880 | 646,000 |
| 20. Bikram Cotton Factory, Arifwala, 1931 .. .. | .. | .. | 1,786,984 | 1,786,984 | 3,287,218 | 3,287,218 |
| 21. Dhanpatmal-Jowaladas, Arifwala, 1927 .. .. | 4,297,012 | 5,297,012 | 5,255,172 | 5,255,172 | 3,589,846 | 3,589,846 |
| 22. Eduiji Dinshaw, Arifwala, 1927 .. | 6,[illegible] | 6,[illegible] | 1,601,610 | 1,601,610 | 1,948,330 | 1,948,330 |

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CHAP. II, E. Arts and Manufactures. (c) Others.

The factories at Nurshah were opened in 1924-25, but after working for 2 or 3 years they were closed again owing to quarrels among the owners.

There are two ice factories one at Montgomery and another at Okara. The cotton factory at Pakpattan has also an ice making plant, while Messrs. Dinshaw at Arifwala also make ice for local consumption.

The Military Farm at Okara exports bhusa for military purposes to Bannu, Kohat, Abbottabad, etc. They turn out approximately 300,000 lbs. a year.

Saltpetre is manufactured at various places in the Okara, Montgomery and Dipalpur Tahsils and there is a refinery at Okara which turned out 400 lbs. refined petre in 1930-31. The outturn in 1932-33 has fallen to 1,200 lbs. Saltpetre is exported to Karachi, Bombay and Madras through Messrs. Ralli Brothers.

(d) Labour.

While the cotton factories are working, labourers from the United Provinces and from other parts of the Punjab migrate into this district. Most of the skilled labour comes from Lahore, Gujranwala, Amritsar and Sialkot. Unskilled coolies come from the United Provinces or are recruited locally from village menials. The average wages paid last year (1932) for this work are reported to have been as follows:—

| Class of work. | Sex of worker employed. | Rate. |
|---|---|---|
| | | Annas. |
| Filling opener with uncleaned cotton | Male | 8 |
| Carrying from opener to ginning machine. | Male | 10 |
| Ginning .. .. .. | Female | 5 |
| Pressing .. .. .. | Male | 8½ |

# APPENDIX

# (Lahore District)

**Section I.—Education and Literacy.**

(a) In Table 50 are given the main statistics relating to literacy, the standard of which in the Lahore District is naturally above the average of the Province both for men and women, this being particularly the case in those parts which are nearest to Lahore. The other two *tahsils* are not on the same plane as Lahore, which both includes the head-quarters of Government having a large number of offices, and is the focus of the main educational institutions and of a large number of trading firms. Literacy is somewhat higher in Chúnián than in Kasúr *tahsil*, a fact which is explained by the larger proportion of non-agriculturists among the land-owning tribes, the labours of Christian Missionary Societies and the development of two new *mandis* with a preponderatingly Hindu population. In the matter of female education Lahore leads the Province. Advanced education flourishes among the City population of every sect. Among the more important religions of the district, Hindus are well ahead, the percentages of persons literate to total population being Hindus 14, Sikhs 5 and Muhammadans 3. Literacy of the people.

Lahore is the head-quarters of the Director of Public Instruction, Punjab; for inspection purposes the district lies within the Lahore Division and is controlled by the Divisional Inspector of Schools. The Inspectors of European Schools and the Chief Inspectress of Schools are also stationed at Lahore.

CHAPTER III—I.

Education and Literacy.

University and Educational system and number of schools and scholars.

Schools.

(b) For the general outlines of present educational policy, for a sketch of its development since 1893-94, and for any information of a character which is not special to Lahore and the district, reference should be made to the Imperial Gazetteer of India, Punjab, Volume I, pages 133 to 148.

Detailed statistical information is given in Table 51 in regard to all the educational institutions of the district, which are open to inspection by the Education Department, their standard (whether Schools or Colleges, public or private, for either sex), and their management (whether Government, District or Municipal Board, aided or unaided). The following statement, which further summarises these returns, shows that there are 422 Schools and Colleges of every kind, with a total number of 30,774 scholars :—

| Detail. | | Standard. | | Schools. | Scholars. |
|---|---|---|---|---|---|
| Public Institutions | Collegiate Education. | Arts Colleges | | 7 | 3,023 |
| | | Professional Colleges | | 4 | 752 |
| | School Education, General, Boys and Girls. | High ... | Boys | 9 | 6,026 |
| | | | Girls | 2 | 635 |
| | | | Total ... | 11 | 6,661 |
| | | Anglo-Vernacular Middle. | Boys | 3 | 979 |
| | | | Girls | 1 | 80 |
| | | | Total ... | 4 | 1,059 |
| | | Vernacular Middle | Boys | 6 | 1,446 |
| | | | Girls | 4 | 1,158 |
| | | | Total ... | 10 | 2,604 |
| | | Primary ... | Boys | 159 | 9,715 |
| | | | Girls | 48 | 2,288 |
| | | | Total ... | 207 | 12,003 |
| Private Institutions ... | | For Special Instruction. | | 5 | 807 |
| | | Advanced ... | | 3 | 56 |
| | | Elementary .. | | 171 | 3,809 |
| GRAND TOTAL ... | | ... | | 422 | 30,774 |

(i) *Indigenous Schools.*—Indigenous methods of education, as developed by Government, are satisfactory. Indigenous aided

schools are both for boys and girls, and the total number is 26 with an attendance of 1,032; in all these reading, writing and arithmetic are taught; the newly revised grant-in-aid rules, with their substantial improvement in the scale of rates, have given a fresh impetus to the starting of elementary schools by private agency. There is one *Pithshála* Sanskrit School: the *Pádha* schools, ten in number with an attendance of 602, found in towns and large villages with a preponderating Hindu element, impart instruction in *Lande Mahájani* writing and native accounts. There are also 68 schools (total attendance 1,146), mostly held in mosques, where the *Qurán* is taught by rote.

(*ii*) *Primary Schools.*—On the 31st March 1914 there were 134 Primary Schools for boys with 8,551 pupils. Of these 88 schools, with an aggregate roll of 5,344, are managed by local bodies and the rest by private agency. The schools which have not as yet come under the influence of the Education Department number 91 with 2,367 pupils.

(*iii*) *Secondary Schools.*—The only directly State-managed institution is the Lahore Central Model High School (q. v.) and the reasons for this are historical; most of the other institutions described in the detailed list below have been established on the grant-in-aid system. In Lahore, as in the rest of the Province, secondary education is an extension of the primary stage and the pupils proceed to the secondary course after going through the primary, and often without change of school. Secondary education is either Anglo-vernacular or vernacular, the latter, as a rule, not going beyond the middle stage, the studies being entirely conducted through the medium of Urdu. These vernacular secondary schools are a sort of advanced primary schools, maintained by the District Board to act as feeders to the schools for the training of village school teachers. They have no attraction for the comparatively well-to-do, and the new schools started by private enterprise are those which provide an English education. But it cannot be denied that these vernacular schools are a boon to the poorer classes by placing higher elementary education within their reach at a nominal cost. An Anglo-vernacular school may stop at the middle stage, as the Mozang or Chúnián Schools, or go right up to the high—the stage lying between the middle and collegiate stages—as in the case with almost all the important institutions in the city of Lahore.

Special emphasis is given to the study of English from the start in the 4th class of the primary stage, and in the high classes English becomes the sole medium of instruction.

CHAPTER III—I.

Education and Literacy.

Schools for special classes.

(c) The Railway Technical School and Victoria Diamond Jubilee Hindu Technical Institutes, both situated at Lahore (see below under Main Educational Institutions), provide facilities and supply a growing demand for study in industrial subjects. The District Board revived at *Kasúr* in 1914, in the form of a primary school with technical instruction in carpentry and drawing, an old school of industry which had long ceased to exist; fresh technical subjects are to be added to the course and it is hoped to raise the school to the middle standard. A revised curriculum of elementary agricultural education is now a feature of the Primary Schools. The Elementary School for the Blind at Lahore (see below) is making satisfactory progress. Missionary bodies maintain a fairly large number of schools for the benefit of their Christian converts, mostly taken from low castes; but there is no purely low caste school in the district, since not only do other castes study in these schools, but children of these humbler classes usually find admission to ordinary schools. There is, however, some prejudice against these boys sharing the same *farsh* or bench with Hindu boys and consequently they are often seated separately.

Female education.

The Lahore District heads the province in the number of girls' schools and in the standard of education. The principal obstacle is the want of qualified teachers. The high schools are nearly all well staffed, but this cannot be said of middle girls' schools. The growing popularity of the Normal School for Women should help in time to remove this great defect. The curriculum includes good needle-work and cooking. In the interior of the district the rate of advance is as yet slow.

Educational institutions—The Punjab University and Affiliated Colleges.

(d) The University of the Punjab and nine of its affiliated Colleges are in Lahore. The other twelve Colleges are scattered over the territories assigned to this University, in the quadrilateral, Peshawar, Srínagar, Delhi, Baháwalpur. There were in 1915 about 3,560 College students and 150 College teachers in Lahore.

The University is a Corporate Body established at Lahore in the year 1882 by Act XIX of the Governor-General of India in Council. This Act was amended in 1904 by the Indian Universities Act (Act No. VIII of 1904). The functions of the University include: (a) the holding of examinations and the conferring of degrees, (b) the general control of affiliated Colleges, (c) the provision of instruction and facilities for study. During the first twenty years of its existence the University was little more than an examining body. Instruction was provided by the University itself in Law, Oriental Languages, Oriental Medicine

CHAPTER III.—I. Education and Literacy. The Punjab University and Affiliated Colleges.

and Elementary Engineering; but with the exception of Sanskrit all these subjects were starved for lack of funds. Colleges were "recognized," that is their students were admitted to examinations, but no enquiries were made into the conditions under which the Colleges were working. Since 1904 the system of affiliation and inspection of Colleges has been introduced. The Syndicate is now in touch with the work of all the Colleges; information is supplied as regards accommodation, equipment, residence, staff, time-table, finance and other matters; and a general control is exercised by regulations, advice, and the determination of the conditions of affiliation. At the same time, especially since 1912, steps have been taken to develop the teaching side of the University. These include the institution of Professorships in Arabic and Classical Sanskrit and of Special Lectureships, the extension of the University Library, and the building of the University Observatory.

The Body Corporate or Senate of the University consists of (*a*) the Chancellor (the Lieutenant-Governor of the Punjab *ex officio*), (*b*) the Vice-Chancellor (appointed by the Chancellor from among the Fellows), (*c*) *ex-officio* Fellows including the Chief Judge of the Chief Court of the Punjab, the Bishop of Lahore, the Director of Public Instruction in the Punjab, the six representatives of Ruling Chiefs, (*d*) 75 ordinary Fellows each holding office for five years, of whom ten are elected by registered graduates, 5 are elected by the Faculties, and the remainder nominated by the Chancellor.

The Executive Government of the University is vested in the Syndicate which consists of the Vice-Chancellor, the Director of Public Instruction, and fifteen members elected by the Fellows of the five Faculties (Oriental Learning, Arts, Law, Medicine, Science and Engineering). The chief executive officer is the Registrar. Each Faculty consists of the Fellows assigned thereto by the Senate, and not more than half that number of added members. The Faculties elect eighteen Boards of Studies. For the powers and procedure of these bodies, and the regulations relating to the various degree courses and examinations and the like, references should be made to the Punjab University Calendar published annually.

*History*.—The history of the movement which led first (in 1869) to the establishment of the Punjab University College and subsequently to the raising of this institution to the status of a University has been fully set forth at pages 135 and 136 of the Imperial Gazetteer of India, Punjab, Volume I. There also is given an account of the original organisation of the University.

CHAPTER III.—I.

Education and Literacy.

The Punjab University and Affiliated Colleges.

The Lahore Gazetteer of 1893-94 (Chapter V, Section B) gives an account of the development of the University during the first decade of its existence. This was the period of the Chancellorships of Sir Charles Aitchison and Sir James Lyall. The inception of the University had been marked by a conflict between the western or modern ideals represented by the University of Calcutta, whose sphere extended to the Punjab, and the conception of an Oriental University formulated by Dr. Leitner which had appealed to many of the original donors. The modernists won the day and the Oriental scheme survived only in the Oriental Faculty and the Oriental College. This conflict of ideals however continued to influence the discussions on the application of endowed funds and the framing of regulations for examinations. Oriental Law and Oriental Medicine were unable to hold their own; and the University soon ceased to hold examinations in these. By the end of this period modern ideals had definitely triumphed, and under the guidance of Sir William Rattigan, one of the most distinguished Vice-Chancellors, the lines of development for the next ten years were firmly fixed. The second decade (1892–1902) coincides with the Chancellorships of Sir Dennis Fitzpatrick and Sir William Mackworth Young. This was a period of steady growth not marked by any striking change. The examination machinery was elaborated; and efforts were made to encourage the teaching of Science and the practice of athletics. The third decade (1902—1912) was marked by very important changes. Under the provisions of the Indian Universities Act of 1904 the constitution of the Senate was reformed, and the whole of the regulations revised. The outstanding features of these changes were the strengthening of the personnel of the Senate and Faculties by the inclusion of a larger proportion of teachers and of educated men, the affiliation and inspection of Colleges, the development of Colleges under this stimulus supplemented by grants-in-aid, and the discouragement of private candidates. The work of the Faculties was supplemented by that of newly-created Boards of Studies. The increased interest in University affairs is shown by the much larger numbers attending all meetings. Previously combined meetings of the Oriental and Arts Faculties had been known to attract only five Fellows: by the end of this period any such meeting was attended by at least fifty members. The great change involved in the affiliation of Colleges has been indicated above. The University soon found its work and responsibilities greatly increased by the general control of Colleges. In the meantime although the Anglo-Vernacular Middle School examination had been abolished, the complexities of the exami-

CHAPTER III.—I. Education and Literacy. The Punjab University and Affiliated Colleges.

nations increased owing to the introduction of new subjects, and of Honours Papers, and owing to the increasing numbers of candidates for a Master's Degree. This period saw also the first materialisation of the University Buildings scheme, that had been discussed for some years previously. In 1906 was completed the University Hall containing a hall (150 × 60 feet) for Convocation and examination purposes. Several Colleges erected new buildings, new hostels and new laboratories with up-to-date equipment. The University Library after 20 years of neglect was practically refounded. Thanks to the liberality of the Government of India, half a lakh of rupees was spent on new books. Temporary accommodation was provided in the University Hall pending the erection of the University Library Building. A gift by Mr. Hugh Melville Percival, Presidency College, Calcutta, of his private collection of over 5,000 volumes formed a valuable accession. There were several changes in the Chancellorship during this period, Sir Charles Rivaz being most closely associated with the changes immediately arising out of the Indian Universities Act, and Sir Louis Dane with the developments at the end of the period. The Vice-Chancellors associated with this work were Sir Lewis Tupper, Sir P. C. Chatterji, and Sir Thomas Gordon Walker. Since 1912 progress has been made in connection with University Buildings. The first block of the University Library is already found inadequate for a collection of over 30,000 volumes, and an extension is in progress of construction. The site and building of the Convent Girls' High School has been acquired for the Law and Oriental Colleges. The institution of special lectureships marks the beginning of what may prove an important development in the direction of evolving or teaching University in Lahore.

Tables showing numbers of candidates appearing at each examination for each year since the foundation of the University are available elsewhere. Here it may suffice to note that the numbers of candidates have risen from 1,883 to 1,915 as follows :—

Matriculation (formerly "Entrance") examination, Arts and Science Faculties form just over 300 to over 5,000.

Intermediate from 42 to 1,400.

B.A. and B. Sc. from 17 to 950.

M.A. and M. Sc. from 5 to over 50.

This rise in numbers has been particularly rapid during the last few years.

CHAPTER III.—I.

Education and Literacy.

Main educational institutions.

The following are the main schools and other such institutions :—

A—SCHOOLS.

*1.—European Schools.*

1. *The Cathedral Boys' High School*—Was established in 1872. There are 61 pupils on the rolls, 21 of whom are boarders and the remaining 40 day scholars. Of these ten are non-Europeans.

The buildings are fairly well furnished with the necessary equipment and are provided with electric fans and lights. The staff consists of three masters and three mistresses. Since 1913 the boys (51 in number) of the Cathedral Orphanage have been taught in the classes of this school, but the two schools are kept quite distinct in every other way. Elementary Science, practical and theoretical, has recently been added to the curriculum, and the school, which has a small endowment, has grown in popularity in the last two years. There are six free pupils.

The average total cost per boy for last year was about Rs. 300, of which the average fee paid was Rs. 120.

2. *Cathedral Girls' High School*—Was opened in 1888. The number of scholars is 79, of whom 53 are girls and 26 boys; of these 20 are Railway children. Only 9 girls and 3 boys live in the boarding house; the rest of the pupils are day scholars. The girls of the Cathedral Orphanage, except those under training on the domestic and technical side, are now (since 1913) taught in the classes of this school, but otherwise the two schools are kept quite distinct. This measure has led to economy and increased efficiency. The staff is very efficient and ample for the work, the accommodation sufficient and the equipment quite satisfactory.

3. *St. Anthony's High School*—Was established in 1892. There are on the rolls the names of 121 pupils. Railway children number 61 : the number of boarders is 63, of whom 4 are non-Europeans. The boarders pay the full fee, 32 pay at reduced rates, and the remaining 21 are free boarders. The school is managed and staffed by Brothers of the Order of Saint Patrick. The building is fairly commodious, the appliances very fairly satisfactory and the staff quite sufficient.

4. *Convent Middle School.*—This school, which was started in a small private house in 1877, was formerly opened in the Convent at Anarkali in 1880. It is attended by 102 pupils, 92 of whom are girls and 10 boys. Fifteen pupils are Railway children. The school is taught and managed by Nuns of the Order of Jesus and Mary. The number of boarders is 41, several of whom, being poor, pay no fees. The Old Convent buildings in Anarkali were sold in 1912 for a large sum of money. An excellent new building is under construction, and will be completed in October 1915. Furniture and appliances are generally satisfactory. The staff comprises 5 Nuns.

5. *The Cathedral Boys' Orphanage Middle School*—Was established in 1872. This is a boarding school, supported by subscriptions from the Diocese of Lahore and controlled by an influential managing committee. There are 51 names on the rolls, and all the pupils are Europeans or Anglo-Indians, belonging to the Church of England. Only 2 boys pay the full

fees of Rs. 15 per mensem, some pay at reduced rates, and the rest of the pupils are free, having been certified by Magistrates as indigent. The new buildings on the Multán Road are excellent and well furnished. The staff is adequate; a *mistri* is employed for instruction in carpentry.



Main Educational institutions.

6. *The Cathedral Orphanage Girls' Middle School*.—The Cathedral Orphanages were established in 1872. In 1912, however, the schools were removed from the vicinity of Kila Gujar Singh on Nicholson Road, Lahore, to the present site on Hall Road. The rolls contain the names of 41 girls, all of whom are boarders. Of these 19 are Railway children. Nine girls are undergoing special training in Industrial subjects. The buildings are excellent. They have been carefully designed and well built. There is also a separate house for domestic training. The furniture and apparatus are generally satisfactory and the staff is very efficient.

7. *The North-Western Railway Primary School*—Is attended by 90 pupils, 52 of whom are boys and 38 girls. All the scholars are Railway children and all pay full fees. The building is excellent and well-equipped and the staff is a good one.

8. *The North-Western Railway Apprentices' Technical School*—Was opened in 1898. There are 52 apprentices on the rolls, divided into two classes,—senior and junior. The former class meets on Monday, Wednesday, and Friday and the latter on the other three days of the week. The classes are held in the mornings after which the boys go for actual workshop practice in the large Locomotive Shops of the Railway. The staff comprises 5 masters. Most of the teachers are qualified for the work entrusted to them, and two of them hold certificates of institutions in Great Britain and Ireland.

## II.—*Schools for Indians.*

9. *The Central Model School, Lahore*—Has developed rapidly from the old *Zila* school, the latest important additions to the accommodation being made by Government in 1913 at a cost of Rs. 60,000. When the scheme for a training College for secondary schools was matured this school was selected to serve the purposes of a practising school. The teaching comprises all stages from the Infant to the Matriculation (Arts and Science faculties) and the Clerical and Commercial standard. The management of the school is vested in a Headmaster under the direct control of the Principal of the Central Training College. The fees charged are somewhat higher than in other Government and Board Schools. There is a small hostel, with accommodation for 45 boys, attached to the school. The attendance is 917.

10. *The Rang Mahal Mission High School, Lahore.*—Founded in 1849. attendance 873. Named after a large house in the centre of the city, in which it is now situated. Was the first English School to start in the district, founded by the Rev C. W. Forman with a missionary colleague. The school once had as many as 20 branches and an adult night school; its present constitution is a main school and 3 branches. The present extended accommodation and up-to-date equipment date from 1912.

11. *The Daya Nand Anglo-Vedic High School, Lahore*—Founded in memory of Swami Daya Nand, the founder of the Arya Samaj, with the object of encouraging the study of Hindi and Sanskrit and of combining secular with moral and religious education, is now numerically the largest

CHAPTER III.—I. Education and Literacy. Male educational institutions.

in the province. The school building was erected on its present site near the District Courts in 1891, and important additions have recently been made, especially in 1911. No fees are levied at all in the lower primary department, nor in the upper department in cases where the parents' income is less than Rs. 60 per mensem.

In the middle and high departments fees are generally lower than in the other high schools. Hindi forms the medium of instruction in the primary and middle departments. The Headmaster is provided with residential quarters, and the number of resident students was 300 on March 31st, 1915. The total attendance is 1,545.

12. *The Dayal Singh High School, Lahore.*—Situated at the Hira Mandi. Attendance 788. Owes its existence to the philanthropy of the late Sardar Dayal Singh of Majitha. Before 1904 it had no primary classes, nor had it any boarding house to accommodate outsiders. It was brought on the aided list in 1907 Since then the institution has been developing steadily. Regular provision for moral teaching is a special feature. The school has no building of its own.

13. *The Islamia High School.*—Is now the premier Muhammadan educational institution in the Punjab. The germ from which it developed was a primary school started in 1886 by the Anjuman-i-Himayat-i-Islam for the special benefit of Muhammadan boys. Free studentships are granted in deserving cases and certain orphans are educated free of charge. Attention is devoted to moral and religious instruction and every student is required to take part in physical instruction. In 1911 the school, owing to a very rapid growth in numbers, was split into two schools, Nos. 1 and 2. No. 1 School is held in a fairly capacious rented house, but the situation is cramped and the surroundings not altogether healthy. No. 2 School has made a fair start; it was held in an unsuitable rented house until 1915 when it was shifted to its new building, the site of which was largely provided by private munificence. The school house has been erected by handsome donations from the promoters of the institution supplemented by a liberal grant from provincial revenues. The total attendance of both schools is 1,030.

14. *The Municipal Board High School, Kasur*—Has developed from a vernacular Primary School, through the Anglo-vernacular middle grade, attaining the status of a high school in 1891. In 1886 the municipality erected a large building outside the town for it at a cost of Rs. 10,000, and additions were made in 1891. Attendance 577.

15. *The Victoria Girls' High School, Lahore.*—Situated in Nao Nihal Singh's *haveli*. The present name of the institution, formerly known as the Central Female Normal School, dates from the Jubilee of Her late Imperial Majesty Queen Victoria. It was the first school to send up girls for the Middle Standard examination and was for many years the leading vernacular school in the province. Since the arrival in 1887 of the present Lady Superintendent the school has been growing steadily. To keep the classes within reasonable limits a system of fees was introduced. The school would have been raised to the high

grade some time ago but the Punjab Association, who now manage it, had not the funds to spend on it. Government has however taken over charge of the school and has added high school classes. The staff has recently been further strengthened, and other improvements are under contemplation. Normal classes for the training of teachers opened in connection with the school have been discontinued since the establishment of the Government Normal School for Women. The first woman students to appear for the Senior Vernacular Teachers' Certificate Examination came from this school. The attendance is 403.

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16. *The Queen Mary College, Lahore.*—Opened in 1911. Attendance 48. The College is the result of representations on behalf of a High School for girls of good family, made by certain Indian ladies on the occasion of the visit to Lahore of Their Royal Highnesses the Prince and Princess of Wales in 1905. Daughters of Chiefs and Rajas are *primâ facie* eligible for admission; daughters of other persons are not eligible unless there are reasons for admitting them. The aims of the school are to give the girls an education which, while befitting their position, and assisting them in social intercourse with English ladies, shall be essentially womanly, the Indian ideals of self-sacrificing motherhood and simplicity of life being held sacred. The curriculum is specially devised to give effect to their principles; no distinct sectarian teaching is given, but the virtues of modesty, gentleness, obedience, etc., are inculcated. There is also a preparatory school for boys aged 4-11, who live in a separate house under an English lady.

17. *The Kinnaird High School for Girls, Lahore.*—Situated on the Empress Road. Founded 1879. This school, which has existed for a number of years before and was managed by the American Presbyterian Board of Foreign Missions, was revived in 1879 under the name of the Christian Girls' School. In 1886 it was raised to the High Standard. Junior Anglo-Vernacular classes to train young women for higher teaching work in schools were opened in 1901, and since then this branch has become an important feature of the work of the school. In 1913 a College Department was affiliated to the Punjab University. Though primarily intended for the education of Christian children the school admits a number of Hindu, Muhammadan and Parsi children as day scholars and boarders. Attendance 195.

18. *The Railway Technical School, Lahore.*—Founded in 1889. Attendance 156. This school, which is entirely supported by Government, was founded in connection with the Railway workshops for the purpose of giving a technical and industrial education to the sons of artisans employed therein. It continues to be the leading institution of the kind in the province. Its alumni experience little or no difficulty in securing remunerative employment on leaving school.

19. *The Victoria Diamond Jubilee Hindu Technical Institute, Lahore.*—The object of this institution is to attract Hindu lads to industrial training. The recent addition of classes in elementary electrical engineering and for fitters and drivers has increased its popularity.

20. *Elementary School for the Blind, Lahore.*—This school, founded in 1915 and housed at the Railway Technical School, teaches reading

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and arithmetic on the Braille method together with industrial work. It is making satisfactory progress. There are fourteen pupils.

B.—TRAINING INSTITUTIONS.

(1) *The Central Training College, Lahore.*

(See under Affiliated Colleges of the Punjab University.)

(2) *Lahore Normal School.*

Attendance 104. The school was established in 1856 with the object of improving the old methods of teaching by training teachers for employment in the purely vernacular institutions of those times, *viz.*, Kote Schools, *Maktabs*, *Padha* Schools and *Patshalas*. The school developed with the times, until in October 1904 a separate fine building, with spacious rooms and a well-ventilated and adequately-furnished boarding house, for about 120 men, at a cost of about one lakh of rupees were provided for it. The staff of the school consisted at first of only a few Urdu-knowing teachers, but from 1872 onwards it has been under a competent Indian graduate as Headmaster with an adequate staff. In 1909 the scheme of studies was revised and brought into conformity with the altered curriculum of the Primary Schools of the Province. The course of study extends over one year and is in conformity with the standard examination for Junior Vernacular Certificate. On passing the Junior Vernacular Certificate Examination the men are appointed as Head or Assistant Teachers in Primary Schools. To qualify for admission to a Normal School, a candidate must have passed the Middle School examination (Vernacular or Anglo-Vernacular) or an equivalent class examination in an Anglo-Vernacular School and must be selected by the Deputy Commissioner of the district. Candidates are generally Government stipendiaries, each receiving a stipend of Rs. 8 per mensem. The school, which is the largest normal school in the Province, is under the direct control of the Education Department and is under supervision of the Principal of the Lahore Training College. It is maintained from Provincial revenues, the amount expended in 1913-14 being Rs. 16,000.

3.—*The Normal School for Women, Lahore.*

Established 1905. Attendance 107. Has as its object the provision of training for those girls and women who intend to take up training as a profession. A boarding house is attached. The course of study followed is that prescribed by the Punjab Education Department for the Junior and Senior Vernacular examinations for women teachers, the period of training for both examinations being two years. Students who are working for the Junior Vernacular Examination are often encouraged to appear privately for the Middle School Examination.

C.—AFFILIATED COLLEGES OF THE PUNJAB UNIVERSITY.

I.—*Oriental College, Lahore.**

The Oriental College was established in 1870 by the Senate of the Punjab University College, and was taken over in 1882 by the Punjab University, which has since maintained it in accordance with the provisions of its Statutes.

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The object of the Oriental College, as reorganised in 1888, is—

(a) to impart a knowledge of the Sanskrit, Arabic and Persian Languages and Literatures on a sound basis and in accordance with historical methods, to students who wish to prepare themselves for the High Proficiency and Honours Examinations of the Punjab University for these Languages;

(b) to prepare students for the High Proficiency in Punjabi Examination of the Punjab University by imparting to them a scholarly knowledge of the history of the Punjabi Languages and its Literature.

The College is managed by the Syndicate under the control of the Senate. The Oriental College has been entrusted since 1884 with the tuition of the Government College students in Oriental Languages, a special grant being contributed by Government to meet the cost connected with this arrangement. The expenses for the maintenance of the College are met partly by the annual allotment made in the Budget of the Punjab University, and partly from the income of certain endowments of the University. Translators are employed along with the permanent teaching staff in the tuition of College classes. There is a boarding house attached to the Oriental College in the *Hazūri Bagh* quadrangle, where 51 students are in residence.

*II.—Law College, Lahore.*

The Law College was founded in the year 1870 under the name of the Law School with the object of imparting legal knowledge to candidates preparing for the Mukhtarship and Pleadership examinations. The School has since the last few years been converted into a College with a whole-time Principal and Staff, and prepares students for the degree of Bachelor of Laws, and First Examination in Law of the Punjab University. The management of, and supervision over the College is, subject to the control of the Syndicate and Senate, vested in the Law Faculty. The Law College and Hostel are located in a portion of the handsome building formerly occupied by the Convent Girls' School just opposite the Senate Hall. The Hostel is on the first floor and accommodates about 40 resident students—the accommodation being hardly sufficient. The building of a separate College and Hostel is in contemplation. To the College is attached a valuable Library.

This College was opened in 1864 and was affiliated to the University of Calcutta in that year. It is under the control of the Director of Public Instruction, Punjab, and is the only Arts College maintained by the Punjab Government. The Delhi Government College was incorporated with it in 1877. It prepares students for the examinations of the Punjab University.

*III.—Government College, Lahore.**

Intermediate (Arts and Science Faculties), B.A., B.Sc., M.A., and M.Sc. Since the incorporation of the Punjab University in 1882, 228 students have obtained the M.A. and M.Sc. degrees, and 750 the B.A. and B.Sc. degrees from this College. The College is located in a handsome gothic building, with a large clock-tower, situated on an eminence near the city of Lahore. It

*Recognised by the Syndicate for the award of Arts and Oriental Scholarships, 31st October 1888.

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comprises, besides class-rooms, a large Examination Hall, a Library, and extensive laboratories, physical, chemical and biological. There is also a well-stocked museum of minerals, rocks and fossils, presented by the Geological Department; and a large Biological Museum. The building was begun in 1872 and completed in five years, the cost being 3¼ lacs. Since then the grounds of the College have been extended, and now comprise fields for cricket, football, hockey, and tennis; and the old Presbyterian Church near the College has been acquired and converted into a gymnasium at a cost of Rs. 16,000. A new hostel or boarding house for Hindus and Muhammadans, built at a cost of Rs. 70,000 and situated in the grounds, was opened in 1891, and is always fully occupied. No student is allowed out after lock-up. Near it is a residence provided by the Government for the Principal, who has the immediate supervision of the boarders and is assisted by a resident Superintendent. Five English Professors also live in the College permises. The number of students on the rolls is at present 551. The College is maintained by the Provincial Government at a cost of about Rs. 1,88,317 per annum. The income from fees during the year 1914-15 was Rs. 59,797. A number of the students are holders of Government, University Scholarships, the total expenditure on scholarships for 1914-15 being Rs. 18,031. The Principal is empowered to admit poor students on half fees up to a limit of ten per cent. of the number on the rolls. Prizes are awarded to distinguished students in all subjects. By an arrangement made in 1884, the tuition of the students in Oriental Languages was entrusted to the Oriental College, but recently Professors of Arabic, Sanskrit and Persian have been added to the Government College Staff. The other subjects included in the University Courses up to the M.A. Standard are provided for in the College, *viz*, Intermediate—English, Physics and Chemistry, Philosophy, Mathematics, History and Biology; B. A.—English, Pure and Applied Mathematics, History, Economics, Physics and Chemistry; B.Sc.—Botany, Zoology, Physics and Chemistry; M.A.—English, Mathematics, History and Economics; and M. Sc.—Botany, Zoology, Physics and Chemistry.

*IV.—Forman Christian College, Lahore.**

This institution was established in the year 1866, and during that and the three following years furnished instruction for students preparing for the F.A. and B.A. Examinations of the Calcutta University. At the close of this period, owing chiefly to the death of Rev. Mr. Henry, the Principal, the work of the College was suspended. In 1886, the classes were again reopened and in 1888, the first candidates from the institution appeared in the Intermediate, and in 1890, the first in the B.A. Examination of the Punjab University. The College buildings, situated on Roberts' Road, near the Bengal Bank, were opened in the year 1889 by His Excellency the Marquess of Lansdowne, Viceroy and Governor-General of India. The site on which they stand is a gift of the Punjab Government, who also gave a building grant o Rs. 2?,000. This building consists of:—(1) A main building, with Hall Library, and Lecture-rooms, capable of accommodating 500 students; (2 College Hostel; (3) Kennedy Hall for Christian students; (4) Newton Hal on Napier Road; (5) the Principal's House; (6, the Chatterjee Sciencc Building; and (7) "The Abbey." The cost of these buildings was approxi-

*Recognised by the Syndicate for the award of Arts Scholarships, 1st May 1889.

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mately Rs. 2,55,000. The College is an aided institution, and conforms to the Government regulations as to attendance and fees. It is under the care of, and supported by, the Punjab Mission of the American Presbyterian Church, United States of America; and is controlled by a Board of Trustees appointed by that Mission. The institution has no endowment, either for its maintenance or for scholarships and prizes, but large number of its students are the recipients of Government, University or Municipal Scholarships. Boarding house accommodation is provided for 300 students. Students are prepared for the Intermediate, B.A., B.Sc. and M.A. Examinations of the Punjab University. The number of students enrolled in five classes is (31st March 1914) 600, of whom 329 are Hindus, 154 Muhammadans, 79 Sikhs, 34 Christians, and 4 others.

*V.—Dayanand Anglo-Vedic College, Lahore.**

The Dayanand Anglo-Vedic College (School Department) was opened on 1st June 1886. The 1st and 2nd year classes were opened in May 1888 and 1889, the 3rd and 4th year classes in the beginning of 1893 and 1894 and the M.A. class in Sanskrit in 1895. The College was established in honour of Shri Swami Dayanand Saraswati, the founder of the Arya Samaj, with the following objects:—

(a) to encourage, improve, and enforce the study of Hindi Literature;

(b) to encourage and enforce the study of Classical Sanskrit and of the Vedas;

(c) to encourage and enforce the study of English Literature and Sciences, both theoretical and applied;

(d) to provide for technical education in the country.

The Dayanand Anglo-Vedic School is situated on Lower Mall adjacent to the Lahore Government College, but the College Department is accommodated in the College premises, Court Street.

The amount of endowment for the maintenance of the Institution, at present in the hands of the Managing Committee, is Rs. 11,56,768-1-8. The Dayanand Anglo-Vedic College prepares boys for the Matriculation, Intermediate, B.A., B.Sc., and M.A. Examinations. It teaches English, Sanskrit, Persian, History, Mathematics, Philosophy and Physical Sciences (Physics and Chemistry). Scholarships and stipends are provided for students of the College. There are two Boarding Houses in connection with the College.

*VI.—The Islamia College, Lahore.*†

This College, the only Muslim National College in the Province, was established by the Anjuman-i-Himayat-i Islam, Lahore, with the object of providing young Muhammadans with higher Western education accompanied by moral and religious instruction. As it is specially intended for the sons of poor parents, the fees charged are low. The College was founded in 1892, and was confined to Intermediate Classes up to 1900, when B A. Classes were introduced. In 1905 arrangements were made for teaching Arabic up to the M.A. standard. The subjects now taught in the F. A. Classes are:—English, Mathematics, Philosophy, History, Physics and Chemistry, Arabic and Persian.

*Recognised by the Syndicate for the award of Arts Scholarships, 1st May 1889.

†Recognised by the Syndicate for the award of Arts Scholarships, 10th May 1895.

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The subjects taught in the B. A. Classes are :—English, History, Economics, Philosophy, Applied Mathematics, Pure Mathematics, Arabic and Persian. For the M. A. only Arabic is taught. Biology classes were started in September 1914, in preparation for the F. Sc. Examination. Besides these University subjects, Islamic Theology is taught every day to all classes. The College has no large permanent endowments, but is maintained by the voluntary subscriptions of the Muslim public. It is under the general management of a Committee (of which the Principal is an *ex-officio* member), which is a Sub-Committee of the General Council of the Anjuman-i-Himayat-i-Islam.

The College is now housed in a handsome block of buildings, occupying a site of over eight acres between Brandreth and Railway Roads. The main College building, built in the Moghal style, consists of the fine Habibia Hall flanked by two large wings, containing the class rooms and science laboratories. The science laboratories are provided with gas and water laid on, and additional apparatus The Library and Reading Room form a separate block, one room of which is furnished as a temporay gymnasium. The Boarding House, called the Rivaz Hostel, consists of 36 cubicles and 21 dormitories, capable of accommodating 150 boarders, built round an open quadrangle, with kitchens, dining hall, bath-rooms, etc., attached. The completed buildings have cost nearly three lakhs of rupees to erect. A full-time Superintendent resides in the Rivaz Hostel and acts under the direction of a Hostel Board. He is assisted by monitors, appointed by the Principal from among the senior students. The hostel is inspected once a week by the Principal, or a member of the staff, and order and cleanliness in the rooms encouraged. The College has a good Library and a well-furnished Reading Room; and it issues a monthly magazine called "The Islamia College Magazine." The Tutorial System is in force. For the development of the debating and public speaking powers of the students, there are Literary Societies which meet every week, and a Debating Union, which is held once a month. Though the smallness of the site is a handicap in the way of the development of College athletics, provision is made for the usual games; and the College Football, Cricket, Gymnastic and Swimming Teams have given a good account of themselves in the University Sports Tournaments All students who do not regularly play some game, exercise in the gymnasium daily. The number of students on the rolls in Septmber 1914 was 335.

### *VII.—Dyal Singh College, Lahore.*

The institution owes its origin to the noble generosity of the late Sardar Dyal Singh, Majithia, who left a large landed property to create for the city a College that should be worthly of its greatness. The foundation stone was laid by His Honour Sir Louis Dane on 3rd May 1910. The scope and character of the College cannot be better defined than in the comprehensive terms of the will and testament of Sardar Dyal Singh, Majithia :—

"It shall be the duty of the said Committee of Trustees to establish and maintain, out of the funds and income of the property mentioned in paragraph VIII hereof, a First Class Arts College, with or without any School Classes as to the said Committee may appear desirable, to be called by such name as the said Committee may decide, for the spread and dissemination of a sound liberal education in this Province, in which College every attempt shall be made to inculcate pure morality and the principles of Theism

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consistent with the tenets of the Brahmo religion by the personal example of the teaching staff as far as possible and by instituting a course of lectures and by such other similar means as may to the said Committee appear proper and feasible. Save as above provided, the said College shall in other respects be a thoroughly efficient non-denominational College affiliated to the Universities of Calcutta and Punjab, teaching up to the highest standards and imparting instruction on the same lines generally as the Government Colleges in this country, and looking after and promoting the physical, mental and moral well-being of the pupils on its rolls."

The College is affiliated to the Punjab University in the following subjects:—

Arts Faculty—English, Mathematics (A and B Courses), History, Philosophy, Economics, Sanskrit and Persian to the B. A. Standard, Physics and Chemistry to the Intermediate Standard.

Science Faculty—Biology and Physical Science to the Intermediate Standard.

'Honours' Courses for B. A. Classes are also taught.

The government of the College is vested in the Board of Trustees. There is a College Sub-Committee appointed by the Board of Trustees.

The College is an avowedly Theistic Institution. Its fundamental convictions are that Truth knows no limit-lines of creed and clime, and that education must be transfused with the ethical and spiritual Ideal. Special lectures on non-sectarian topics are delivered, the object being to inspire the students with the spirit of enquiry and bring them in contact with the diverse types of spiritual culture and sympathy as reflected in Scriptures and the lives of the Religious Leaders of the world. Religious instruction is imparted once a week to every class and the Principal gives a lecture, once a week, to the general body of the students assembled together in the College Hall. The institution has no endowment for scholarships and prizes; but the Governing Body set apart every year a definite amount for the award of the scholarships and stipends. The College provides scholarships and stipends to the value of about Rs. 150 a month. In the boarding houses attached to the College, there is accommodation for 300 students. The College has a Library, a Gymnasium, a Literary and Debating Society, a Dramatic Society, an Elocution Class, the Freshmen's College Club, the Guru Nanak Club, the Poet's Circle, the Biological Society, a Sanctuary and a Monthly Magazine.

*VIII.—Kinnaird College for Women, Lahore.*

The Kinnaird High School under its present auspices was established towards the end of the year 1879. In 1886 the first girl from the school and the first in the Punjab passed the Matriculation Examination. In 1901 the Junior Anglo-Vernacular training class was formed. The Intermediate College classes were opened in October 1913. At present the students of this class are resident in the school boarding house, and their lecture room is also one of the school class rooms. It is hoped, however, that in the near future a separate building for the College Department will be secured. The object of the institution is to impart to the pupils of the school and especially to the girls of the Christian community of the Punjab a sound

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healthy education based on the Christian religion and to send out women of true and sterling character, who will prove efficient workers among their own people. The institution is primarily intended for the benefit of the Christian community, but a number of non-Christians are also admitted.

### IX.—Central Training College, Lahore.

Main educational institutions.

The Central Training College was established in 1881, and was for some months accommodated in a building in the Hazúri Bágh. It was then located for a time in the Government College, an old building near the Senate Hall being utilised as a Practising School. It was removed to its present site in 1887. The College buildings have been considerably enlarged and extended, to meet the growing demand for trained teachers in the Province, and to accommodate the double classes consequent upon the introduction of the two years' course for Junior Anglo-Vernacular Teachers. The accommodation is now ample for the requirements of the College,—the class rooms are spacious, and arrangements for the teaching of all the subjects in the curriculum are as complete as possible. The College is equipped with exceedingly well-appointed Physical and Chemical Laboratories (in each of which 40 students can be accommodated at a time) with gas and water laid on. The Science Lecture Theatre accommodates 120 students. There is also a properly-fitted Dark Room. A Manual Training Room has been erected at a cost of about Rs 6,000 in which students are taught the principles of woodwork, and simple metal-work, and how to construct simple pieces of apparatus. The College also possesses a fine large room, properly situated and completely equipped, for the teaching of Drawing. There is a lawn adjacent to the College for the students' games. The boarding house attached to the College has accommodation for 200 students, and all are expected to reside therein. A spacious gymnasium 80 ft. by 40 ft., with an abundance of light and ventilation, has been built and equipped in a manner which makes it the best in the Province. A fine covered Swimming Bath, 60 ft. by 30 ft., with a ten-foot verandah all round, has also been constructed for the use of the students.

The Central Training College is under the control of the Director of Public Instruction, Punjab, and is the only Institution in the Province which prepares students (who are nearly all stipendiaries) for all the certificates for Secondary Teachers issued by the Education Department. The classes comprise those preparing for the Senior and Junior Anglo-Vernacular and the Senior Vernacular Certificate Examinations. Drawing and Manual Training are compulsory subjects of instruction. The College takes part in the University Sports' Tournament. Great importance is attached to physical training, games and drill receiving every attention. There is a College Debating Society and an Old Students' Club; the latter has its own Magazine. In April 1903, the College was affiliated to the Punjab University and is the only Institution, at present, which prepares candidates for the Degree of Bachelor of Teaching. Candidates for admission to the B. T. Degree Class are required to have passed the Examination for an Arts or a Science Degree before beginning the course of training. The First Examination for the B. T. Degree was held in April 1905, when all the thirteen candidates sent up from this College passed.

The Central Model School, the Practising School of the College, is provided with handsome buildings, and has a very large Examination Hall, 95 feet by 45 feet. The School teaches up to the Entrance Standard of the

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University, in both the Science and Arts Faculties, and also prepares students for the Clerical and Commercial Certificate of the University. There are over 900 boys on the rolls. The Headmaster is a European and is assisted by a staff of 42 assistants. Under the control of the Principal, and attached to the Central Training College, is the Lahore Normal School with about 104 students, which prepares candidates for teacherships in Primary Schools and for the Junior Vernacular Certificate Examination.

The College is maintained entirely by Government at an annual cost of about Rs 1,00,000, including stipends paid to students. The total number on the rolls is 274.

### X.—*Medical College, Lahore.*

Established 1860, with the object of providing education in Western Medicine for the people of the Punjab, the College is situated in Anarkali and consists of a main building containing a spacious Library with Lecture Rooms and Museums, a large and handsome Anatomical School capable of accommodating 400 students, with a Lecture Theatre and Museum attached, Physiological and Pathological Laboratories, etc. The Mayo Hospital with its Albert Victor Wing, a detached Ophthalmic Hospital, and a separate block for out-patients is attached to the College for clinical instruction. The Lady Aitchison Hospital for Women, which is in the proximity of the College, is also available for clinical instruction for female students. The cost of erecting these buildings was as follows :—

| | Rs. |
|---|---|
| Medical College main building ... ... | 1,68,188 |
| Anatomical Rooms ... ... | 41,000 |
| Pathological Laboratory ... ... | 1,200 |
| Mayo Hospital ... | 1,82,876 |
| Albert Victor Hospital ... ... | 1,08,000 |
| Ophthalmic Ward ... ... | 34,261 |
| Physiological Laboratory ... ... | 9,599 |

The College is supported by Government. The cost for 1913-14 was Rs. 1,51,774. It educates students for the Degrees of M. D., M.S., and M.B.B.S., providing a full medical curriculum as required by the General Medical Council of Great Britain. It is under the immediate control of the Punjab Government. Endowed scholarships and prizes are connected with the College. The number of students at present on the rolls of the College is 172.

### D.—THE AITCHISON COLLEGE.

The Aitchison College, a development of the Wards' School, Ambala, was founded in 1886. Its foundation was due to the efforts of Sir Charles Aitchison, the then Lieutenant-Governor. The general object of the College is to provide an education and training for the Ruling Chiefs and the nobility of the Punjab, on lines similar to those of an English Public School. The Lieutenant-Governor is Patron of the College and President of the Council, which is composed partly of *ex-officio* members, partly of nominated members, including many of the Ruling Chiefs of the Punjab. The Council also includes the members of the Committee of Management which is

HH

presided over by the Financial Commissioner and is composed again partly of *ex-officio* members and partly of non-official members nominated by the council. Subject to the control of the Council, the superintendence of the affairs of the College is vested in the Committee of Management, to which the Principal is directly responsible. The original buildings comprised the main building of the College, three boarding houses capable of containing about 100 boys, and houses for the Governor and the Principal. Many buildings have since been added, the cost being met either from College funds, by subscription or by a gift from a Chief or some member of the nobility interested in the welfare of the College. All these buildings, with the exception of the hospital which hardly fulfils modern requirements, are excellent of their kind. In addition the improvement of the Indian Masters (1912—15) and the installation of the college with electricity (1913) have also been effected at a cost of about Rs. 20,000 paid out of College funds. With the contemplated improvement of the hospital and the erection of a third Assistant Principal's house the College will be provided with all that is necessary so far as buildings are concerned, unless some further expansion in the number of the boys should take place. As a result of the interest which Lord Curzon took in the Chiefs' Colleges of India, the staff of the Aitchison College was re-organised in 1904-05. The office of Governor was abolished and a Principal, combining the offices of the old Governor and Principal, was appointed, with two European Assistants. More recently (1915) a third Assistant Principal has been appointed in view of the increased number of boys at the College, a result of the re-organisation. At the same time (1904-05) the Indian staff was considerably strengthened and the superior Indian posts were, like the European appointments, brought into Government service and made pensionable. The system of the control of the boarding houses was at the same time made more efficient, and a more recent change (1915) has put the charge of the boys completely in the hands of educated men. At the same time as the re-organisation of the staff a change was made in the curriculum of the College. A diploma for all Chiefs' Colleges was instituted which is regarded by Government as the equivalent of the entrance examination for the purpose of making appointments and is also accepted by the Punjab University as admitting to the Intermediate examination. The standard however attained by successful candidates is, especially in English and more especially in colloquial English, probably considerably higher than that guaranteed by the Matriculation examination. The other subjects in which a candidate has to pass are (*a*) English, History, Indian History and Geography, (*b*) a vernacular language, (*c*) Persian or Sanskrit or science, *d* Law, Political Economy, Revenue and Surveying or Advanced Mathematics, (*e*) Arithmetic. Failure in any one subject disqualifies, even though the candidate has gained the necessary aggregate of marks. The College is yearly inspected by Inspectors, appointed by the Government of India, who also conduct the diploma examination.

A notable feature of the Aitchison College curriculum is that since 1905 religious instruction under competent teachers is given in school hours and regular yearly examinations, conducted by examiners, appointed by the committee, are held. Out-door games are compulsory: they comprise cricket, football, hockey, tennis, riding and tent-pegging and athletic sports. An annual competition is held with the Mayo College, Ajmere, a sister institution. Since the re-organisation of the College the number of boys has gradually

CHAPTER III.—I.

Education and Literacy.

increased. The average number between the years 1910-15 was 109, including a limited number of day boys, whereas in 1904 there were only 69 boys in the College.

(*e*) Expenditure from every source on public instruction is shown in Table 52. It amounted in 1914-15 to over five and a half lakhs of rupees, distributed as follows, *viz.*, from—

| | Rs. |
|---|---|
| (*i*) Provincial revenues ... ... | 1,45,820 |
| (*ii*) District funds ... ... | 73,240 |
| (*iii*) Municipal funds ... ... | 57,204 |
| (*iv*) Fees ... ... ... | 1,40,082 |
| (*v*) Subscriptions ... ... | 42,828 |
| (*vi*) Endowments and other sources ... | 1,04,718 |

Printing Presses.

(*f*) There were 75 printing presses at work in the District in 1915:—

| Serial No. | Name of Press. | Serial No. | Name of Press. | Serial No. | Name of Press. |
|---|---|---|---|---|---|
| 1 | Addison Press. | 16 | Commercial Printing Works. | 31 | Jauhri Press. |
| *2 | Albert Press. | 17 | Dipak Rajput Printing Works. | 32 | Jijayasu Press. |
| 3 | Ahmadia Steam Press. | 18 | Doaba Educational Press. | 33 | Jiwan Press. |
| 4 | Ahmadia Printing Works. | 19 | Empire Press. | 34 | Kashmiri Press. |
| 5 | Amrit Press | *20 | Empress Press. | *35 | Khadim-ul-Talim, Punjab. |
| 6 | Artistic Printing Press. | 21 | Faiz-i-Am Press. | *36 | Khairi Samachar Press. |
| *7 | Arorbans Press. | 22 | George Mission Printing Press. | 37 | Khosla Brothers Press. |
| 8 | Arya Steam Press. | 23 | George Steam Press. | 38 | Kitabat Press. |
| 9 | Akal Press. | *24 | Gulzar-i-Muhammadi Press. | 39 | Iqbal Printing Press. |
| 10 | Balmokand Press. | 25 | Hamidia Press. | 40 | Lahore Machine Pr. |
| 11 | Bombay Machine Press. | 26 | Hikmat Press. | 41 | Law Publishing Press. |
| 12 | Brahman Steam Press. | 27 | Hindustan Steam Press. | 42 | Light Press. |
| *13 | Caxton Printing Works. | 28 | Hardinge Printing Press. | 43 | Mahesh Yantralaya Press. |
| 14 | Central Printing Works. | *29 | Islamia Steam Press. | *44 | Mercantile Press. |
| *15 | "Civil & Military Gazette" Press. | 30 | Indian Art Printing Works. | *45 | Mitra Vilasa Press. |

CHAP. III.-C. Education and Literacy.

Printing Presses.

| Serial No. | Name of Press | Serial No. | Name of Press. | Serial No. | Name of Press. |
|---|---|---|---|---|---|
| 46 | Mohyal Mitter Press. | *56 | Punjab Economical Press. | 66 | Rifah-i-Am Press. |
| 47 | Model Press. | 57 | Punjab Educational Press. | 67 | Ripon Press. |
| *48 | Mufid-i-Am Press. | 58 | Punjab National Steam Press. | 68 | Sada-i-Hind Press. |
| 49 | Muslim Printing Press. | 59 | Punjab Electric Press. | 69 | Sewak Steam Press. |
| 50 | Mahbub Printing Works. | 60 | Punjab Printing Works. | 70 | Star Printing Press. |
| *51 | Nawal Kishor Press. | 61 | Punjab Steam Press. | *71 | "Tribune" Press. |
| 52 | Observer Press. | 62 | Popular Printing Press. | 72 | Union Steam Press. |
| 53 | Photo. Litho. Works. | 63 | Rafiq-ul-Itibha Press. | *73 | Victoria Press. |
| *54 | Public Advocate Press. | 64 | Rahnuma-i-Talim Press. | *74 | Virjanand Press. |
| 55 | Punjab Christian Press. | 65 | Rajput Printing Works. | 75 | Washington Press. |

The presses marked with an asterisk have been working for 20 years or more.

Out of the total number a little less than two-thirds publish newspapers and advertising sheets; the remaining third or more publish books to some extent, but do mostly miscellaneous and job work.

Newspapers.

The return of newspapers published at the various presses in 1914 shows a total of 166, 43 of which began and 35 ceased issue during the year. The sub-joined tables show (*a*) the languages in which the various papers are written, and *b*) the intervals of time at which they are published. Many of the important Indian newspapers have both daily and weekly editions:—

(A)

| English. | Urdu. | Urdu-Hindi. | Hindi | Gurmukhi (Panjabi). | Total. |
|---|---|---|---|---|---|
| 32 | 108 | 1 | 10 | 15 | 166 |

(B)

| | | | |
|---|---|---|---|
| Yearly ... | ... 1 | Daily .. | ... 19 |
| Half-yearly ... | ... 2 | | |
| Quarterly ... | ... 4 | Total | 166 |
| Monthly ... | . 77 | Started during the year... | 43 |
| Fortnightly ... | ... 8 | | |
| Tri monthly... | ... 1 | Ceased to exist during the year | 35 |
| Weekly | ... 51 | | |
| Twice a week | ... 1 | Number of newspapers at the end of 1914 | 131 |
| Thrice a week | ... 2 | | |

CHAPTER III.—I. Education and Literacy. Newspapers.

The 23 newspapers which have a circulation of over 1,500 are noted below :—

| With circulation | |
|---|---|
| Over 3,000. | Over 1,500 |
| Hindustan.<br>Zamindar.<br>Paisa Akhbar.<br>Fauji Akhbar.<br>Himala.<br>Desh.<br>Loyal Gazette.<br>Parkash.<br>Bulletin. | Watan.<br>Tribune<br>Bir<br>Arya Gazette.<br>Sher-i-Punjab.<br>Phul.<br>Akhbar-i-'Am.<br>Civil and Military Gazette.<br>Punjabi.<br>Kashmiri Magazine.<br>Rajput Gazette.<br>Martand<br>Fasana.<br>Chakarvarti. |

Of the above the *Civil and Military Gazette* is the only paper published by Europeans. The *Bulletin* publishes chiefly War news. The *Fauji Akhbar* is for the consumption of Indian soldiers, and contains, besides general news and notes, topics of military interest. The *Phul* is designed for juvenile readers. The *Martand*, *Chakarvarti* and *Fasana* are social and moral in tendency, the last, as its name (the Novel) implies, containing translations of novels in other languages and other stories of general public interest. All the remaining papers are more or less actively political, their columns being devoted mainly to the criticism of Government measures and policy ; generally speaking, they are either sectarian or the mouth-pieces of various classes or cliques of the educated community.

Books and registered publications.

During the year 1914, 721 books and 71 periodicals were issued. Of the periodicals 24 were published in English, 34 in Urdu and 13 in Hindi-Sanskrit or Hindi-Urdu bilingual ; 33 treated of Law, 15 of Religion and 23 were of a miscellaneous nature. In the table below the books published are classified according to the language in which they appeared and their

CHAPTER III, I.

[illegible]

Books and registered publications.

purpose, whether educational or otherwise :—

| Language in which published. | For purposes. | | Total. |
|---|---|---|---|
| | Educational. | Other. | |
| Arabic ... ... | 7 | 2 | 9 |
| English ... .. | 33 | 43 | 76 |
| Hindi ... ... ... | 6 | 21 | 27 |
| Kashmiri ... ... | ... | 3 | 3 |
| Persian ... ... | 3 | 4 | 7 |
| Punjabi ... ... | 2 | 180 | 182 |
| Sanskrit ... ... | 3 | 1 | 4 |
| Urdu ... ... ... | 57 | 284 | 341 |
| Bilingual ... ... | 10 | 51 | 61 |
| Trilingual ... ... | 1 | 9 | 10 |
| Polyglot ... ... | ... | 1 | 1 |
| Total ... | 122 | 599 | 721 |

Nearly one-sixth of the output of books was for educational purposes. The main subjects of this literature taken as a whole were languages, Science, History, Religion, Philosophy, Poetry, Fiction, Art, Biography, the Drama, Law, Medicine, and others which do not lend themselves to classification, the educational books naturally falling mainly under the first five heads. Poetry, Religious treatises and Fiction, in the order named, are easily the most popular among the books issued for the consumption of the general public.

## Section J.—Medical.

Staff and organization.

The medical staff at head-quarters consists of the Civil Surgeon with two sub-assistants, one of the Assistant Surgeon and the other of the Sub-Assistant Surgeon class. There is also a Sub-Assistant Surgeon attached to the Police Hospital. The Railway staff at head-quarters consists of the Civil Surgeon, who is Medical

Officer of the Railway, two Military Assistant Surgeons and two Sub-Assistant Surgeons, one of whom is temporary. CHAPTER III.—J. Medical. Staff and organisation.

In the district each dispensary has a Sub-Assistant Surgeon in charge with the exception of Kasúr, where an Assistant Surgeon is posted.

The medical institutions in the charge of the Civil Surgeon (which do not include the Mayo Hospital) are :— Medical institutions.

(a) at *Head-quarters* :—

(1) The Civil Dispensary.

(2) Municipal Dispensaries as follows, *viz.*,—

(a) Mozang, which has separate arrangements for treating females and has a female Sub-Assistant Surgeon attached in addition to the Sub-Assistant Surgeon.

(b) Hira Mandi (Lahore City Branch).

(c) Kashmiri Bázár Dispensary opened in 1918, which is for females only and has a female Sub-Assistant Surgeon in charge.

(3) The Police Hospital, with 44 beds.

(4) Three Railway Dispensaries, all out-door.

(b) *Rural Dispensaries*, situated at various places in the district as follows, *viz.*—

| — | Dispensary. | In-door or Out-door. | Beds. |
|---|---|---|---|
| District and Municipal. | 1 Kasúr ... | Both ... | 36 |
| | 2. Chúnián ... | Do. ... | 10 |
| | 3. Khudián ... | Do. ... | 8 |
| | 4. Patti ... | Do. ... | 6 |
| | 5. Khalra ... | Do. ... | 3 |
| | 6. Pattoki ... | Do. ... | 1 |
| | 7. Sháhdara .. | Out-door ... | *Nil.* |
| | 8. Ali Raza Abad ... | Do. ... | *Nil.* |
| Canal ... | 1. Bedián ... | Outdoor ... | *Nil.* |
| | 2. Najábat ... | Do. ... | *Nil.* |
| | 3 Balloki ... | Both ... | 8 |

Three Mission Dispensaries are aided, *viz.*, one in the City (in the Lande Bazar), one at the Clarkabad and one at Wágah.

CHAPTER III.—I.

Medical.

In and out-patients treated and operations.

The total number of patients treated in 1913 at these institutions were:

| — | Number. | Daily average. |
|---|---|---|
| Out-door... ... ... | 172,415 | 472·35 |
| In-door ... ... ... ... | 2,109 | 5·78 |

Detailed statistics are given in Table 53 of B Volume. The total number of operations for the same year was 12,259, of which 401 were classed as "selected."

Income and expenditure.

The total income and expenditure for the dispensaries in charge of the Civil Surgeon as well as for the Mayo Hospital amounted respectively to Rs. 1,44,863 and Rs. 1,39,827. The main sources of income were Government contributions Rs. 88,611, Local Fund contributions Rs. 12,336, Municipal Fund contributions Rs. 21,454, subscriptions Rs. 2,786 and Miscellaneous Rs. 10,630.

The Mayo and Albert Victor Hospitals.

With the exception of the private and female wards of the Albert Victor Hospital, both the Mayo and Albert Victor Hospitals are associated with the Lahore Medical College for clinical instruction. The Mayo and Albert Victor Hospitals, as extended under the King Edward Memorial Scheme, accommodate 410 patients, the beds being made up as follows:—

| Mayo Hospital. | | | | | | | | | | | Albert Victor Hospital. | | | Grand Total. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Main Block. | | Medico Legal Wards. | | Opthalmic Wards. | | Tuberculosis Wards. | | Isolation Wards. | Indian Family Wards. | Indian Private Wards. | General Wards. | Isolation Wards. | Private Wards. | |
| Male. | Female. | Male. | Female. | Male. | Female. | Male. | Female. | | | | | | | |
| 166 | 40 | 20 | 12 | 46 | 24 | 12 | 8 | 4 | 12 | 12 | 36 | 4 | 4 | 410 |

The Visiting staff consists of a First and Second Physician, a First and Second Surgeon, a Gynæcological Surgeon, and an Opthalmic Surgeon, all of whom are Professors of the Lahore Medical College. The Resident staff includes five House

CHAPTER III.—J. Medical. Surgeons (three of whom are Civil, and two Military; Assistant Surgeons), two House Physicians, both of whom are Civil Assistant Surgeons, and a Nursing Superintendent of the Nursing staff. During the year 1914, 4.944 in, and 30,752 out, patients were treated, and 826 major and 3,667 minor operations performed.

The Mayo and Albert Victor Hospitals.

The hospitals are mainly supported by Government; the income from all other sources including donations from local bodies, and the North-Western Railway, interest on investments, students' fees and private subscriptions, amounted in 1914 to Rs. 15,800 round. The total expenditure for the same year was over Rs. 1,02,000.

The Lady Aitchison Hospital. The Hospital (founded in 1885 and opened in 1888 by Lady Dufferin) combined up to 1910 the functions both of a Hospital and of a School in connection with the Medical College, Lahore, where women should receive a thorough medical training. Since 1910 the classes for Clinical Lectures and Demonstrations have been transferred to the Medical School for Women at Ludhiána, though European, Eurasian and Indian Women are trained in Nursing and as Midwives. The management of the Hospital is in the hands of Executive Committee of the Lady Aitchison Hospital Association, Lahore, consisting of 4 *ex-officio*, 5 nominated and 5 elected members. The dispensary buildings consist of two common wards, one for Hindus and one for Muhammadans, and 4 private family wards with a total accommodation of 40 beds. The staff consists entirely of ladies, and includes a Physician-in-charge, House Surgeon, Matron and House-keeper. The patients treated in 1914 amounted to 5,536 out-door, with a daily average of 49·98; and 800 in-door with a daily average of 32·50. The total operations for the year numbered 431 and selected operations 126. The total income for the year 1914 was Rs. 37,478, of which Rs. 16,249 was derived from grants-in-aid, and the total expenditure was Rs. 33,518.

The Lahore Lunatic Asylum. The present Lunatic Asylum, situated on the Jail Road, between the Lahore District and Female Jails, is the premier of the class of new Central Asylums established in India in the last 15 years. On its completion in 1900 the inmates of the old institution at Naulakha and of the Delhi Asylum were removed to it and patients now come from all parts of the Province.

The Asylum buildings proper are in two distinct parts, one for females and one for males. The maximum accommodation is 832 (males 666 and females 166), but the largest number so far housed was 758, so there is still ample room available. Both

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CHAPTER III.—J.

Medical.

The Lahore Lunatic Asylum.

Accommodation.

parts of the Asylum afford separate accommodation for European and Indian paying patients, and each has its own hospital, dispensary and quarantine buildings. Ordinary patients are housed in either the sleeping barrack or cubicular system in both parts of the Asylum. Male patients are divided into seven sections :— (*i*) criminals ; (*ii*) "miscellaneous" in which are kept dangerous non-criminals and those dangerous and boisterous inmates who have recovered or are in the stage of recovery ; (*iii*) the old hospital section, which is reserved for quiet and well-behaved patients ; (*iv*) the "tractable" for dements and harmless units ; (*v*) the tubercle ; (*vi*) the Hospital ; and (*vii*) the quarantine. The institution, which was inaugurated under the direction of an alienist of rare experience, the late Lieutenant-Colonel Evens, I.M.S., has more than realised the expectations of Government. Its popularity is shown by the ever-increasing number of its inmates and the fact that patients from distant quarters of Northern India are brought here for treatment. The rooms and barracks are of an excellent hygienic standard and are comfortable and cool, and the gain from the transfer from the overcrowded and unhealthy site at Naulakha to the present fine open one with drainage into the Southern Branch of the Lahore Cantonment Storm Water Channel has been immense.

Health.

The largest percentage of the cases treated belong to some division of maniacal excitement and form nearly one-third of the total number. Next in frequency come cases of Melancholia. Various forms of Dementia, such as Katatonia and Precocious Dementia, account for 14 per cent. of the admissions. Hemp-drug cases on the other hand provide for only 12 per cent. of the total number under treatment ; in the light of further experience *ganja*, *bhang* and *charas* have not been found to be such a fruitful source of causation of insanity as was formerly supposed to be the case. The staff of the asylum consists of a Superintendent, who is a specially selected member of the Indian Medical Services, with a Deputy Superintendent and Assistant Deputy Superintendent, both of the Military Assistant Surgeon class, the former responsible under the Superintendent for discipline and general management, and the latter aided by a Sub-Assistant Surgeon for the Hospital. For the female part of the Asylum there is a Matron with a staff of four Nurses : the nurses are all Nuns of the Franciscan Order, and their devotion and self-sacrifice has done a great deal to ameliorate the condition of the inmates and has given a vastly improved tone to the character and working of the Indian staff. The Asylum has a large farm on which are employed from 80 to 100 inmates daily. This farm avocation appeals to many and is indeed the

most healthy and profitable that can be provided. All the vegetables required are provided from this farm and all fodder for the asylum cattle in like manner. In addition a large number are engaged in weaving the entire asylum clothing (being manufactured from raw material purchased in the market), and mat-making; cooking and the general sanitary arrangements of the institution are almost entirely in the hands of the inmates. The general attendant staff numbers 111 (95 males and 16 females), with one European and two superior Indian warders. The average expenditure on the entire asylum, including numerous new works executed in the past five years, is Rs. 1,16,500, giving a cost of maintenance of Rs. 144 per head.

CHAPTER III.-J. Medical. Health.

Expenditure and cost of maintenance.

Vaccination.

(c) Vaccination is compulsory in Lahore City and Cantonments only. Statistics will be found in Table 54 of the B Volume. The establishment in the City under the Health Officer consists of a Superintendent of Vaccination and four Vaccinators, and in the District under the Civil Surgeon, of a Superintendent and seven Vaccinators. The total expenditure on vaccination in 1913 was Rs. 4,123-9-8. The average cost for each successful vaccination was Re. 0-1-11. The percentage of population protected is 34·97. In 1913, 38,005 vaccinations were done, of which 36,073 were primary. There has been a considerable decrease in the number vaccinated, chiefly under re-vaccination.

Village sanitation.

(d) Little has been done in the direction of Village Sanitation owing to the apathy of the people and this condition will remain till the people realize the value of sanitation and co-operate with Government. Quinine is sold by Post Masters and is distributed by *Zaildars*, etc., but the demand is small.

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